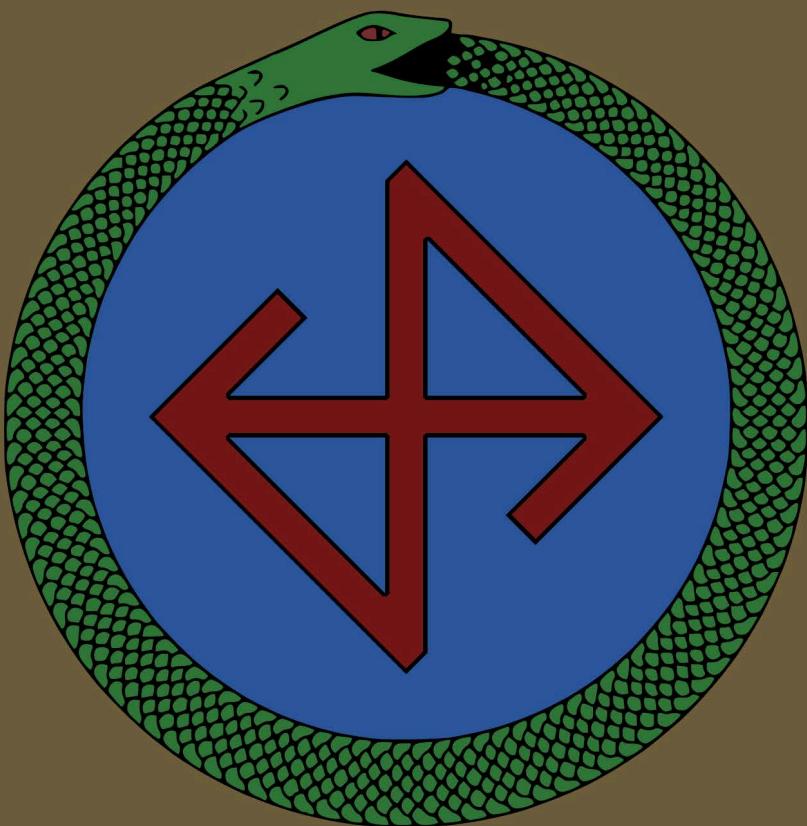


On Blood and Soil

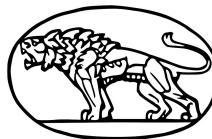


Richard Walther
Darré

On
Blood and Soil

~

Richard Walther
Darré



HERITAGE



R.Walther Darre

On Blood and Soil

Speeches and essays



Issued by Chief Agricultural Councillor HannS Deetjen

(Part I and II)

and Chief Government Councillor vr. Wolfgang Clauß

(Part III)

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6 years of the Imperial Heritage Act

Six years ago - on September 29, 1922 - the Reich Serbian Court Act was promulgated. Its "basic idea" forms its introductory sentences:

The imperial government wants to preserve the peasantry as the blood source of the German people while safeguarding old German hereditary customs.

Farms should be protected from over-indebtedness and fragmentation through inheritance, so that they remain permanently in the hands of free farmers as the inheritance of the clan.

The aim is to work towards a "healthy distribution of agricultural holdings", as a large number of viable small and medium-sized farms, distributed as evenly as possible throughout the country, is the best guarantee for the health of the people and the state.

The RekchS government has therefore passed the following law. The basic ideas of the law are:

Agricultural and forestry property of at least one arable field and a maximum of 125 hectares is an inherited farm if it belongs to a person "capable of farming".

The owner of the hereditary farm is called Bauer.

You can only be a farmer if you are a German citizen, of German or ethnic German blood and respectable.

The hereditary estate passes undivided to the heir.

The rights of the co-heirs are limited to the remaining assets of the farmer. Descendants who are not appointed as heirs receive vocational training and equipment commensurate with the strengths of the farm; if they fall into hardship through no fault of their own, they are granted refuge at home.

The right of inheritance cannot be excluded or limited by disposition of property upon death".

The hereditary farm is in principle inalienable and inalienable loadable.

For blood and soil

The big question for young people in Germany!

I5.Z.ISZS

It is a fact that all the achievements of a people, its culture and its works, only benefit that people and remain in its consciousness as long as there are still living descendants of those who once shaped its history. Cultural works may still speak of the former cultural height of a people: just think of the history of Egypt. But it is then a matter of chance whether such historical documents will still be understood in later centuries. If the people as such, to whom these cultural works go back, no longer live because their blood has been lost, there may still be people under their name who populate the land and feel like heirs. However, they are no longer the physical descendants of the former creators of culture, but at best only the bearers of their names; they no longer possess their blood-based creative spirit, and so they are often not even in a position to administer what they have inherited, let alone to understand it and develop it further.

The Hellenes are a good example. They are still known to us today through their cultural documents; we know on the basis of these cultural documents that there was once a Hellenic people. But despite their often accomplished state creations, the Hellenes have not been able to prevent the extinction of their blood: the Hellenic people of classical times no longer lives today and its blood has been extinguished or seeped away in foreign blood. Because the Hellenes began to disregard "procreation", even today no Hellenic descendants "testify" to the deeds of their physical ancestors. Only the kindred blood of Germanic-German mankind has rediscovered the cultural documents of the Hellenes and is able to reproduce them in the old Hellenic sense. Without

the related blood of the German humanity" would be "Hellas longest fallen fallen into oblivion.

The Chinese people offer an opposite example. Their religion prescribes the preservation of their blood through numerous descendants: A large number of descendants is even the prerequisite for Chinese religiosity. Despite all national and other catastrophes, the Chinese people have therefore remained alive as a people throughout the thousands of years and, through their existence, contradict all the intellectual considerations of the West about the supposedly inevitable course of a people's growth and decay. The fact of the Chinese people and the fact of its vitality shatters all doom and gloom in the sense of Oswald Spengler.

Perhaps the contrast in the history of the development of the two peoples, both Chinese and Hellenic, is most clearly illustrated when one realizes that Lycurgus, the legendary but in any case ingenious creator of one of the most complete Hellenic state creations, the Spartan state, was not able to save the Spartan state into the present day because the blood of the Spartans has since dried up. On the other hand, the descendants of Confucius, who can almost be described as a contemporary of Lycurgus and who had a decisive influence on the spiritual and moral attitude of the Chinese, still live today in the same place, indeed on the same court, where Confucius lived and worked in his time. In the 77th generation, Confucius' grandson still bears witness to the deeds of his ingenious ancestor, while non-hellenes - German researchers - are painstakingly trying to reconstruct the work of Lycurgus in his creation of the state and the traditions surrounding it. Confucius did not understand how to build a state, but he breathed the will to eternal life into the soul of his people by making the child the prerequisite of their religious faith and was thus preserved not only in his works, but also in the living consciousness of his people and also in their descendants of eternity. Lycurgus built the Spartan state, which is unique in history, but he forgot,

to impose on his people the will to eternal life through bodily after, come and on the basis of this law of life to keep his state creation eternally alive through the eternity of blood.

The question of the eternity of a people according to the law of life is therefore essentially a question of whether a people is willing to live eternally in its physical descendants and through its descendants; it is then also a question of whether the people submits to this law of life of blood or whether it no longer has the spiritual, moral or physical strength to do so.

It is a curious but historically verifiable fact that all peoples of Indo-European or Germanic character have only ever survived if, in addition to their knowledge of the laws of their blood, they did not lose their connection with the land, and in particular that they only lived forever as long as they were still able to be farmers and also professed peasantry.

The Germanic tribes entered European history as a farming people. And their peasant character is so pronounced that they deliberately avoid settling in Roman cities and settle as farmers outside the cities in the flat countryside. In the deified world of the declining Roman Empire, which had completely succumbed to a Judaized plutocracy, the Germanic tribes created a new land law of a peasant nature. If anything is capable of proving the Germanic peasant origin of the Germanic peoples, it is this Germanic land law within the Roman Empire.

These observations and statements also set the task for our time. We Germans have entered history according to the law of Germanism. Consequently, we must also observe the laws of life of the Germanic blood if we want to keep ourselves alive and not condemn ourselves to extinction. However, the vital laws of Germanism are rooted in its peasantry. It is from the peasantry that Germanism rises in the early light of history, it is rooted in the peasantry, and from the peasantry it draws the sacred power of eternal life. This is a fundamental law of Germanic life.

If we are therefore faced with the question of rural exodus today, then this is not so much a question of our national food economy, it is not an agricultural question, so to speak: rather, rural exodus is the question of the existence and fate of our people. For the first time in its history, our people must decide whether it wants to separate itself from the peasantry or whether it wants to profess its allegiance to the peasantry. The question of German peasantry is therefore not a social question or even a question of estates, as many people think, but a question of blood and thus a question of the eternity and future of our people. This question, however, can only be answered by Germany's youth, because only the German youth of today will one day be faced with the decisive question of whether it wants to be the beneficiary of today's historical years or whether it will be a trustee. German youth must become clear to itself about what it can and wants in this respect; it must then follow the path it recognizes as the right one with the unbending firmness and determination to be a trustee. and determination,

the the national socialist
youth Adolf Hitler's until now in other
questions of our national political
existence to tread used to has been. This
is actually all you have to say to the German youth on the question of
rural exodus, if you still have confidence in their souls and their drive.

Blood and soil as the basis of life for the Nordic apes

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It is a remarkable historical fact that in their early history the Germans disregarded the cities of the Romans and generally settled in the countryside. The behaviour of the Germanic tribes can be described as contrary to all experiences with warlike nomadic peoples, whose conquests are characterized by the fact that from fortified cities, or other city castles or strongholds, the arable rural population is gagged and sucked dry. A clear example in this sense are the Arab castles in the Alps, which were able to dominate the lands along the Rhone for over 100 years. The Valvaffore revolt in Lombardy, which broke out somewhat later, proves that the old blood of the Lombards was preserved most intact among the landowners in the countryside. It is also known that King Henry 1 had to force his Saxons to move into the border town castles he had built against the Hungarians in the event of danger, and that among the Saxon nobility it was only by lot that it was decided who should take up permanent residence in these newly built towns as castle captains during the peaceful intervening periods.

These historical traditions correspond to the empirical fact of German history that the Germanic families who move to a city die out very soon, while the branches remaining in the countryside continue to flourish unweakened. The chronicles of Lübeck, which have the merit of being particularly comprehensive and complete, provide a clear example of this: they clearly prove that the main branches remaining in the city soon die out, while the collateral lines, which were established in the surrounding area of Lübeck when the estate was built, survive.

are still alive today. It is not for nothing that it has been said that the Stendal patrician family of Bismarck gave us a "Bismarck" would not have given it if the Stendal guilds had not driven it out of Stendal, forcing it to retire to its estate.

The disastrous influence of the city on the Germanic family is, however, countered by certain other observations: we need only recall Flügge's work on the "immunized families". It is doubtful, however, whether these urban families identified by Flügge, which repeatedly appear in leading urban positions throughout the succession of generations, really refute the law of the harmfulness of the city for the Germanic people. In my opinion, Flügge has so far failed to clarify two things: firstly, how these supposedly immunized families lived, and secondly, what kind of women they married. It is certain, for example, that many urban patrician families used to own estates on which their children grew up: this circumstance prohibits such families from being presented as purely "urban" families. Moreover, these families often lived in the city in conditions that were at least very similar to those of a small town today: I remember being invited to an old patrician house on the cathedral square in Reval a few years ago, which today still has a small farmyard included in its building unit. The whole layout of such a house is almost like a country house transplanted into the city, but not an actual town house.

— As for the women ""who were married by these immunized sexes, it is clear that it cannot be indifferent with regard to the health of the offspring and thus with regard to the longevity of the sex, whether one marries girls who grew up in the city or those who grew up on their parents' country estate.

— Flügge has not yet paid sufficient attention to these two circumstances, which are very important for the problem of immunized families.

The strong connection between land and gender among the Germanic tribes can also be recognized by the fact that originally - as well as

In England today, only those who owned land were noble. It was not until the end of the Middle Ages in Germany that all sons of a nobleman inherited a noble name, a development from which the English nobility tried to keep away. The fact that the word "nobility" can also be derived directly from the concept of land is demonstrated by Günther in his well-known book

"Nobility and Raffe" after.

The Jews behave quite differently in this respect. It is not to be claimed here that city life is beneficial to Judaism. But it is an indisputable fact that, taken as a whole, city life does no harm to Judaism. Within the Germanic settlement area, Judaism has always been a predominantly urban element; often it was even forced to live in more or less unhealthy urban conditions. Even though city life may not have been good for individual Jews, on the whole, a millennium of urban life in Germany has done no harm to Judaism, and Polish cities, not the Polish countryside, are still today the Jewish blood sources, one could say, for the Jewry of the whole world.

This strange contrast between Germanism and Judaism is strikingly reminiscent of a phenomenon in the animal world. We have two types of rat in Germany: the domestic rat and the Norway rat. Both species are easy to tame. But the tamed domestic rats, i.e. the indigenous species, hardly reproduce at all in captivity or only under the care of a very skilled keeper, whereas the Norway rat is so independent of its environment in this respect that even under unfavorable captive conditions it still gives birth to a large number of offspring. Rats bred for medical experiments are therefore almost exclusively descended from the Norway rat. The house sparrow behaves in a similar way to the house rat in captivity.

We do not yet know the exact reasons for these phenomena. It is likely, however, that the nervous systems of native species and breeds are more one-sidedly attuned to the environment than those of migratory species and monkeys, and since all life processes in the body are 2*

If the nervous system is subject to regulation in its course, then it is clear that a disturbance of the nervous system must also result in a disturbance of the physiology in the body; whereby the reproductive organs, as the most sensitive part of the body, are obviously the most likely to suffer a disturbance. None of this has anything to do with "pharmacism", but most probably belongs to the area of germ-damaging agents (alcohol, nicotine, etc.). In fact, recent studies have shown that in humans, for example, emotional depression can be enough to cause a complete cessation of sexual glandular activity: Prisoner of war, judicial persecution of an innocent person, etc. - From this point of view, an old Germanic legal principle "Unfree air makes unfree" does take on a new light. According to the Germanic view, anyone who settled among the unfree lost his freedom: a point of view that would be correct if the Germanic tribes could be assumed to have a special emotional sensitivity towards their environment. In fact, animal breeding, for example, also shows that the care and rearing of rabbits becomes more difficult as the nobility of the rabbits increases: unsuitable caretakers and an unsuitable environment can cause thoroughbred horses, for example, to waste away in a very short time, which also reduces their performance.

Can this conspicuous dependence of the Norse Raffe on rural life be explained in terms of developmental history, or does the early history of the Germanic peoples offer clues to a n explanation? From a life-historical point of view, the case would be immediately clear if the Norse raffe were to be derived from an ancient settler and peasant existence, for then the dependence of the Norse raffe on a certain kind of indigenous soil would be explained; in my book "Das Bauerntum als Lebensquell der nordischen Raffe" I have tried to prove this. But early Germanic history also offers clear indications for learning to understand this dependence of the Nordic Raffe on land and rural life.

For the pagan Germanic tribes, blood and soil are an organic unity. This is briefly explained: the Germanic people linked the

The "blood" was believed to be the bearer of hereditary and sacred qualities and that it was received from a divine ancestor. It was believed that the "blood" was the bearer of hereditary and sacred qualities and that one had received it from a divine ancestor. Passing this "blood" on to descendants pure and unmixed was the task and expression of the Germanic concept of God. Symbolically, this idea was linked to the eternally burning hearth fire. It follows from this that a "house" belonged to the hearth fire; this explains why the concept of the house virtually coincided with that of gender:

"House of Habsburg" or "Me and my whole house". A certain piece of land now belonged to this house as a feeder estate. Thus the terms "B l u t" (family) - "Bode n"

- "Haus" - "Herdfeue r" parts in the area of responsibility in the idea of gender. For these reasons, the Germanic concept of property, for example, cannot be separated from the Germanic concept of gender succession.

This organic unit of the "house" was headed by the head of the household, the eldest of the family, both in terms of religion and the political community. Within the house, leadership was the responsibility of the Hau S h e rri n, i.e. the wife. Although the Germanic wife was legally under the control of her husband, this was not to be understood as if she had been his servant. The husband only represented her externally and in religious matters, while she held an actual position of mistress in the house by means of the power of the keys.

This organism of the Germanic house, which grew together from the blood and the soil, came into being in the service of the family. It is therefore understandable that the inheritance of such an organization could only ever be inherited by a son, who took over all the rights and duties of the father. However, this was not an inheritance in the modern sense. It is therefore not possible to speak of a "disinheritance" of the other brothers. These non-inheriting brothers could either light their own hearth fire on new land and thus found a side branch of their family, or they could become unmarried followers of kings or other powerful people. The "rice run" of the non

The concept of Swiss farmers' sons inheriting their fathers' land goes back to similar Germanic customs. - It is very rare to find the extended family among the Germanic tribes, i.e. that younger sons were also allowed to marry on their father's inheritance; however, they then remained with their wives and children under the control of the head of the household, possibly their eldest brother.

The husband or master of the house was a farmer. This word was directly related to the concept of a house: Construction, building, bird-builder. Peasantry was therefore a characteristic of the free, indeed its most essential feature! Accordingly, the political assembly consisted only of farmers, i.e. made up of landlords. The Germanic political assembly can be called an association of householders.

It is clear that this incorporation of land into the idea of gender entailed a binding nature of land ownership; land was not a freely alienable commodity. But it is wrong to apply this land-ownership of the Germanic tribes to the whole tribe and to speak of the tribe's superior ownership of land. For the Germanic tribes, land was only ever tied to one gender, never to the whole tribe. In this, Germanic tribes differed fundamentally from the Celts and Slavs, whose attachment to land was always related to their entire tribe; they always subordinated their idea of gender to the idea of tribe. This is why neither Celts nor Slavs have genuine peasantry in the sense of the Germanic tribes, i.e. fully free men who, by virtue of their position as landlords, are the bearers of the political community. Celts and Slavs know only the tribal chieftain with his tribe who cultivate the land, whereby the land belongs to the whole tribe, i.e. the tribe is not the sum of the heads of the families, as is the case with the Germanic tribes.

The Germanic aristocracy was not fundamentally different from the Germanic peasantry; in this respect, too, the Germanic peasantry was almost abruptly opposed to the Slavs and Celts. The Germanic nobility was initially nothing more than a peasantry, although the nobility was, so to speak, a peasant family, of which one could make special mention.

expected more leadership skills. The Germanic nobility was, so to speak, a peasantry bred for leadership in the actual peasantry. Legally, nothing distinguished the Germanic aristocrat from the Germanic peasant; peasant and aristocrat were therefore not stratified, but were organized differently into a class with graduated performance requirements in terms of gender. - On the basis of self-government, these peasants elected their officials and, where possible, chose them from the most distinguished families, in the belief that the leadership talent bred through the generations was most likely to be found in the most distinguished families.

The Germanic concept of administration and state - insofar as one may presuppose these terms in their actual meaning among Germanic peoples - was built up from the bottom up, based on the lowest, fully free peasant and thus only the person willing to build up the whole of public affairs. Inferior humanity was thus excluded from the administration and regulation of public affairs.

If we summarize what has been said so far, it is easy to understand that the Nordic raffe, which had built its entire morality on the organic unity of blood and soil, must obviously also be a developmental result of blood and soil. If we take our above consideration of the special sensitivity of a down-to-earth raffe with reference to its environment, it becomes understandable that any detachment of the Nordic raffe from the land and from rural life must necessarily result in its carelessness; German history also proves this quite clearly. On the other hand, however, we learn from these facts that every effort here in Germany that really wants to help the Nordic raffe must strive to restore the unity of blood and soil in relation to the Nordic raffe, if it does not want to build on sand with its efforts.

So what is the situation in Germany in this respect? For this Germany is first and foremost the reality with which the efforts of the Nordic movement must deal.

In order to understand the state in which the German people find themselves in this

In order to fully understand how the German family is today, it is worth taking a moment to look back at German history: The family-protecting right of the Germanic tribes was preserved in custom for a long time and was also transferred to urban conditions; the custom of regarding only the head of the household as the actual full citizen was generally maintained until almost the 19th century. The peasant principle that a prerequisite for marriage was the securing of food was also valid in the city, and the old guild laws can be traced back to this fact. From a biological point of view, such laws had the advantage that the possibility of marriage could only be achieved after a certain amount of probation, so that the candidates for marriage remained subject to a certain amount of training. For inferior humanity, reproduction on a legal basis was made considerably more difficult, if not impossible. However, such marriage laws also had the disadvantage that the individual could not develop independently, but always remained part of a superior whole. On this old German basis of marriage law, however, a rich domestic culture blossomed, as did community culture in general, both in the countryside and in the city.

Essentially, it was Hardenberg who destroyed these principles by elevating the economic idea to the first principle and subordinating everything else to it. Whereas previously money, i.e. the economy, and the ego had been subordinated, so to speak, to the idea of sex and its roots, now it was exactly the other way round; the ego and the economy were subordinated to the idea of sex. In economic terms, this unleashed unimagined energies in our national body. But all this was at the expense of the idea of blood and soil. After all, as long as Germany remained an agricultural country and was self-sufficient, the destructive nature of Hardenberg's approach was only realized by a few people with a deeper perspective.

Then came the foundation of the German Empire in 1871. Germany's geopolitical position and the efficiency of the German people drew Germany into the global economy. This caused all branches of industry to flourish and presented German agriculture with a completely new situation. German agriculture was economically

The state was not initially prepared to meet the bread needs of industry. For this reason, and because industry obviously brought more money into the country, the state began to promote industry and neglect agriculture, probably in the hope that the global economy would already satisfy industry's need for bread. At first, the landed classes tried to cope with the new situation by working their land more intensively. But it could never compete economically with the profit potential of industry. As a result, work in the countryside became harder and harder. In addition, the liberalist ideas since Hardenberg caused the understanding of the ties to the land to dwindle. This led to a rural exodus in an effort to escape the hardships of rural life and achieve an easier and more profitable income in the city.

This development was disastrous in two directions. On the one hand, it depopulated our best agricultural areas, mainly in the east, and on the other, it drove our most energetic and best blood, and that was practically the Nordic blood, away from the countryside and into the cities. Thus it came about that our cities became bloated and our best blood was consumed in them, while in our healthy regions an immigration of inferior elements from the East set in. While the Nordic blood in the cities fell victim to undesirable urbanization, we, on the other hand, nurtured inferior blood elements in our healthy regions. From decade to decade until the World War of 1914-18, this development took on an increasingly rapid pace, so that one could almost speak of a "galloping de-normalization" of the German whole. Added to this was the bloodletting of the World War, which again hit the Nordic blood hardest. If one leaves this development unresolved, then one can calculate with mathematical certainty when there will be a "Germany without Germans", i.e. when the last Germans in the cities will die out, while in the German countryside inferior blood from the East will be allowed to multiply unrestrainedly and on the healthiest possible basis.

The Nordic movement, which has recognized that the blood question is the key to understanding world events, has set itself the goal of saving Nordic blood in the German national body as the true bearer of German morality. If it really wants to do this, its task is self-evident from the situation in Germany just described.

The task of the Nordic movement is to seek a way out of today's blood chaos by struggling for a state in which the German man, and that is the man of Nordic blood, is once again nurtured. All other races among the German people have only given something to German cultural life in their respective parts, but in any case never without an indirect or non-indirect connection with the Nordic race, be it in terms of blood or in a conflict with it. Therefore, the care and nurturing of the Nordic rasse is a thoroughly German task for the German people, as well as a task of the German people for itself. This makes it clear that the Nordic movement is not a residual romanticism for a rasse doomed to extinction. With this realization, we can overcome any kind of plagiarism, because to the extent that we save the Nordic man in the German national body, we secure the future of German culture. All opponents of the idea of blood in Germany have understood these connections very well, and the clamor surrounding Günther's appointment to Jena was by no means a coincidence.

For such reasons it is also unacceptable to speak of an opposition between nationalists and supporters of the Nordic movement. Without an affirmation of the question of the rapprochement, no state can be built on a popular basis, and without a commitment to the idea of the people and the state, the Nordic movement would in turn be up in the air, because conditions in the state could take a direction of development that would fundamentally cancel out any support for the Nordic rapprochement. We summarize: As little as the Nordic movement has anything to do with curl-walled Vodan romanticism, for it is only the application of racial knowledge to political affairs, so surely every nationalist struggle movement is built on sand, which out of cowardice or lack of understanding seeks to circumvent the racial question.

The goal of the Nordic movement is already very clear from these findings. It must fight for the creation of a state in which the Nordic blood is guaranteed its "proper" laws. In practical terms, this means fighting to ensure that the Nordic blood in our national body is once again secured or retains its place on the plaice. In this way, the Nordic movement stands shoulder to shoulder with all those efforts that seek to turn away from the "wrong" development of the past (as expressed by the catchwords: *urbanization*, industrialization, western ideas, world economy). For every movement that strives to turn away from the past can only go in the other direction, which history has always shown us, towards the affirmation of the peasant and thus towards the affirmation of the German area: in such a state, the German peasant is once again the cornerstone of the idea of the state. This is not to say that peasant romanticism should be practiced, but that the laws of blood and soil should first and foremost find their expression in this state. their consideration

must be taken into account. The peasantry - which here also includes the landowner and the small settler - must form the basis of the state, from which the city and industry are then integrated into the national body. The domestic market must become the motor of business development in the national economy. Bang once put it this way: "We must move from today's demand-driven economy back to a demand-satisfaction economy, because then the domestic market will dominate the national economy. Achieving this state is the first basic condition for the Nordic movement, because only in such a state can special conditions be created that allow the Nordic blood to flourish in our national body.

But if you want to make the farmer the cornerstone of the German state, you have to be clear about the fact that you are really giving him two areas of responsibility to master. He should:

Be the breadwinner of the people,

L. Becoming a species-appropriate and healthy source of blood renewal.

A.

As far as nutrition is concerned, this is a question that need not concern us here. However, the situation is different with L. The Nordic movement is very much concerned with this question. If you look at

If "people" is not understood to mean a herd, bounded by state borders, but an organic national body, then the manor houses and farmhouses are the firm roots of national existence in the relevant geopolitical space; from these roots the national body receives its eternally rejuvenating blood juices, so to speak. However, it is not the earth directly that provides this blood stream, but the generations rooted in the clod. The sexes follow the iron law of becoming and passing away, and this means that marriage becomes the track switch that determines the path of a sex into the future for good or for evil. But if this is the case, then the rural people must be educated to recognize that every marriage is also a national act. It is the task of the Nordic movement to make the peasants realize that they can improve themselves with every marriage. Here, then, the Nordic movement has the task of slowly cleansing the German people of its hereditary stains: For the bloodstream rises from the countryside and flows into the city, not the other way around, and whoever cleanses the source also creates indirect blood purification in the city.

But this also gives rise to a completely different task: if one demands such preliminary duties from the peasantry, one must also enable it to fulfill such duties, i.e. one must place it under a special protection that enables it to fulfill its blood-value tasks. The rootedness of the sex with the clod, the unity of blood and soil must be restored. But this will force a change in our current sense of justice regarding the relationship of an owner to his land. The German farmer will have to relearn: he will have to learn again to cherish his land with regard to his family and his people and no longer to regard it as a matter of exploitation as he has done up to now. It can therefore be said that the German peasantry is at a turning point in its ideology; it will be assisted in this struggle by

will be an essential task for the Nordic movement.

But the Nordic movement still has special sub-tasks within the framework of this task: Firstly, it will have to ensure that the Nordic blood, which has been driven into the city by previous developments, is returned to the countryside as far as possible; the idea of the Arta manes could become groundbreaking here. On the other hand, the Norse movement will **r e s u m e** the old Germanic idea of nobility: this means creating a place for proven blood in which it can reproduce itself to a high standard. Such a place will perhaps be **c a l l e d** a Hegehof, a word from Johannes ans "Adel verpflichtet", which well characterizes "the blood and soil to be cherished. On such Hegehöfe the Nordic movement would have to create a new nobility, as the Germanic tribes understood it:

On performance fulfillment b r e d for performance. This nobility would then not be noble by virtue of its status, but by virtue of its being. - It would go too far to go into detail here.

We can recognize as the guiding principle of our explanations that it must be the foremost task of the Nordic movement to place itself at the service of the idea of blood and soil out of responsibility to the German people. Beyond that, however, we must fight for **i n s t i t u t i o n s** that will make it possible to **r e e s t a b l i s h** a nobility of blood among the German people, a nobility that derives its value from its ability and its blood, not from external class designations.

The Nordic movement can thus recognize, and it recognizes with pride, that it is faced with an enormous task. Today we are faced with ruins everywhere in Germany, almost everything has to be **r e d e s i g n e d**, rebuilt. Completely new things must be creatively fashioned from ruins. Non-Nordic people may be horrified by **s u c h a** beginning. But it is not for nothing that we profess the Nordic blood within us, which only finds it a pleasure to live when it is allowed to venture into tasks that other races shy away from.

The breeding goal of the German people

I.7. ISZI

Breeding is applied breeding from heredity. Whereby it is initially completely irrelevant where this mucking out of heredity comes from or whether it is based on sound scientific documentation. The history of animal breeding looks back over thousands of years, and the study of antiquity proves ever more clearly that even then people were fully aware of the importance of heredity in human life, even if in both cases the actual and ultimate connections of heredity were not known. It is absolutely necessary to emphasize this, as some people apparently believe very seriously that it was only the rediscovery of Mendel's so-called laws of inheritance in 1900 that paved the way for talking about heredity and breeding. Mankind has practically never doubted the fact of heredity, but opinions have differed as to how it works: there was also no way of scientifically confirming the fact of heredity. Since Johann Mendel and on the basis of the science he founded, we have known that the hereditary traits of ancestors and descendants are the same. The process of hereditary transmission from parents to offspring is subject to certain laws which we have known in detail since Johann Mendel and which are summarized under the term Mendel's laws or Mendelism in honour of their discoverer. It is only for these reasons that the year 1900 is significant, because it is precisely since this year that we have begun to see clearly how heredity works.

Every application of the laws of heredity is breeding. This expresses the fact that in the essence of breeding, it is primarily the will that is decisive, which applies the misteaching of heredity to the best of an offspring to be produced. By all means

Of secondary importance is the question of which paths this will takes in order to obtain the offspring that it wishes to obtain. Several possibilities will always remain open. Applied to human circumstances, this means, for example: How someone takes account of the fact that a certain offspring is produced is perhaps a question of custom, propriety, usage or law, but it never eliminates the fact that someone is consciously breeding. In certain German aristocratic laws, the usufruct of certain privileges remained tied to the descent of the heir: It was therefore breeding if a nobleman looked for a woman of proper rank in order to be able to sire legally capable and full-blooded offspring with her in a legally valid marriage. In other words, the idea that everything connected with the word "breeding" is immoral, at least usually, or that it is to be rejected by man because it is borrowed from the customs of animal breeding, stems from a misconception of the nature of breeding. How breeding is carried out is therefore a question whose answer lies on a completely different level than the investigation of the question of the nature of breeding in general. In the following we are only concerned with the fact that knowledge of the laws of heredity gives us, as thinking human beings, the right to consciously apply the laws of heredity, i.e. to carry out breeding.

Any conscious application of facts of experience or knowledge The realization of scientific knowledge presupposes the acting human being who wants to apply it. The cause of all human things is man. Human will is therefore at the beginning of all discipline. If the human will does not follow instincts, but carries out correctly what rational thinking tells it to do, then this presupposes given facts on the basis of which the will decides to do something. If we therefore want to exercise discipline, we must firstly know what is given and secondly what is to become.

It is a given, based on historical experience and the latest scientific findings, that the individual human being is the result of the hereditary dispositions of his ancestors, who passed on their hereditary dispositions to him. If we then consider, for example, the German

Volk, this means that all Germans living today, taken as a whole, represent a very specific hereditary value that we have to come to terms with. Viewed from the standpoint of the people, we therefore have a given hereditary national wealth with which we must economize. Provided that no other hereditary assets are added to the German national body in the course of the coming decades and hundreds of years, there will be no other hereditary assets in our nation than those that already exist today. I am not saying that they must be exactly the same people as we are today, but I am saying that their hereditary material will not be any different from that which is already present among us today.

If we knew that the genetic material of our people as a whole is good and valuable, then the task of breeding would be quite simple. We would then only have to ensure that obviously diseased animals did not reproduce and that foreign animals were kept away from the genetic material of the population as far as possible. Unfortunately, however, we now know that from a purely health point of view, some hereditary material can be described as perfectly healthy, but which we nevertheless do not want or need for the continued existence of our people, because it is alien to the nature of the German people and not typical of the species. So here the will is already faced with a decision: we have to know which hereditary values we want to promote and which we have to hinder. In a word, we must know what we actually want in the field of breeding.

A few explanations must be given in this regard: A certain amount of confusion has recently arisen in this regard, which is beginning to cloud the clear judgment of public opinion. The young science of heredity partly rejects the application of its scientific findings on the grounds that it has not yet reached the end of its research and is therefore not entitled to give the German people hereditary objectives. Here we must reply: It is a purely scientific matter to investigate and determine the process of hereditary transmission: in this field, only the expert should have the floor. But deciding what to do with the knowledge of heredity in order to help one's people is no longer at all a matter for the hereditary scientist.

The main task of the scientific community is not to recruit scientists or scientific experts, but is exclusively a matter for the people's leadership, i.e. politics. If, for example, reputable scientists in the field of heredity today accuse those who try to use the findings of the young science of heredity to come to useful results for their people of irresponsibility, such scientists obviously misjudge the limits of their competence. One could just as well claim that it is not the field commander who has to decide on the use of a chemical warfare agent, but the chemist in the laboratory, because only the latter has a scientific command of the scientific field responsible for the chemical warfare agent.

In a nutshell: the question of what to do with the given inheritance of one's people with regard to the future, what is useful and what is useless in this inheritance in the German sense, is primarily a political question for which the scientist, who is responsible to his people, must provide the documents, insofar as he is able to provide them, but which must be answered first and foremost by the politician. And, in my opinion, the politician's prerogative in this area is so distinctly one-sided that the politician need neither be guided by the scientist nor shy away from making decisions, for example, because the scientific result is not yet definitive.

The politician can be quite indifferent to the question of how hereditary transmission takes place, as only the fact as such is important to him. What is essential for him is which path people should take in order to realize a transmission of hereditary traits that is valuable for the people as a whole and with regard to its future. For the German people, this path is generally, and also represents the most desirable for the future, through marriages. The task then presents itself to the politician as follows: The inheritance of the German people is passed on to the descendants through marriages: if he wants to manage the inheritance economically and, as far as possible, only pass on good inheritance to the newborns, then he can only guarantee this if he regulates the transfer of inheritance to the descendants where it can be regulated, namely through marriages.

z Darrt

The question of whether the state has the right, based on this knowledge, to dictate who should marry whom, can be answered in the negative for the German people. For the - healthy-minded - German, marriage is not only a matter of producing children, but also a source of moral values, in particular and first and foremost a life bond of the closest spiritual connection between the two spouses. For the German statesman, the task of the German people is therefore to find a way which, while preserving the greatest possible freedom in the choice of spouses, prevents unfavorable hereditary dispositions or those which are undesirable for the German people for other reasons from being propagated.

The healthy form of marriage in the German sense takes place in such a way that the man prepares the basis of life for a family and then chooses his partner and takes her home. According to this, a simple solution to the task would be for the state to decide which men it recognizes as having the right to marry and which girls it designates as desirable for marriage with a view to offspring, while leaving them free to choose among them. As simple as this may seem, the actual implementation is difficult. It is true that we have the possibility of recognizing the uselessness of marriage and preventing it from producing offspring. But beyond this we cannot say in the great multitude of those who remain: this person is more desirable to us for offspring than that one, and so we facilitate his decision or recommend it to him: on the contrary, we must realize that there is and never will be any means of making a definite judgment about the hereditary value of a person. No matter how precisely we know the genetic make-up of a person's ancestors *), we will never get beyond a judgment of probability, since we do not know what hereditary traits the parents passed on and how the paternal and maternal hereditary traits are linked. Only the descendants can provide information about this:

*) Cf. Darr 6, Neuadel aus Blut und Boden, I. F. Lehmann, Munich I-50.

By their fruits you shall know them! However, this offspring is not normally available to us when evaluating two people who have decided to marry; after all, it is only to be produced through marriage.

The state is therefore faced with an extremely difficult task. In my opinion, there is only one way out of this situation. We said above that in general the man has to work out the economic basis for a marriage and that this is the natural thing to do for the German people. If one assumes a German state of Germans that is justly administered and properly managed in the German sense, then every young German who honestly lays the foundations for marriage in his professional sphere of activity and against whom nothing unfavorable can be argued either mentally or morally, is a valuable component of the national body; a component whose ability to be preserved through offspring is undoubtedly in the interest of the state, which can also be guaranteed with great probability with a suitably chosen life partner. In other words: If the state were to grant permission to marry only to those young men who have earned such a marriage right in moral, mental and health terms and who, by developing the foundations of a marriage, have proven their professional ability and thus their membership of a valuable part of the national body, then the state would have the guarantee, at least for the male part of its national heritage, that only the obviously useful would participate in the production of offspring. - Moreover, this would restore the validity of an all-German legal principle that did not see marriage as a state-regulated and approved form of sexual intercourse (as it is today), but as a task for the offspring, for which the person willing to marry first had to prove his character and professional worth: his competent community then granted him the right to marry as a special distinction and as proof of trust. Here, too, rights and duties were carefully balanced against each other.

But who should one recommend as a wife to a young German who is willing and - let's put it this way - entitled to marry? It is clear that it makes no sense to demand a kind of health, character and professional performance test from the male part, but then to leave everything else to chance by refraining from choosing from among the female offspring of the nation. The choice of a wife is for every man a setting the course, which his inheritance through his descendants the **t h e** path to both good and evil. Therefore, the choice of wife is as important as the decision as to who among the marriage-minded young men should be recognized as having the right to marry with the blessing of children and who should not.

It is now relatively easy for the state to ascertain that of every cohort of young girls of marriageable age, a certain hundred are excluded from marriage with children because of physical, moral or character inferiority or inferiority: whereby it is expedient to deny the right to marry to those girls whose moral or character inferiority is proven or whose physical condition does not permit it at all, while granting the rest the right to a childless marriage.

But the state cannot dispose of the remaining portion of girls from whom it hopes to have offspring in such a way that it determines who is to be married to whom. This would **c o n s t i t u t e** an encroachment on the Germans' right to self-determination, which would be beyond the understanding of German empathy and would **f l y** in the face of any sense of personal responsibility.

In my opinion, there is nothing left to do but to train the young German boys growing up in these things so that they learn to distinguish the good from the less good among the girls who are eligible for a marriage blessed with children, and then choose for themselves. Love has never yet made anyone see; it generally makes people blind. But once a young person has developed an eye for certain things

If a young man's sexual sensitivty is sharpened in the opposite sex, experience has shown that he is far more inclined to avoid certain stupidities in marriage. The proof in the opposite sense is provided by social-democratic propaganda: it is astonishing how the originally healthy racial sensibilities of a young German can be suppressed and the erotic drive towards people of color of all shades suggested to him, which he then follows without inhibition.

The task of the state would therefore have to be active in three areas in order to ensure a suitable offspring:

I. Performance testing of adolescent young men in terms of physical and professional skills, taking into account a certain minimum level of physical health.

2. divorce the girls of each year group according to those who are allowed to marry with children and those who are not.

Z. Educating young men to choose the right husband.

There is still a lot to say about point 5.

It is clear that an education in breeding vision presupposes that a very specific field of knowledge is imparted to the young person; nothing more will be said here about the nature of this field of knowledge or its limits. However, the following must be clear: No one is ever in a position to say anything definite about the hereditary value of a human being as long as there are no descendants: and in the present case there are none. We may get to the point where we have brilliantly kept personal files on every person and are then in a position to draw up genealogical tables that leave hardly any doubt about the hereditary value of the ancestors. But we can only make assumptions about the hereditary value of a young person growing up, in this case a young girl, and never make definite statements because - as has already been said above - we never know how the paternal and maternal hereditary traits have been divided and distributed in the person concerned.

For this reason, one simply cannot avoid looking for external clues that allow conclusions to be drawn about the estate. -

For men, we have used character and professional achievement as an external point of reference. It is not possible to adopt the same point of view for the female sex, because it is extremely difficult to determine a performance for the female sex that says something unequivocal about hereditary value and other suitability for marriage.

Provided that health, character and pedigree do not contradict a marriage that is desirable from the point of view of the German people, there is only one possibility that gives a real indication of the hereditary mass, and that is the race. Certainly, the appearance and the hereditary picture of a person need not coincide, but I have never found that they - on honest examination of the person concerned - contradicted each other *). And the examination of character and mental behavior and the pedigree ensure that too much attention is not paid to racial appearance.

If we then ask ourselves which raffe should be given priority for us Germans, i.e. which raffe we want to preserve as much as possible for the German people, then the following emerges:

German morality blossomed on the foundation of Germanic blood. Germanism and nothing else understood how to develop a new culture from the collapse of antiquity and to a large extent created it independently. Why it was able to do this while other peoples and races that came into contact with the Mediterranean culture perished - the Jewish people

2) Most of the cases mentioned in this connection merely show, on examination, that the assessor (or the person concerned himself) was mistaken to one side or the other, i.e. either in the person concerned behavior which the latter did not actually possess (poor psychological skills of the assessor) or, on the other hand, found features in the physical appearance which were not actually present or only present in the physical appearance.

were present in insignificant quantities (poor eye training for gathering characteristics on the part of the assessor).

can be disregarded here - is still an unresolved question, at least we cannot yet grasp the origins with our current knowledge: We can only say that it has some kind of racial basis. Wilhelm Capelle, for example, in his studies on the history of the Germans, is quite right when he says: "Germanism could not have accomplished its world-historical mission, the transformation of the world of the peoples of the overthrown Roman Empire, if its race had not possessed a creative characteristic."

We can now prove from our history that the fact of a two-thousand-year history of our people and in it all the great deeds of national geniuses go back to a hereditary mass that was of Germanic blood, or as we say today: had the Nordic man as a prerequisite. Certainly other races have contributed to this or that brilliant man of German history, but none of these races can boast of being the actual bearer of the brilliant German man. Again and again we come across that "creative characteristic" which only the Nordic race possesses and which is the cause of ingenious creative power. Some ingenious Germans may appear very un-Nordic to the untrained observer, but a closer examination of their origins or actual appearance quickly reveals the reason for their stock Nordic blood. Conversely, however, history also proves that a drying up of Nordic blood inevitably results in a loss of that "creative characteristic" in the body of the people and therefore also seals the downfall of the culture of the people concerned.

So if one seriously wants the German people to live on, i.e. if one wants this people to continue to go through history as a respected people of culture and to accomplish great deeds in all areas of human ability, then there is only one political demand with regard to the hereditary mainstay plan for the German national body:

It is with all only possible means since
towards to strive, that the creative blood in
our People's bodies, the Blood of the people

schen Nordic race, preserved and because the preservation and development of our Germanness depends on it.

For these reasons we are entitled to recommend the Nordic man as a model of selection to the German people. In practical terms, this means that we must educate our young adolescent men to marry a girl of Nordic blood, or at least predominantly of Nordic blood, if possible, so that the Nordic blood is increased as much as possible through these married girls. After all, the refining mixture of a people is not a matter like latte, etc., i.e. a real physical mixture, but rather comparable to a carpet woven endlessly: here the carpet weaver has it in his hands to change the image of the carpet pattern by favoring or suppressing certain threads and their colors, without actually adding new threads and colors to the carpet: This is exactly how it is best to imagine the path of the genetic material, which does not need to change in itself, but by favoring certain hereditary factors and suppressing others, slowly undergoes a transformation and thus also changes the racial appearance of a people.

Performance test of the young men before being granted the right to marry and their education to the choice of husband in the sense the Preserving the blood of the Nordic race is the task of a German state of the Germans.

Noble renewal or new nobility?

1.8.1931

Do we actually have any reason to ask this question today? Hasn't "nobility" already become a historical phenomenon that has long since become obsolete and for which there should no longer be any room in the future?

I think: no! Here, too, it depends on what one actually wants to understand by the term "nobility", and then what position one takes towards the concept of nobility when viewed from the perspective of the people as a whole.

This much is certain: nobility in the sense known in the period of Imperial Germany before 1918 will have no place in the Third Reich. Before 1918, nobility as a concept was an externality. Nobles were recognized by their title; the aristocratic title had become the exclusive and sole mark of a noble person. Whoever was given the title of nobility by the sovereign became noble, regardless of his descent. This principle might not even have been so bad if the ennobled person came from a bloodline, a race, which had brought a valuable addition to the ruling aristocratic class; the English nobility originally maintained its health with this principle. But no attention was paid to this in Germany. Every Syrian could disguise himself with the masquerade of proud Germanic aristocratic names if he could pay for it, and this masquerade was taken seriously. Thus today's nobility is in its essence a confusion of the valuable, the inferior and the worthless, depending on which blood the individual is composed of. As National Socialists, we must therefore rightly ask what we should actually do with such nobility in the Third Reich. For the fact in itself that this or that family has become dear and familiar to us from history with its name is not yet a good reason for us to be interested in it.

This is a deceptive reason to allow descendants to share in the esteem accorded to their ancestors without scrutiny. We do not drag other remnants of past historical times through our history merely because their predecessors once commanded our respect and were of value to the people.

The German people on the whole no longer feel the need for nobility. Certainly, in snobbish social circles people love to surround themselves with good-sounding names, and here and there vanity also plays a role in this respect in other circles. But a sudden expulsion of all the nobles from Germany would at best cause a temporary, astonished gasp, some people might find the whole thing somehow very unjust, some legal scholars would probably be up in arms, but the German people as a nation would probably soon forget the event: only a few people would realize that an event was taking place before their eyes that was of fundamental and far-reaching importance for the German people.

I have often been told in aristocratic circles that I paint too much of a gray-on-gray picture in this respect. Possibly, but to justify this I need only point to a book that was a great market success in the fall of 1930: Iohst, "So gehen sie hin", the book of the dying aristocracy. What shocks me so much about this book is firstly its content, but also the fact that a publisher was able to make a profit with the book, that the content of the book is therefore in line with the view of the readers of the world, and finally that the book was allowed to be dedicated to a prince from a well-known family. This book characterizes the situation more than anything else. All the protests of the "nobility's cooperative" against the book mean nothing. For what is the Adelsgenossenschaft today? To put it somewhat impolitely, but in good German: a union of individual nobles to represent their interests in the state and vis-à-vis their non-noble fellow citizens.

A

summary of
cooperative is in any case a summary of leadership.

The aristocratic

It does not claim to do so, and that is the key point, which the people feel very correctly: The German people no longer feel that they are led by the nobility, nor do they even feel that this could perhaps be a necessity. This is not an accusation against individual valuable nobles, but merely an observation. This observation is not altered by citing excuses for this state of affairs. In November 1918, the imperial German officer corps relinquished the leadership of the army and has not since taken it back into its own hands. That is the fact! It is completely irrelevant to the question of leadership what role the losses of the officer corps, the duration of the war, etc. played in bringing about this state of affairs, which now exists, just as it is irrelevant to note that even after November 9, 1918, so and so many splendid officers were still present and made public appearances. For the nobility as a whole, the case is exactly the same as for the imperial officer corps: it no longer leads, but has become a section of the population with which the German people no longer know what to do.

One could perhaps counter that the nobility no longer represents the leadership in the republic, but still has the leadership in the struggle for a new Germany among the German-conscious. Well, we National Socialists know best how little nobility was initially present in our ranks, and how even today, when National Socialism is already a matter of conscience for many people, the percentage of nobles in our ranks is still remarkably low.

Thus, as a National Socialist, one could hand over the aristocracy to the order of the day, at best take over the valuable individuals from the nobility into the leadership of the Third Reich, but leave the worthless and slack parts to themselves and otherwise declare that the nobility as a concept belongs to history and that there is no longer any place for it in the National Socialist state.

But you can also think differently: if, for example, an officer corps is no longer capable of leadership, then its units no longer need a command and control system.

The organization as such is not yet bad: it may be due to the people who make up the officer corps. A new *c o m p o s i t i o n* would perhaps very quickly bring an energetic and united officer corps back into being. - From this point of view, therefore, the question of what is actually meant by "nobility" should first be raised.

What actually is "nobility"? Our current idea of it is that of a privileged, i.e. favored, hereditary class *b a s e d* on outward appearances; in some circumstances, however, it is also understood to mean a leading class in general, regardless of whether this is supplemented by direct offspring or independently of this by election. In this sense, for example, nobility was the noble class in pre-war, imperial Germany; in this sense, the Teutonic Knights, for example, were a nobility, since their vow of chastity made hereditary offspring impossible: they constantly supplemented themselves through election. In any case, today's idea of the nobility is that of a ruling class that is superimposed on the people it leads but has nothing directly to do with them.

It is now very revealing to be able to state that this modern conception of nobility is not actually German, at any rate it is thoroughly un-Germanic.

Our entire German culture is based on Germanic humanity and in its manifestations is nothing more than the confrontation of this humanity with its environment, the tasks it faces and the non-Germanic and non-Germanic cultural influences it encounters. One can therefore only learn to understand an institution as essential to the German people as its nobility if one examines it from its roots, and here that means first of all trying to establish what nobility meant to the Germanic peoples as a concept and as a fact.

To understand the Germanic concept of nobility, it is first of all important to note that the Germanic tribes did not think of equating leadership or the ruling class with the term "nobility", i.e. nobility and leadership were two concepts to the Germanic people. Even if it was generally customary for certain civil leadership offices, such as kingship, to be held only by members of the noblest classes, this was not the case.

The Germans did not originally recognize a hereditary kingship, but when filling military posts, for example, care was taken to choose the most capable soldiers as duke, regardless of whether they were of noble or free lineage.

For the Germanic tribes, nobility was not a matter for an individual or a class, but rather a matter that concerned a family. The family was noble or common, and this determined whether the individual belonged to the nobility or to the yeomanry. Whether and where the representatives of a gender were in leadership positions initially had nothing to do with the attribution of the gender to the nobility. This attitude of Germanic people towards the concept of nobility only becomes understandable if one knows that the Germanic people were familiar with the hereditary inequality of people, only that they did not relate this to the individual person as we do today, but basically to the gender as such, from which the individual first received his value. Just as a tree sprouts its leaves year after year without these leaves being the essential factor in its evaluation, but rather the tree as such must always be evaluated, so too the evaluation of gender in Germanism. Sex is the essential, the eternal. Gender produces the individual human beings who come and go, like the leaves on a tree in the eternal return of the seasons. And just as a good tree occasionally sprouts bad leaves and side branches, without there being any need to doubt its healthy core, so did the Teuton think of the sexes.

The Germanic nobility included those families who were called to be leaders of their people and whose members had proven themselves to be capable leaders. The mark of nobility was therefore the proven hereditary leadership qualities of the family. Being born of noble blood therefore entailed the obligation to be able to lead one's fellow citizens. And only the repeated proof of this prerequisite through the success of the lineage ensured full recognition as nobility.

However, because nobility was a matter of gender and not that of the individual Germanic people, the Germanic concept of nobility also included the ability of the individual to reproduce his gender. According to the Germanic conception, this included not only the ability to perform physically but also to ensure the economic conditions of existence for the sex, i.e. for the wife, children and servants. At that time, this primarily included ensuring the food supply of the nobility, i.e. the concept of nobility included land ownership whose economy guaranteed the food supply of a family with servants. This explains why our German word "Adel" originally had the meaning of "Erbgute s", "Erbhöfe ö" in Germanic. Furthermore, it is understandable that only the owners of such hereditary estates were counted as nobility, while the other members of noble families enjoyed general respect because of their noble descent, but were nevertheless assigned to the nobility. did not belong to the "nobility".

This Germanic concept of nobility, which can only be understood if one takes into account the supremacy of the family over the individual due to the ideology of the time, logically did not have any external identification of the nobility. The owner of the noble hereditary estate was characterized by this fact as belonging to the nobility; the other members of the dynasty did not belong to the nobility in the proper sense anyway and were even inferior to the yeomen in the Thing, for example*).

*) It should be briefly noted at this point that the word "Baue r" in Germanic culture originally only applied to those "freemen" w h o owned a farm. In the Thing, therefore, only "nobles" had, i.e. owners of a noble estate, and "peasants", i.e. owners of a freehold estate, had full voting rights, but not their brothers and sons who did not own land. The Germanic Thing assembly was indeed democratic, but on a completely aristocratic basis. - Anyone who is only slightly familiar with these Germanic legal and state structures knows how false the assertion is that the "Teutons" were originally a wandering nomadic horde that only settled down after coming into contact with the Roman Empire. That

The emergence of aristocratic titles only began after the Germanic tribes came into contact with the culture of antiquity.

In the Byzantine swamp, titles flourished - understandably. The less one is able to be master and superior through innate leadership qualities, the more artificial outward appearances must help to conceal this. In Byzantium, the Germanic Komge became acquainted with the title system, initially allowing themselves to be enfeoffed with it for political reasons, but then gladly used it in the Western Roman Empire because it enhanced their prestige in the eyes of their provincial Roman, i.e. non-Germanic, subjects. Starting from the western Roman Germanic tribes, the title system seeped into Germany via the Frankish Empire, where it then became established and eventually proliferated to the extent that un-Germanic ideas of law spread.

All Germanic countries experienced this development of the aristocratic title system, only to a greater or lesser extent as Roman influence prevailed. In Germany, this development went particularly far, as in the late Middle Ages, under the influence of the Crusades and thus of the Orient, the custom was established that the title of nobility could be inherited by all the sons of a nobleman, even if they would not one day have any inheritance. This paved the way in Germany for the fact that it was no longer the achievement resulting from the noble inheritance that was primarily essential and valuable about the nobility, but an outward appearance, namely the title of nobility.) The partly worthless German aristocracy of the pre-war period of 1914 is, to be sure, a

This "nomad theory" can be refuted by the myth of Germanicism alone, by the way; for more details, see Darrö, Neu adel aus Blut und Boden, Munich 1950.

’) At this point I refer to the fact that here in Germany the Frisian chieftain families, the last of which left Frisia history in 1744, did not make this custom mild. - I cannot go into the disastrous effects of this custom in the choice of husband, where it was no longer the daughter of a truly noble person by merit who was equal, but the daughter of a title holder, regardless of her inheritance.

not a necessary, but nevertheless a very logical result of this path taken under oriental influence in the Middle Ages. It should be noted in passing that Baron vom Stein had already recognized the weakest point of the German nobility in this environment and made proposals for innovation.

It is instructive to note that the concept of nobility and the aristocratic title system became Germanic to the extent that a country was able to keep non-Germanic, especially Roman, influences at bay. In Scandinavia, the situation is such that in Norway a titular nobility has not been able to assert itself at all to this day, while in Sweden this has been possible, especially through immigrant German nobility, but the old Swedish noble families still do not add a title to their name out of pride in their old Swedish origins. In England, it is still the custom and law today that only the lords, i.e. the owners of landed estates, are counted among the nobility and bear titles, while their sons and brothers, unless they inherit landed property, go through life without a title with a commoner's name, even though their membership of a noble family naturally determines their position in society.

To summarize, we can say that "nobility" for the Germanic tribes was neither a matter of external identification, nor did it mean belonging to a privileged class, or even a class of leading individuals, but rather nobility for the Germanic tribes was a different evaluation of the genders based on the affirmation of the hereditary inequality of the human race with regard to their abilities to lead the people. In a word: for the Germanic tribes, nobility was leadership bred in the sexes. The Germanic tribes knew that qualities and gifts did not come to the individual by chance, but were inherited from ancestors, and therefore they made arrangements to retain proven leadership in their inheritance and thus make it available to their descendants.

As reasonable as this Germanic conception of nobility is, the conception of nobility in pre-war Germany was just as unreasonable, where, with few exceptions, the greatest incompetence in the field of popular leadership was able to make itself felt when

she could disguise herself with an aristocratic title, whether she had inherited the title or paid for it. And we fully understand that under these circumstances the German people, still healthy at their core, have inwardly detached themselves from the nobility of the pre-war era and at best only want to see it as a completely superfluous parlor dummy.

We National Socialists strive for the Third Reich, the Reich of the Germans, in which all members of German blood find their home. It is to be an empire in which the German people unite to form a meaningful and vital unity and thus unite the diversity of the individual ethnic groups into a living body. In the experience of the VolkStum as a special entity that has the right to assert itself against other nationalities, and in particular has to protect itself from drowning in the mishmash of liberalist, democratic and Marxist ideologues, National Socialism consciously struggles for a new understanding of the concept of the Volk and for the creation of a state built from the point of view of the laws of life.

We have known since the beginning of this century, since the emergence of a science of heredity, that not only the affirmation of nationality as the grouping of racially related ethnic groups according to the laws of life has its justification, but that this nationality is divided into very different gifts and characteristics of a hereditary nature, which are innate to the individual. This means that this or that ethnic group member has innate qualities for the accomplishment of individual tasks which his other ethnic groups do not possess, or do not possess in the same way: one is

For example, one is born a soldier, another is born a painter, and both will achieve something in their field. One is musical or one is not, and all musical ability depends primarily on this.

Science now tells us that all such innate characteristics have been inherited from our ancestors and can be passed on to our descendants. But science also tells us that we have no means of extinct hereditary material, d. h. innate characteristics, again new to again. The

"Volkstum" is not a "fountain" in which necessary and desirable qualities are mysteriously formed again and again and bubble up as required, but rather Volkstum is a treasure trove of hereditary values that can be reduced or increased, but which can never be created or formed out of nothing. Depending on whether the individual values are promoted or suppressed, they appear more or less frequently in the overall picture of the people. Gifts that have been brought to extinction are irrevocably lost, like a treasure that is sunk into the sea. An example: If a people is brought to recognize and promote its born soldiers through its inherent talents and its position among other peoples, they will be able to multiply despite possible war losses, and the people will never have a shortage of soldiers. If, however, the same nation has no interest in its sculptors and neither encourages nor allows its natural-born sculptors to develop, then its sculptors will hardly be able to multiply because they will not make any economic progress. This nation will become richer and richer in born soldiers, but poorer and poorer in born sculptors and will ultimately achieve nothing at all in the field of sculpture. An innate disposition and purposeful encouragement by its ruling house are the reason why the Prussians have directly and indirectly become the military masters of the whole world and were able to produce an astonishing number of above-average troop leaders during the World War. In England, on the other hand, the neglect of music and thus also of musical training has turned a nation that was still quite musical half a millennium ago into a completely unmusical one.

If we now want to lead the German people in the Third Reich towards a future that secures its existence, then we will be forced to be economical with its innate leadership talents. For the future of the German people would inevitably be at stake that day.

>) For example, all the armies of the world have built their drill regulations on the model and on the basis of the Prussian ones.

The German people would then be no more than a rump without a head, the will-less prey of the best-led peoples.

From this point of view, we are forced to give our people's genes, which have been tried and tested in the leadership of the German people, the opportunity to pass on their tried and tested Führer blood to a large number of descendants, and we must also ensure that these descendants grow up in healthy conditions. This is prescribed to us by the simple völkisch will of self-preservation, if we think through the problem of the Third Reich logically in terms of its ultimate consequences. For if one regards a people as a vital body with laws of its own kind, then one must also logically affirm that the dormant or already proven gifts of the Pö- mish leadership in this body must be preserved and not allowed to die out. This means that one must create generations that guarantee the probability that good political leaders will also emerge from their hereditary mass in the future.

However, we are already faced with a task that Ger manity solved in a form that I described in more detail above. We saw that such families w e r e part of the Germanic "A d e l". For us this means that we must allow those who prove themselves to be capable leaders of the German people to become the progenitors of generations from the whole of our people, regardless of the class from which the individual comes, whose foremost task is then to produce children who know how to lead as grown-up people, i.e. who are born leaders. We would like to call such generations, which are the result of leadership performance, "A d e l"; nobility here, however, is understood and thought of as nobility in the Germanic sense of the word. This can also be expressed in this way: In the Third Reich, the German people are uniting the blood that has proven itself as real leadership into dynasties whose noblest task in the service of the people is to intermarry in such a way that their children will always find high-quality humanity with innate leadership qualities, so that the German people can always choose its leaders from among the best of them and thus ensure that the German people will always be able to maintain its leadership.

has the guarantee of being well led throughout the ages. In this way, the German people would make economical use of their valuable inherent leadership talents. To "grasp" this task, to which our century of hereditary science points us, is the purpose of our time.

Certainly, the idea of treating the innate gifts of the people well from the point of view of the people as a whole is something completely new. For we are accustomed to consider only the economic riches of the people from this point of view: the economical preservation of the inheritance was formerly a matter exclusively for the clan and the family, as far as it was considered at all. But our new way of looking at things is ultimately only logical if one affirms German socialism, as we National Socialists do, i.e. if one regards the people as a living body, as a whole, and if one recognizes the results of hereditary science. Here the one intervenes in the other, and so the two come together to form a whole. This shows that the creation of a

"New nobility of the Third Reich" is a matter for the people and cannot remain a matter for families or clans, any more than the question of national defense can be a matter for individual families or estates. This makes it clear that such a creation of new nobility is the most perfect socialism in the German sense, but never means the creation of a new class of privileged gentry who are not responsible to the people as a whole.

The possibility of becoming the progenitor of a noble lineage in the Third Reich can only be achieved through proven achievement; this has nothing to do with the origin of the person concerned, from whatever class he may have come from, provided he is of German blood. Only the repeatedly proven achievement of those born of the lineage is able to maintain itself in the nobility of the Third Reich as a lineage, otherwise the lineage will be erased from the ranks of the nobility of the Third Reich. This nobility of the Third Reich - like the Germanic nobility - therefore needs no title. For it is in the nature of things that such aristocratic families should be given a title.

The family seat is assigned to the poor so that their children can grow up to be healthy people in a healthy environment. The ancestral seat is inherited by an undivided son who is capable of continuing the lineage. The enfeoffment with such a hereditary seat is then a sufficient sign of belonging to the nobility. - It goes without saying that the process of the formation of new nobility must never be completed, but it must always be possible for capable people to apply for an ancestral seat for a noble future of their family through proven achievements. Only in this way will the leading families of the "German" people be assured of a constant flow of unbroken fresh leadership.

What we are striving for with this plan for a new nobility of the Third Reich is the creation of a nobility in the Germanic sense as a logical consequence of our National Socialist concept of the people. In essence and as a concept, this National Socialist nobility has nothing, absolutely nothing to do with the German nobility of the pre-war period. This must be emphasized. The National Socialist concept of nobility consciously takes up the Germanic concept of nobility again, avoiding all the errors that characterize the history of the development of the historical German nobility, and incorporates it into the folklore of the Third Reich in a modernized form, so to speak. Precisely because this new creation of nobility is something so profoundly new, which has nothing in common with previous German concepts of nobility, National Socialism will not shy away from abolishing all other titles of nobility in order to emphasize the position of its new nobility all the more. Capable individuals of the old nobility will of course be taken over into the new nobility and given ancestral seats, but not because they are members of the old nobility, but because they have proven themselves to be capable leaders; thus the National Socialist will ensure that the capable part of the old nobility is taken over into the new nobility of the Third Reich, but that its worthless part is all the more securely kept out of it*).

*) More details about the "task" mentioned here can be found in Darrs, Neuadel aus Blut und Boden, I. F. Lehmann. Munich 1

National Socialism is thus consciously striving for a new nobility for the Third Reich. This new nobility is made up of its most capable generations in political leadership. The renewal of the old nobility has thus become a matter that does not concern National Socialism as such and, moreover, is purely a private matter for the old nobility, who are free to compete for the new nobility of the Third Reich.

apply.

The livelihood of the "German" people

s. I. ISZI

It is a peculiar historical fact that from their earliest beginnings all Germanic tribes not only claimed land, but that they left the Roman cities aside and settled in the countryside. The cities were only the seat of the administration, not the seat of the tribe, who regarded them as castles of constraint. In the core populated areas, the Roman towns disappeared after a short time, and landownership and peasantry resumed their old rights. For this bond of Germanism with

land When King Henry felt compelled to build castles on the threatened eastern border and put his peasants in them, this seemed degrading to the Lower Saxons, so they drew lots to decide who should occupy the castles.

The fact that, on the other hand, the city families did not survive for long is illustrated by an example from the documents of the city of Lübeck. The main heirs of these merchants who remained in the city died in the third to fourth The others, who were endowed with estates as inheritance, are still represented in the Mecklenburg nobility today. It is also extremely interesting to note that even among the city dynasties within the walls, conditions remained as rural as possible. Even today there are houses with a small "economy" in Reval, which prove the connection between the countryside and the town. Where the Teuton is completely detached from the countryside, the family sinks. In England, this concept has been very firmly preserved; the inheritance of the title of nobility is, with very few exceptions, linked to the inheritance of land ownership.

This vital connection between the German people and the land and The polar opposite is Judaism, which has been urban in Germany for centuries and has also been permanently present in the countryside.

lived in urban conditions without being tied to the land.

The dependence of the Germans on rural life can be justified in terms of historical development if we prove that the Germanic people were a settler race, as I did in my book "Das Bauerntum als Lebensquell der nordischen Rasse". If we look at the morality of the Germanic tribes, we come to the conclusion that there was no nomadism at the beginning, as is often assumed (think: nomadism in forest and swamp!). Rather, one finds among Jndogermanic and Germanic peoples a strange organic unity of the land, house, hearth and hearthfire.

The great idea that has been held firm throughout the entire development is the idea of the lineage! A divine ancestor has begotten this lineage, and it is the task of those born after to pass on the inheritance. This task is not only a question of marriage, it is rather linked to the sacred hearth fire, which here becomes a symbol, furthermore to the roof as the protector of the hearth, and finally to the land as the breadwinner of the family. Each house was allocated a certain amount of arable land. As it was not possible to divide such a thing, the family name was passed on to the one who carried on the idea of the family, the son, who had to marry before taking over. The brothers who were unable to marry, as this involved their own hearth fire, could either join a retinue as men of war, or they remained on the farm, or they sought new territory. Thus it was the later-born sons of the Normans who moved to Sicily, and it was on the same basis that the knightly nobility emerged in the Baltic. The seat of the dynasty remained as an organic unit, while the acquisition of estates was linked to certain formulas with the penetration of Roman legal concepts.

The husband was the bearer of the political community. He alone had the right to thing and also represented his family religiously to the divine ancestor. The entire economic unit was still under the control of the wife.

This solidarity of gender and soil is found is with Celts and Slavs

not. Here all land belongs to the chieftain or king. Where we find genuine peasantry, it is always of Germanic origin, and it is characteristic of the clear Raffe ideas of that time that the Teutonic Knights in their advance subjugated and exterminated Estonians and Latvians, but left the Curonian royal peasants sitting on their farms, since they were of Swedish, Germanic origin and as such still successfully assert their ancient vested rights today.

The Germanic peasants were based on self-government and elected their leaders from among themselves. The nobility was a lineage bred for special leadership achievements. The entire morality of Germanism is derived from the organic unity of blood and soil. Every endeavour today that has recognized the basis of our present-day culture in the Germanic blood and wants to promote this humanity must therefore aim to restore this organic unity if it does not want to be merely academic.

The line of development can be clearly traced from the beginnings to the end of the 18th century in the guilds, in the laws of the nobility, in the free peasantry. On the one hand, this meant the suppression of individuality, but on the other, it triggered our entire culture. It was Hardenberg who brought about the bend in this straight line that we feel today.

Hardenberg broke through the idea of the superiority of gender. The "I" was given free rein. Stein rightly advocated reform, but wanted this development within the framework of what already existed, knowing that the new order sought by Hardenberg was poison for Germany. But Hardenberg got his way.

The unleashing of the "I" came at the cost of blood and soil, which of course was not realized overnight. As long as Germany remained a landlocked state, the destructive nature of this element did not become apparent. It was only after the foundation of the Reich that the consequences, which led to Locarno, Stresemann etc., became apparent. It was not the war, not the post-war policy alone that led us to where we are today; the beginnings of our decline can be traced back to Hardenberg.

With the founding of the Reich, the German people entered the world economy unexpectedly, the industrial boom began, not as a result of overpopulation, but simply by exploiting the opportunities for industrial development. When industry has now developed to such an extent that it can no longer feed itself from the resources of its own people, it must resort to imports. This in turn demands exports. First of all, the attitude towards export allows the population to grow without restraint, since new jobs for people are constantly becoming available. On the other hand, the food base must be constantly expanded, colonies become vital. England took this step successfully. We, on the other hand, experienced firstly an over-concentration of people in the cities, a rural exodus on the largest scale, secondly the conflict with overseas powers - and ended up with Versailles.

This leaves us with the following facts: On the one hand, we have depopulated the country. On the other hand, foreign countries have robbed us of our food resources.

This thought, in conjunction with the first point, gives rise to the following:

Through a century of liberalism, we have weaned our people from the countryside and massaged them into the cities. In doing so, we did the opposite of what is beneficial to the German people. At the same time, the land was opened up to the non-Germanic people, the Slavs, who invaded everywhere where the rural population moved to the cities, where they did a lot but perished as a race.

The world war robbed us of the best. If we combine this with the rural exodus, then we are faced with the terrible ~~realization~~ that a century of liberalism and ~~Marxism~~ has led us directly to the abyss of racial death. Five minutes before twelve we wake up and see that we are on the brink of extinction.

This gives us the cursed duty and obligation to turn the tide. We have to hang up the old view, we have to decide whether we are for or against blood conservation. If we want to keep

If we want to make the principle of the "thank you of blood and soil" the basis of reconstruction, we must raise it above liberalist, above economic development. The German people are thus faced with an ideological decision.

We have to put the German state back on its own, so that nobody is allowed to interfere, we need a new citizens' right, independence

in in nutrition,
Blood Affirmation of the country life and
protection, The Peasantry as source of blood
peasantry. must once again become the cornerstone of the state.

The notion of blood and soil is not an idea that is being nurtured at the desk while dancing and playing the lute, but a sober realization of modern science and astronomy, which teaches us that we have raged like madmen against the destruction of our rape. At the last minute we turn back and make this idea of blood and soil what it was to our

fathers been to our fathers: the
starting point of our political thinking and will.

The rebirth of the peasantry

I. II. I-51

We can characterize the situation as follows: the rejection of the peasantry caused by the capitalist system of liberalism and its faithful counterpart, Marxism, is beginning to give way to a counter-current which is still strongly emotional and lacks the elaboration of clear basic ideas. But the general development of a turning away from peasantry up to the 1914-18 war has already ceased within national and ethnic circles today and has given way to a pronounced peasant romanticism: for the time being, however, its essential advantage can only be found in the fact that it builds a mental bridge of understanding between the land-alienated city dweller and the problems of peasantry and in this way makes peasant problems negotiable with the city dweller. This state of affairs can be welcomed, provided that a mental attitude develops from it which, in a national Germany, ensures that the necessary restoration work on German peasantry is fully understood by the urban population. But this state of affairs will become a real danger if we do not move beyond peasant romanticism in our national development and then leave the healing of the sick body of the people to romantic quacks from the ranks of uprooted urban intellectualism.

Above all, do not imagine that we are the first people in world history to experience this peasant romanticism. As certain as it is to prove that all states only perished after they fell prey to capitalism (the racial death, the "disorganization" of a state is largely a consequence of capitalism, not its precondition, or the result of wars, as was the case last

is always claimed with obvious indifference to the economic history of vanished peoples), it is just as certain,

-that all these states experienced a peasant romanticism at the moment of their complete surrender to capitalism; in the best cases this led to more or less useful reforms (Sulla, Gustavus Vasa I), but mostly remained stuck in a sentimental fashion for the salon of the urban intellectuals. Who is not astonished to learn that Rome under the reign of Caesar (whose most important historical deed is actually only that he completely surrendered the world empire of Rome to Judaism and opened the gates to the Orient, which is why we can fully understand why Judaism mourned Caesar's corpse for three days and nights) already had a movement that undoubtedly has echoes of our Artaman movement? Even then, a suitable literature ensured that the question of the "inheritance of the disinherited" was eagerly debated in the political salons of national Rome.

If we want to learn to understand these connections and achieve real results for overcoming the deadlocked situation, i.e. to move from "peasant romanticism" to the "rebirth of peasantry", then we must first of all distinguish between cause and effect and not try to cure the sick body by tinkering with the symptoms without considering the cause of the disease.

In a methodical study of the economic history of a whole number of defunct states that can only be described as ingenious, the German economist, Professor vr. G. Ruhland (for more details, see his three-volume work: *Das System der politischen Ökonomie*), proved that the cause of all these downfalls was the rule of capitalism and that capitalism always introduces itself into a state according to the same laws, asserts itself and finally achieves unconditional rule: until the exhausted and fully dissolved body of the people no longer appears worthy of further attention, and then the moment occurs when the people are no longer worthy of attention.

d i s a p p e a r s from the ranks of the peoples who helped shape history and perishes i).

So what is capitalism in this sense? Cavi - talism is the delivery of a economy to commerce and making it the unconditional master of the state.

The viability of trade is dependent on the movement of goods, i.e. trade earns from the fact that it mediates a produced good. However, trade itself initially has nothing to do with the production of goods or with the consumption of goods. Trade only moves the goods from the producer to the consumer. From this it follows that trade has no meaning as long as the consumer of goods is at the same time his own producer of goods: e.g. economy in kind on a simple basis. At the moment when, for whatever reason, a division of labor in the production of goods sets in, trade as a mediator of goods also becomes viable and necessary. So far, the development of things can be described as healthy: it also remains so if the division of labor in the field of goods production remains within the framework of an economy that is purely a demand-satisfaction economy, i.e. produces what is really demanded. Nevertheless, this state of affairs already harbors a veiled danger which is seldom considered, namely, that humanity, which is predisposed to the production of goods, owes these gifts to innate endowments which humanity, which is predisposed to trade, to the movement of goods, does not need. In other words, one can, for example, be an excellent grain merchant and still have no idea of the laws of grain production and the associated work or be predisposed to it. We thus come to the

On the basis of these eternal repetitions, Ruhland made a diagnosis of the symptoms of illness of the "German" people at the time of the turn of the century and built his healing proposals on this. He seems to have hit the bull's eye to such an extent that his main work, published only 25 years ago (see above), has been so completely lost from view.

"German" public has disappeared, that it can no longer be "found" even in antiquarian bookshops.

Law, that every economic division of labor on the field in the field of living conditions for two quite different directions of development of the human

disposition. The development of trade goes hand in hand with the possibility of development and thus also the multiplication of an inherently unproductive humanity.

All this does not mean much as long as trade is kept in its proper place, namely, as the servant of the national economy; that is, as long as the national economy in question is managed by men who have a natural understanding of the laws of the production of goods and who consciously or unconsciously manage the national economy from the point of view of an economy for the satisfaction of needs.

It is now in the nature of things that such an economic management is repugnant to the trader, because it restricts him at every turn and must necessarily also restrict him. Consciously or unconsciously, trade thus becomes the sworn enemy of a rational national economy that truly satisfies the economic needs of the people. Trade need not even be aware of these things; it will always instinctively oppose the narrowing of its interests at the point where it would gain an obvious advantage by removing the narrowing. In this state and in this mood, trade has always found a leader in history who has lived for thousands of years by organizing the rule of trade and the ways to achieve it: Judaism. The moment Judaism is able to connect with commerce, the naturally unproductive humanity in Judaism receives a purposeful leadership and thus also the upper hand in the circles of commerce, whose laws it influences ever more strongly from now on. Through its thousands of years of experience in the field of trade management, Judaism brings with it a tradition of fighting methods that have so far proven to be absolutely victorious in history.

From now on, the transformation of the national economy in a nation begins, a transformation whose direction of development is exclusively

is conditioned by the leading melody: How and in what way can all the goods of the people be transformed into movable commodities in order to benefit from the "turnover" of the commodity, from the "mediation" of the commodity. Judaism deliberately dissolves all ties that stand in the way of the mobilization of values: not only with regard to purely material values: everything is dissolved, right down to the world view, for which purpose the most twisted fictions are invented in order to achieve the goal, i.e. to make everything tradable.

It is not our task here to explain the individual stages of this development. Suffice it to say that hand in hand with this development from pure trade to supremacy there is a massing of people in certain places and that this is the root cause of urban sprawl. For very specific reasons, which we will not go into here, but which are rooted in capitalism, this urban development goes hand in hand with the rural population being sucked out of the country into the city. The city, however, is sterile in terms of population policy and is in every respect a Moloch for the racial power of the people. But since capitalism lives on the mobilization of values, it in turn accelerates the development away from the countryside and towards the city, namely through the spread of capitalist principles in agriculture, which by its very nature cannot be tolerated. The depopulation of the countryside and the massing of people in the swelling cities is the surest sign of capitalism having come to dominate. The collapse of the state in question will follow with absolute certainty in the event of foreign policy pressures.

The following is essential: As the countryside depopulates and the cities swell, urban thinking takes over prevails and gives

the the character of governance. Urban and rural thinking differ so fundamentally, however, because the city dweller only learns to deal with dead matter, whereas the countryman learns to deal with the laws of life,

i.e. wrestles with nature, from which it must wrest its products. At this moment in the development of a state there is now almost through

It can be observed for the first time in history that the citizens become aware of the danger of their state of affairs and seek a remedy: they instinctively and sometimes consciously endeavor to create a new peasantry. This is the time of peasant romanticism! Significantly, however, they try to master the task from the point of view of the city dweller, i.e. they approach the peasantry with an urban mindset and - only in the rarest of cases achieve anything, because they do not get to the root of the problem: they do not decide to break the supremacy of trade over the national economy, to introduce sound economic principles and to convert the entire national economy to an economy based on the satisfaction of needs.

However, the economy of satisfying needs has one prerequisite: namely the nourishment of the people who want to and should produce something, because no human being is able to accomplish economic or cultural achievements in the long term without a supply of food. Therefore

is the securing the nutritional basis
in one state with a planned
satisfaction of needsöeconomy the
prerequisite of all economic
considerations. For a national state this means quite simply that it must secure its food supply on its own soil in order not to leave itself at the mercy of foreign countries in this vital area. This means, however, that in a completely nationally organized structured and
managed national economy the
agriculture, as the guardian and
guarantor of the of the people's food
supply, is not a part of this national economy. is, but
its precondition . In other words:

The position of agriculture in the state is always
the surest indicator of whether the capitalism
has capitalism reigns supreme or whether it is a
planned, managed economy for the satisfaction
the the national economy.

It is by no means a coincidence or the pure result of a national economic theory that Old Fritz, who trusted only in himself and his state, saw the grain policy of his country as the axis of all his economic considerations, while the Germany of the chancellors from Caprivi to Brüning is characterized by an astonishing blindness to any sensible grain policy.

If one therefore a truly national state, it must be created from the rural economy. from build and industry and trade into the national economy according to need.

Such a state will then have to take the laws of agriculture into account first and foremost if it wants to achieve anything, and if possible will not assign this task to the urban intellectual. Once such a state has been created, however, certain laws for the development of its internal market, as indeed for the internal structure of the state in general, will follow of their own accord: its relationship to the space in which it finds itself will then also follow certain laws, from which in turn its foreign policy can be logically derived.

In Germany today, we are still in a state of peasant romanticism, i.e. we have already become an urbanized people who have understood that their downfall is sealed if their peasantry is destroyed. And, as has always been the case in history, today too, prescriptions are being touted to remedy the evil, which are mainly the product of urban intellectualism, although these urban intellectuals usually do not realize that they are curing the symptoms instead of getting to the root of the problem. With allotment gardens and private homes, with small settlements and peasant romanticism, with vegetarianism and naked culture, with plucked violin and stockinglessness, they believe they can banish the evil without noticing the diabolical grin of capitalism, which, after all, is only happy if people make themselves as healthy and homely as possible in a fine system with allotment gardens and private homes, with garden cities and small settlements. But in the end, all of these means only achieve the following

nothing, unless one breaks the rule of capitalism, because with all the means indicated above one cannot stop the mobilization of all things caused by capitalism and the dissolution of all moral values caused by it, and thus with all the efforts one would only stop the decay for a while without being able to avert it.

People are making themselves very comfortable today. They simply say: industrialization caused the city and its unsocial conditions, and so it is only a matter of transforming the unhealthy urban conditions into healthy rural ones and everything is in perfect order: which means that "industrialization" is simply accepted as a kind of natural development. But industry does not grow and has not grown like the lilies of the field! An industry must first be allowed to develop and then be able to develop. The "may" is a matter of law, the "can" is a matter of money. Therefore, industrialization in Germany did not fall from the sky like a natural phenomenon and suddenly appear, but first the old German economic law had to be changed so that capitalism could do something with it and there were no longer any legal barriers to the establishment of industries, and then, with the benevolent assistance of the world bankers of the time, the money available in other countries, especially France and England (savings of the middle class there), was injected into these industrial start-ups. We owe the first, the change in the law, to Hardenberg, but the second was largely due to the friendly efforts of the House of Rothschild. The result was the economic development of the 19th century and today's chaos. Statesmen like Baron vom Stein predicted this development with pinpoint accuracy. That is why we still speak with great respect of the "great" reformer Hardenberg! However, perhaps some of our readers will now decide to avoid using the term "Stein-Hardenberg reforms" in future, as this is a contradiction in terms when you consider the quite contrasting reformatory intentions of Stein and Hardenberg.

Whoever wants a rebirth of the German peasantry must take the trouble to think through the laws of national economic logic coolly and clearly and then apply them. On the basis of the reborn peasantry, the repair of the social damage of the city must then be the consequent effect of healthy economic development in the German state: settlements and

homes are then natural results
of this on on the principles of
labor and not of commerce. state. Settlements and
homes are then the consequence
economic reason and social peace, not their cause.

Anyone who is unwilling and unable to realize this is and remains a peasant romantic; he remains stuck in this ideology, however "realpolitik" and "practical" he may think he is. Such a person is possibly more dangerous for the recovery of the German people than any indifferent fellow countryman: for he possibly only diverts the attention of awakening Germans from the root of the evil and gives rise to the dangerous opinion that one can master the evil with basically convenient means.

Our way

1.4. ly?4

Anyone who pays close attention to the intellectual currents of our time and learns to distinguish between undercurrents and overcurrents will soon discover the following fact: Two fundamental enemies of a Germanic humanity by virtue of the laws of life, and also through all periods of history its best-known opponents, the Judaism and thelesuites - tum, have a conspicuous concern to keep down in the consciousness of the German people the realization that the heathen Germanic tum was sedentary and peasant. Rather, these powers endeavor by all means, often with an almost droll scientific egg-dancing, to maintain the delusion among the German people that our Germanic ancestors were Nomads, i.e. wandering migratory peoples who, as wandering shepherds or parasitic conquerors, threatened and subjugated peoples of non-Germanic origin.

As far as Judaism is concerned, its attitude to this question is not surprising, at least not if one knows the root of its existence and is therefore aware of the Jewish law of life. In the excellent short story "History on a racial basis", Dr. Johann von Leer says: "An originally desert tribe, the Chabiri, appears on the border of ancient Egypt in the 14th century before Christ. They took part in the domination of Egypt by the Hyksos, the so-called shepherd kings, who exercised foreign rule over Egypt for eighty years. This is where the great change takes place: in connection with Negro-

troops and the domestic criminality try to
 the Hyksos their tyranny over Egypt
 over Egypt. When they When they were
 driven out, the people of Israel no longer migrated as a tribe of beduins, as they had come, but became parasitic in long exploitative rule. Many rabble people moved with them (Ex 12:38). The crime becomes almost a religious duty for him. 'I (Yahweh) will also give this people sight with the Egyptians, so that when you go away, you will not go away empty-handed. But every woman shall ask her neighbor and her neighbor's wife to lend her silver and gold utensils and clothing, and you shall put them on your sons and daughters and deprive the Egyptians of their property" (Ex 3:21/22). The raw cry of unleashed criminality resounds through the history of the conquest of Canaan. It is not peasants who come to seek land, but parasites to exploit and destroy. My (Yahweh's) arrows shall be drunk with blood, and my sword shall devour flesh." (Deut. 32:42).

"And when Yahweh your God reveals them (the foreign nations) to you and you have defeated them, then you shall execute the ban on them (i.e. exterminate them root and branch, men and women, children and even livestock). You may not (!) impose peace terms on them, nor show mercy to them." (Deut. 7:2) "You shall kill the inhabitants of that city with the sword, by executing the ban on it and on all that is in it and on its livestock with the sword." (Deut. 13:10).

"Yahweh your God will bring you into a land with great and beautiful cities that you have not built, with houses filled with all kinds of goods without your doing, with cisterns that you have not hewn out, and with vineyards and olive groves that you have not planted, and you will eat your fill in them." (Deut. 6:10/11) "But all the peoples whom Yahweh your God reveals to you, you shall destroy them without pity, and you shall not worship their gods." (Deut. 7:16) 'You shall not eat any leviathan. To the stranger who sojourns in your dwelling place,

You may give it for him to eat, or you may sell it to a foreigner (Deut. 14:21).

Judaism is not in Palestine as a farmer, but as an exploiter; in contrast to other trading peoples, only its trade is hated because it is the trading activity of people with inherited asocial instincts. Opposition from within their own ranks is stifled and killed, the prophet AmoS, a Bedouin from the steppe of Thekoa, accuses: 'Hear this, you who go after the poor and destroy the needy of the land, thinking, "When will the new moon pass so that we can bargain for grain, and when will the Sabbath pass so that we can put up grain, so that we reduce the ephah (a measure), increase the weight and fraudulently falsify the scales, so that we buy the poor for money and bargain with the poor for the sake of a pair of shoes and the waste of grain?"* (Am. 8, 4/6.) These voices go unheard: in Palestine, Judaism is already developing distinctly demonic powers alongside man - state forces after its return from the Babylonian captivity."

We thus see here that Judaism is nomadic at its root and therefore its vital dynamics, i.e. the expression of the inherent legality of its species, must and will always remain nomadic. This makes it understandable that Judaism, for the sake of preserving its species, endeavors to obscure and suppress the consciousness of the fundamental difference between them among such a Germanic host people as the German people; therefore the Jew within the German people is first and foremost the sworn and fundamental enemy of the natural antithesis to the nomad: the peasant. On the Jewish side, everything "peasant" is fought against, disparaged and, if possible, destroyed, using roughly the same means and rules of struggle as were used to fight National Socialism. In this respect, Judaism acts with such inexorable consistency that one could already conclude from this how deeply its opposition to the ~~peasantry~~ must be rooted in its nature, in its nature, in a word: in its vitality, if the hatred against the peasantry can reappear so uniformly even after centuries, even millennia. This hatred, conditioned by the nature of its species

However, primordial enmity between Jews and peasants can also be inferred indirectly from the fact that often drops of intermarried Jewish blood can suffice in a Germanic person to be characterized at least by an inner lack of understanding for the nature of genuine German peasantry.

It is therefore clear that Judaism, for reasons of self-defense, is the ally of all those who also fight its most dangerous enemy, the Germanic peasantry. And this is connected with the fact that it itself endeavors and also supports all similar efforts to tear the peasant roots of Germanic mankind out of its consciousness. So we need no longer be surprised when Jewish scholars fight busily, tenaciously and bitterly for the nomadism of pagan Germanism. Nor should we be puzzled when half-Jews write books whose sole purpose is to prove that the Germanic people must originally have been nomads. The science of spades, legal history and comparative legal history may have long since

- Not even mentioning the comparative history of religion - have proven the exact opposite, none of that counts for anything with these people: wherever a drop of Jewish blood rolls in a scholar, he feels bound by the law of the flock of crows,

In other words, they don't peck each other's eyes out, but immediately attack in crow-like fraternity everything that would help to restore the peasant honor of our Germanic ancestors in the consciousness of the German people. Anyone who does not believe this should take an unbiased look at the pedigree of those scientists who have written the suppression of the knowledge of the peasant foundations of our Germanic ancestors on their banner.

As far as Jesuitism is concerned, its opposition is natural if you know the nature of Jesuitism, but we cannot go into these things in detail here.

The denial of the peasant foundations of the Germanic man becomes particularly striking if one simply sticks to the historical facts.

First of all, however, a statement should be made: All the dominions of warlike nomadic peoples that we have been able to observe for two thousand years in European history are characterized by their fundamentally hostile attitude towards peasants and by the fact that they keep the subjugated peasant population in check from certain fortified places - from strongholds of larger and smaller style - and secure their livelihood purely parasitically on the basis of the levies extorted. Famous castles of this type are: Tokaj (Hungary), the stronghold of Attila; Karakorum, the stronghold of Jengis-Khan; the Kremlins in Russia were strongholds of the Tartars; but we can also think of the Old Seraglio built by Mohammed II in Constantinople or of the Moors' place within the peasant Berber population. These are just a few particularly clear examples that can be multiplied at will. The fortified castles often originate from military encampments that were built and later became more and more fortified and thus established on the ground, as can be historically proven in the case of "Tokaj", and as can be derived from the word itself in addition to the historical tradition of the "Old Seraglio": for

"Serai", which we are familiar with in its Italian form "seraglis" (seraglio), literally means a room that provides accommodation for many people.

In contrast, not a single pagan Germanic tribe has assumed rule in the same or even a similar form for two thousand years: This begins with the Cimbri and Teutones, who request "peasant land" from the local senate in Rome - this Cimbrian legation to Rome is a historical fact! - and when this is refused to them, despite their victories over the Roman legions, they nevertheless refrain from conquering the peasant land by force, because they cannot imagine that this would result in a blessing for their peasant work: and this actually ends with those Norwegian larl dynasties who give way before the Christianization of Norway in order to preserve their yeomanry in Iceland. In the thousand-year period between these two Creig-

nists, you can examine Germanic tribes wherever you like: whether Alemanni, Franks, Goths, Vandals, Normans or Lombards, they all want land to settle on, but never conquer it in order to parasitize on it like the nomads.

Perhaps the most impressive historical record in this respect is the account of the historian Widukind von Korvei in the 10th century AD about the Slavs; he explicitly states as a characteristic difference between them and his tribesmen, the Lower Saxons, that both Slavs one status free peasants.

It is therefore the "peasantry" that Widukind von Korvei emphasizes as the most characteristic difference between Lower Saxony - Germanic peoples and Slavs - non-Germanic peoples. This is consistent with the fact that King Henry I (the reeve) had the greatest difficulty in the year -24 in his fight against the nomadic Hungarians, who repeatedly flooded Germany in devastating raids, to accustom his Saxons to border fortifications, because, as the historian reports, "the Saxons still live according to old custom on isolated farms, in the middle of their fields and meadows, or at most built themselves together in open villages ... But they considered life in enclosed places to be imprisonment."

That this tradition is not something accidental or incidental to the nature of Lower Saxonism, but something original, is perhaps best shown by a poem by Wolfgang Müller (Die Maikönigin, Stuttgart) from 1852, which a thousand years later characterizes the Westphalians in exactly the same way as the historian of the Lower Saxons characterizes King Henry I.

There is not, like the Rhenish Gau, In
colorful change rich show, And
seldom tower and gate Ancient cities
rise there.

They do not reflect proud domes
venerable gray in the old stream;
Yes, rarely itself is village and spot
Along the far-flung stretches,
Lonely on a quiet manor dwells the
farmer. -
And as the land is, so are the people,
As it was yesterday, so it is today
In their hearts; open, straight,
Straight as a die, they walk the path,
Strong, firm in what they grasp,
But always calm, never in a hurry,
then tenacious and undaunted.
Man is almost as secluded there as
his house, which stretches out its
peak lonely into the top of the grove
and from the window looks far out
over the meadows and fields.
It's monotonous. But lost in a dream
Think of the land, he who was born
there; His heart is full of emotion For
the land and people of the red earth.

The Saxons' resistance to giving up their accustomed way of life in the countryside was so strong that Henry I even resorted to the desperate measure of making the border fortifications a free-for-all instead of a free-for-all for criminals, just to get people into the fortifications at all. Widukind von Korvei tells us the following about Merseburg: "It was a crowd made up of robbers; for the king, as he liked to be lenient towards his countrymen, spared even thieves or robbers, if they were brave or warlike men, with due punishment and settled them in the fortifications.

He settled them in the suburbs of Merseburg. He then gave them fields and weapons and commanded them to keep peace with their fellow countrymen; against the Wends, however, he allowed them to go out to raid as often as they wished." - This Merseburg band became so strong that a few years later it provided 1000 men for the war against Bohemia.

So, because King Henry I finds it difficult to overcome the peasant aversion of his Lower Saxons to fortified places, he resorts to the desperate expedient of making a bunch of criminals "state-preserving" by giving them the freedom to let their criminal urges and dispositions run riot against their eastern enemies, provided they leave his Saxons alone. Truly, his Saxons could not have behaved more unnomadically.

And this basic peasant trait of Germanic man can now be proven in all conquests of Germanic tribes, as has already been indicated above: Pagan Germanic rule never relied on forced castles from which it parasitized the subjugated population. Rather, the peasantry of the pagan Germanic tribes of the Migration Period developed into a peasant-based landlordship, much as the Baltic barons did for 700 years in the Baltic or as the Normans so characteristically did in Sicily. But such Germanic landlordism differs from the parasitism of nomadic forced castles like night and day, for the latter sucks the life out of the subjugated population, drains it of its blood and ultimately destroys it; Germanic landlordism, on the other hand, "leads", indeed develops the subjugated people into prosperity under certain circumstances, often at the expense of the creative Germanic upper class, which bleeds and consumes itself in the leadership.

Due to the limited space available, we have only used a few striking examples of historical facts to illustrate the sharp contrast between the parasitism of nomadic forced castle rule and the leadership of Germanic overlordship, and have pointed out that this essential difference in the

The nature of both can only be explained by the Germanic peasantry. In any case, the examples are so striking and are so unobjectionable

source-wise verifiable, that anyone unbiased person approaching these matters will immediately realize: In view of to the peasantry as root and the essence of Germanic mankind is one of the most monstrous historical counterfeiting operated been and apparently probably still in progress!

From all these findings, the question now arises: If still in the 10th century A D . Chr. the difference between Lower Saxony and the Slavs is characterized by the absence of a class of yeoman farmers among the Slavs, but the same historian explicitly notes a population of serfs under nobles as leaders who cultivated the land, the cultivation of the soil as such, i.e. arable farming, is a prerequisite for both peoples and is therefore known to both, why is the yeomanry of the Low Saxons the characteristic difference for the contemporary Widukind von Korvei compared to the Slavs, who also cultivated the soil?

This is the crucial question! And it the core of the whole matter! Any historian who ignores this question is also missing the point. Therefore, such scholars should no longer be heeded or even taken seriously in the future.

In the following, we will first outline the essentials of Germanic yeomanry and its core idea before deriving conclusions from the knowledge thus gained:

We must begin our remarks with an observation that may at first seem astonishing to us today: the "peasantry" of the Germanic peoples included the crafts and trades.

of agriculture and livestock farming, this artisanal is however not its characteristic. In other words, whether the Germanic farmer himself practiced the farmer's trade, i.e. whether he himself wielded the plough or tended his cattle on the forest pasture, is irrelevant to his "peasantry".

The peasantry of the Germanic peoples is an expression of an ideological attitude which, out of a certain need for order, brings man into harmony with the soil, whereby the craft of agriculture and animal husbandry serves as part of this and as a means to an end.

Perhaps the clearest path to this knowledge was opened up to us by comparative legal history, which was able to compare the legal traditions of the West and East Germanic peoples and, until the separation of the two, around the 7th century B C , opened up Germanic legal life and legal concepts as far as possible. Now that modern racial studies have proven that the Germanic peoples and Jndogermanic peoples were of the same or the same heredity, the legal traditions of the ge. The legal traditions of the historically often more easily verifiable sources of the Jndogermanic peoples can now b e used to compare and verify Germanic legal history, a picture of the G e r m a n i c sense of justice and thus of Germanic legal life is so clear today that other branches of science, such as comparative religious history, comparative cultural history, further indirect and direct historical sources about the Germanic peoples would not even be needed, although these would of course make the picture clearer and thus i m p r o v e it.

We have deliberately placed legal history in the foreground here because it provides the clearest and most incorruptible evidence. And we want to let one of our most outstanding legal historians, the Marburg professor Dr. Walther Merk, have his say at this point to prove that we are relying here on very sober facts of tradition; he says in his readable little work "Vom Werden und Wesen des deutschen Rechts":

"The world-historical significance of Roman law is widely known. That Germanic civilization was an equally important creator of law and creator of law as the Roman people, that Germanic law as world law was on a par with Roman law. to the side know outside the narrowest circles of experts. Still

The view is always widespread that the Germanic tribes, as in the field of art, so also in the field of law, were only enabled to achieve their own cultural achievements through the imitation of Roman-Greek models. Thus, the adoption of Roman law in Germany at the end of the Middle Ages was repeatedly justified as a victory of progress over intellectual meagerness and backwardness. These views are rooted in those childish ideas of the dark ages of the Dark Ages*, which were founded by the Italian humanists and Renaissance artists, adopted by the shallow writers of the Enlightenment and finally hammered into the heads of the masses in the last century by the followers of the Enlightenment, although the advancing historical research of the 19th century has long since demonstrated the untenability of this dogma.

In reality, the Teutons had no
to borrow their legal culture from foreign countries. countries.

The proud tree of Germanic law has grown from its own roots and from its own strength. which is overshadowed by no other law. Apart from the Roman law of obligations, there is no other law that has exerted the same world-dominating influence. From a small starting area, Germanic law, thanks to its inner superiority, has gained an area of dominance which, in terms of space and number of people, far exceeds the greatest extent of Roman law.

The foundations of this position of power were created by the migration of peoples. The migration of the peoples is the great advance of the Germanization of Europe. The Germanic peoples not only conquered the West with weapons in their hands, they also gave it a completely different character. In the midst of the fall of the Roman Empire, they have brought fresh life and decomposition and decomposition laid to the spiritual and moral renewal of the European world.

The degenerate population of the crumbling Roman Empire, they have brought fresh

Blood and stormy vitality. In the countries they conquered, they had, through their

lungs and their land rights the depopulation of the flat country and the unhealthy excess weight of the cities eliminated and a a strong peasantry restored."

But let us listen to another legal historian, C. Freiherr von Schwerin, professor in Freiburg i. B. He says (Germanische Wiedererstehung):

"The early Teutons were neither nomads nor a pastoral people, but farmers and cattle breeders. This explains the rich development of land law in contrast to the meagre development of traffic law, the numerous provisions on the grazing of animals, the damage caused by them and the injuries inflicted on them, the use of animals and animal products

as means of payment, the valuation of people according to land ownership and the appreciation of land."

And these observations by legal historians are deepened by a word from the cultural historian, Professor Dr. A. Heusler in Basel (Germanische Wiedererstehung, Heidelberg 1926):

"The fact that the names of all types of grain still cultivated today show linguistic peculiarities that were already developed before Roman times speaks for the age and independence of Germanic agriculture. Roman names are neither for cereals nor for arable crops. Farming tools were borrowed. So if Caesar attributes only secondary importance to agriculture alongside animal husbandry among the Germanic tribes in general and the Suebi in particular, his reliability is quite doubtful."

The starting point for understanding the Germanic world view with regard to its peasantry is the belief in and knowledge of the considerable inequality of human beings. The conviction of the eternity of their inheritance, provided the laws of heredity are observed, is the core of understanding all Germanic world views.

According to the Germanic view, the genetic material, i.e. the semen, is of divine origin and, in their opinion, may only be conceived, carried and born by a woman born of the same semen if it is to be passed on in the same purity and thus in the same goodness to the offspring. This idea is linked to breeding laws that are intended to guarantee the purity of the blood. Hence the laws which, in the case of blood mixtures with inferior blood, exclude those born in this way from the legal community of the same species, but this is not to be understood as meaning that they are also excluded from the community of life with the same species. *w e r e t h u s a l s o* excluded from cohabitation with conspecifics. The Germanic tribes were familiar with the connection between the purity of the hereditary material, physical form and mental attitude:

The Teuton recognized only one species law, which *e x p r e s s e d* its lawfulness both mentally and physically in the pure species. The Teuton regarded human existence and the individual from the point of view of the inner structural law of the seed, the blood, the genetic material, the species or whatever else one wants to call it, which is why his mental attitude and physical constitution were the expression of a formative law, founded and rooted in his species. Like the Hellene, the Teuton knows the inference from the nobly formed body to the mental character of the person concerned and, conversely, from a noble disposition to a noble physical constitution. This is why TaeituS says: "Naked and scanty throughout the home, youth grows up to the structure of limbs, to the physical form that we admire. No finer education separates the master from the servant until old age separates the freeborn, the inner nobility sets him apart." (Translation by M. Oberbreyer.)

The strict morals of Germanic marriage and its abundance of children are linked to these ideas of breeding and nature. Marriage was for the sake of offspring and not for selfish inclinations. TaeituS also says this clearly and accordingly reports of the wife: "Thus they receive the husband as one body and one life, since in truth they love the marriage, not the man." Here the Germanic view of marriage as a task for the species leaps out at us.

And that these words of Taeitus quite clearly mean marriage as a breeding purpose in the service of the preservation of the species can be seen, among other things, from section 46, where he says of the Peucines: "Although the Peucines, also called Bastarnians by some, have a 'Germanic' manner in language, dress, dwelling and building, their filth in general and the dullness even of the nobles reveal more a certain apostasy - a consequence of mixed marriages - towards the nasty nature of the Sarmatians." So here it is clear to Taeitus, and he also says it clearly, that purity of blood and morality each other mutually condition and the marriage for this is the means to an end/)

But let's listen again to Merk, who comments on this question in an excellent essay in the Süddeutsche Monatshefte, February 1954:

"The older Germanic law was well acquainted with the idea of the difference in the personal value of the individual. This The 'difference between men', as the *Jsländersagas* call it, was attributed by the Germanic tribes of the time to differences in ancestry and genetic make-up. The ancient Germanic tribes did not yet believe in 'the chance of birth'. Rather, they were imbued with the idea that blood was the carrier of the characteristics of a human was, that with the blood the physical and mental characteristics of the person are from ancestors to their descendants, that noble blood also noble qualities transmitted. The outstanding role that the military-political ruling class of the ancient Germanic nobility played in the ancient Germanic community despite the lack of legal privileges is based on this view.

In passing, Taeitus continues with a sentence about the Venetians that could easily be cited as a bull's eye against all attempts to lie ~~nomadism into Germanism~~: "Nevertheless, they are still considered Germanic because they have fixed dwellings and carry shields, the very opposite of the Sarmatians who live on horses and in chariots."

The ancient Germanic aristocracy was a family nobility that encompassed families that had proven themselves through their clear lineage and heroism. Ancient Germanic law therefore sought to prevent the mixing of noble and ignoble blood through strict regulations. The Transmission of St. Alexander* (ch. 1) and Adam of Bremen (1.6) report on the ancient Saxons:

They took the greatest care of their ancestry and nobility of birth. They did not easily allow the purity of their blood to be spoiled by intermarriage with other or lesser peoples and strove to form a peculiar, unmixed people, similar only to themselves.

The Visigothic Code (V, 7, 17) remarks that a suitor pollutes the purity of his blood by marrying an unfree woman. Even among the free men of the same status, the free Icelanders weigh the good or less good sex very delicately when marrying, calculating penance and wherever else* - (A. Heusler in the anthology -Germanische Wiedererstehung*, published by H. Nollau, 1926, p. 169). The purpose of the Germanic marriage barriers was to preserve the purity of the blood. It was believed that unfree blood

in cowardice and sleep, ferem sense of honor
aftereffect (A. Heusler, op. cit., p. 178). The old German legal principle is also rooted in these views: -The child follows the poorer hand*, i.e. in the case of a marriage between people of lower birth, the child assumes the legal status of the parent of lower rank. In medieval German law, marriages between Jews and Christians were forbidden on pain of death. According to the Swabian Mirror (Art. 32 2), sexual intercourse between Jews and Germans was punishable by death by fire. Visits to Jewish bathhouses by Christians were also punishable (e.g. in the Nuremberg police regulations)."

The divine origin of the hereditary mass, the seed, allows eternity for this hereditary mass if the health of the hereditary bearer and the purity of the blood are observed. Thus the seed comes from eternity and reaches on into eternity if the bearers of the hereditary mass serve it: from primeval to primeval! Therefore, in the conception of the Germanic tribes, this hereditary mass is not subject to "becoming", but it

"is"; it can be increased, destroyed, annihilated, but it can 6*

cannot be "developed" beyond its divine origin and therefore has no "becoming", but is a "being". The individual human being can "become" within the framework of the possibilities of his physical and mental constitution and in the confrontation with the surrounding laws of his environment. The genetic material as such is not affected by this, it is as it was inherited from the father when the son in turn begets a son - provided that it is not diseased or carelessly mixed, i.e. has become inferior.

It is difficult for us people today to find our way around this world of thought at first, but we have to make the effort if we want to understand Germanism. Perhaps the following example will make the whole thing clearer. Imagine a silk cord on which pearl after pearl are strung together in equal value: The string is the hereditary mass, the pearl the individual hereditary mass carrier. The string (hereditary mass) extends from primordial to primordial because it is divine, the pearl (the individual carrier of hereditary mass) is the material form of purpose for the environment of this existence. Incidentally, even in the Middle Ages this idea is expressed by the fact that two "u"s are placed in front of the name of the family, which are later either dropped or merge into "v" or "w". It is also due to these connections that Jndogermanic and Germanic peoples are always clearly distinguished from all other peoples by the "father right", because the clan always serves an ancestor.

This is related to another Germanic idea

The fully-fledged species-appropriate male can only be born from a species-appropriate, i.e. pure-blooded female and must return to a species-appropriate, i.e. pure-blooded female if he wants to pass on his "species", i.e. to beget a child who can be the continuator of his genetic material and also of his life's work. The cycle in the being of the female hereditary mass thus constantly crosses the cycle of the being of the male hereditary mass, the semen, and both cycles are, so to speak, an eternal cycle of being. The symbolization of this being is the self-contained ring or, if Scandinavian

Traditions do not go wrong here: a snake biting its own tail. This is why the closed ring appears again and again in Germanic customs as an expression of this law of life: At sexual maturity (today confirmation and confirmation wreath), in the form of engagement rings as a symbol of marriage, in the bridal crowns; but also the grave wreaths say that although the individual is no longer among the living, he has not left the cycle, but only no longer materially dwells among us, incidentally, the flower wreaths of young girls in spring, at Easter and Pentecost and the harvest wreaths also belong here.

One may think what one likes of this Germanic view, but two things cannot be denied: firstly, that it represents a well-rounded world view of clear *consistency*, and secondly, that it is largely consistent with the laws of heredity as a fact of material inheritance, which have only been discovered since 1900, so that, surprisingly, it does not contradict modern natural science anywhere.

This Germanic view of the world is connected with another *aspect* of their conceptual world: the hereditary material in itself is still nothing, but only acquires meaning when the instinct mates with the intellect and the knowledge about it and they pass it on. The animal only knows the instinct; the Germanic man assigns it to a divine world of imagination. The instinct as such is a primal force that must be restrained by reason and knowledge if beneficial order is to prevail, i.e. if man wants to rise above the animal. Woe, then, if the restraining intellect and knowledge no longer master the instinct: then the elemental force of the instinct of compulsion bursts all order, grows beyond it, tearing apart all bonds, bringing about the decay, the downfall of human order. And we have seen how the enthronement of egoism by liberalism has actually had this effect.

Here, a comparative symbol comes to mind tangibly the "Fire". When man's organizing hand masters it, it radiates comforting warmth, provides light, facilitates life and makes it possible in many ways. However, if the fire goes out, the result is darkness, cold and gloom. But if man does not pay attention to the fire, if he is careless, indifferent, then it grows beyond his control.

It is the fire that consumes and destroys itself, for which it has just created the preconditions of its existence. Thus it becomes understandable that this similarity of the effect and relationship of the procreative instinct and the power of fire had to resonate in a fire custom which made fire, and not fire as such or per se, but the fire "nurtured at the hearth", the symbol of the primal power of the procreative instinct. And just as the sacred inheritance had to be nurtured and cared for if it was to be passed on to the descendants, so the fire was also nurtured and cared for so that it did not go out, and the sacred hearth flame became a symbol of the sacredness of the inheritance. The never extinguishing, eternally burning hearth flame thus became a symbol of the care of the hereditary mass and thus the hearth as such - "holy", i.e. "salvation" came from it.

And again we can let the comparison swing back to the above statement: the man as such could not jeopardize the equality of his descendants as long as he did not make an unequal woman the mother of legally capable heirs. The children conceived by a woman who is not equal by blood are identified by their mother as being of unequal birth and to a certain extent stamped in terms of descent. As long as they cannot become legal successors to their father as a result of the applicable law, the father's clan as such is not endangered. The situation is different for the pure-blooded woman, however, because she can secretly conceive from an unmarried man and thus smuggle a "cuckoo's egg" among the flock of her otherwise pure-blooded children. Based on this consideration, the Teuton regards "marriage" as the guardian of pure-blooded offspring and the woman as the guardian of the blood purity of this marriage, if she remains aware of her duties. On the one hand, this is related to the high position of the wife in the cohabitation with the man as "mistress", on the other hand, it also explains the cruel punishments that were meted out to adulteresses.

Because marriage for the Germanic tribes is a duty to the blood purity of the clan and not a special matter for the two spouses, Germanic legal tradition only recognizes the possibility of adultery on the part of the woman, but not on the part of the man. In the fine "Grundriß des germanischen

On p. 178, the legal historian K. von Amira says succinctly of Germanic law: "The wife could commit adultery against the husband, but not the husband against the wife". The wife can secretly smuggle unwanted blood between them, but not the husband, because the children conceived by him with another woman are marked in their parentage by their mother. These ideas clung so tenaciously to Germanism that they persisted among the nobility, bourgeoisie and peasantry in Germany until the advent of liberalism in the 19th century. was awarded, when the

the ancestry of the journeyman was unclear. Only liberalism destroyed the old German idea of breeding and thus eradicated it from the consciousness of the German people.

Just as in this Germanic conception the wife is the guardian of the hereditary mass of the clan, she is also the guardian and keeper of the hearth fire. We see how the belief in the immortality of the hereditary mass becomes the order of procreation formed in the idea of breeding, and how it resonates and becomes symbolized in the hearth fire, which fits in with the order of its guardians. One may think what one will of this belief, but that it permeates human existence with a high meaning can hardly be denied.

With this realization, one has already grasped the "most essential" core idea of the Germanic world view. Two further material accessories of this idea are the "roof" as protection for the fire and, since the roof cannot hang in the air, the associated "house". The house, in turn, and the clan living in it, who looked after their kind and the hearth fire, needed the field, the pasture and the forest as the material basis and pre-set for their existence in this world. Blood is the key to understanding this world view, the starting point of a designed order of the material conditions of existence, for which the soil forms the prerequisite and the basis: Blood and soil thus become a life-giving entity whose source becomes the eternally burning and sacred hearth fire.

As the "soil" itself is material and requires the life-giving power of the sun in order to be the basis of human existence, the worship of the sun as a source of power plays a direct role in this idea. In the Middle Ages, the property of the free man on the ground was still regarded as a "solar fief". The duality of substance and power becomes the unity of the basis of existence in the field, into which the spiritual, i.e. human, idea of the divine origin of the "blood" tilling the field is inserted: substance, power and spirit grow together into a unity. This is related to the fact, still common in the 19th century, that a farm transfer to a new owner was only legally valid if the following custom was observed: the seller extinguished the hearth fire, walked around the boundaries of the farm with the buyer, and the buyer's wife now ceremoniously lit the hearth fire, whereupon the transfer was considered legally valid: Scharnhorst still experienced this custom.

We now understand the essence of the Germanic peasantry: it is the expression of a sacred, i.e. salvific order, the hallmark of a spiritual attitude to which the craft of a farmer belongs, but which is by no means the essential one. However, it is understandable that the "plow" can become a symbol of this sacred order of blood and soil and that the plow also appears to us as a sacred symbol among the Germanic tribes.

To confirm what we have heard in this section, we bring the words of a scholar. Heusler (op. cit. Germanische Wiedererstehung) says:

"The Teuton was a countryman. For a long time, the Roman-Gallic city did not get the German Anwänder down. One of the momentous dualities in human nature: Country dweller and city dweller! As much as the abyss later filled up, we understand much to this day from the fact that the Romans

city dweller, the Teuton ultimately is
ultimately a peasant.

The Teuton as peasant: this is where our Mediterranean witnesses must fail most tangibly and the peasant chronicles of Iceland, together with the histories of customs, must fall by the wayside.

In Norway and Sweden, writes a German from the

H. century, in many places the most distinguished men are cattle breeders and live from the work of their hands*). Only the sagas shed light on how peasant life and daily labor are compatible with warfare. There the doctrine that only the professional warrior is capable of field campaigns capable were capable of military campaigns. Those Vikings, before whom Europe trembled, were in mainly peasants. Our saga heroes are all and sundry men-at-arms, who stand their ground on their own and princely voyages of war; but the greater part of their lives is filled with the management of their goods; their herds find their economic basis, even if Viking booty and the gold of the lords help them along. The praise of 'a good farmer' also brings to mind the virtues of the farmer').

In the field and in the barn, with the blacksmith's hammer and the carpenter's axe, these gentlemen attack - often girding off their swords first."

These are the same yeomen that Friedrich von Schiller drew so masterfully in William Tell.

Get up early
and look to work, Who
has few work people:
Some things missed,
who sleeps through the morning;
The quick one is already half rich. (Thule 2, 128 f.)

The axis of all peasant ideas in Germanic culture is the idea of clans. The divine starting point of one's own clan existence is the focal point of this world view. And it is here that all ideas revolve, that the things of daily life with their spiritual and material relationships revolve. This is how

Who doesn't think of the "divine shepherd" in the Odyssey?
The Odyssey is an inexhaustible treasure trove for visualizing life on an Indo-European farm.

2) It is quite revealing that Heusler here (1926!) does not know how to help himself to characterize the craftsmanship in the traditional peasantry of the Vikings other than to make an unconscious distinction between the terms "peasant" and "farmer".

the "order" that is just as clear to us from all Indo-European traditions as it is from the Germanic traditions. Inevitably linked to this is an ancestor worship of the forefathers, which we know more than precisely from the Indo-Europeans and which is so deeply rooted and tenacious in Germanic mankind that it could not be completely eradicated from our people until modern times, despite all the efforts of Jewish and related circles. But what is significant about this veneration of ancestors is its down-to-earth nature. But it is not only ancestor worship as such that is down-to-earth; the place where the ancestors are worshipped is also down-to-earth:

The "Haus" or the "Hof" are at the center of the ancestor worship of a clan. Hence the "hearth fire" - "Haus" grows

- The word "farm" - "arable food" is so closely connected with the idea of clan to form an indissoluble unity of divinely willed "order" that we are still familiar with a word for this order today, which in Swedish usage still has the objective meaning of "estate": Midgard.

In Swedish, "gard" is the estate, so "midgard" actually means that which belongs to the estate as such and is subject to its order. The opposite of this is "Utgard", which refers to everything outside the order of the manor, i.e. it also means the home of the fiends, the homeless, etc.

In his polemic for the salvation of the Germanic world view, B. Kummer chose the title "Midgard's Downfall" (Leipzig 1927) as the most appropriate title for his polemic. We do not wish to comment on this pamphlet here, but merely point it out because it seems significant to us that Kummer chose the word "Midgard" to aptly outline the Germanic world view. Incidentally, he comes to the conclusion that peasantry and nothing but peasantry is the key to understanding the world view of the Vikings.

The rootedness of this Germanic world view is therefore so tangible, and so excellently handed down and legal history so clearly proven, that their denial or even the assertion of the nomadism of the

Teutons an outrageous audacity
 which the young Germany of the Third Reich itself
 at any rate no longer any longer any
 longer.

The fact of the down-to-earth nature of clan worship is reflected in a few words that are important to us. One such clan property was called "O d". This word has survived in modern usage as "Klein- ob"

- "Kleinod", i.e. a small amount of valuable property. Less well known, but also belonging here, are the Bavarian "Einödshöfe", which have nothing to do with a "Ein öde", i.e. a wasteland, but literally mean "Single-property farm", i.e. "single farm".

In this context, the word "property" is also very revealing. For this word means not only the property itself, i.e. the farm and its area as such, but here "Eigen" is connected with "Egin" or "Ingen", which word is directly related to "Nachkommenschaft" and means the p o s s e s s i o n of the clan, e.g. JnnoS-Geschlecht are the Jnninge on JnningShof or JnningShusen; in Swedish "ungen" is still the term for what we call "Jungen". The place and village names composed with "ing" are so common in the old Germanic p o p u l a t e d area of Germany that you only have to open your eyes to derive examples for yourself. And the fact that this syllable "ing" always points to an Old Germanic settlement is something that no one has disputed for a long time now.

We are therefore d e a l i n g here with Germanic "hereditary farms", which belonged to a clan t h a t worshipped its ancestors on them: Blood and soil grow here inseparably and inseparable

unity as "property":

The word "property" is in Germanic
 usage the summary of what we
 today summarize in the term " blood and blood" into one word.

It is clear that such a hereditary farm belonging to the clan was not owned by the living owner who administered it

in the self-referential sense of free availability or even in the Jewish, liberalistic sense of a commodity, but that he managed it faithfully for the clan. This is related to the fact that the person who "owned" a hereditary farm, i.e. had his "seat" on it and "presided" over the household community on the "high seat" by the fire, had "possession" of the hereditary farm, whereas

"owners" of the hereditary farm were the "Ingen", i.e. the chain members of his clan. This is the root of the fundamental distinction between the words "property" and "possession", the distinction between which still plays a role in our legal doctrine today. This distinction is inherently alien to the nomad because it is meaningless to him. This is why the concept of clan property is where Jewish-nomadic and Germanic-peasant thinking collide in the most contradictory way, which was classically described for our time by von Po-lenz in his "Büttnerbauer" or G. Freytag in "Soll und Haben".

This Germanic concept of property (Midgard), which is based on the blood concept of the clan, is the opposite of any egocentric concept of property, which views property as a thing that is subject to the free will of the owner. This concept of property first came to Germany through the so-called Roman law, and only gained acceptance with difficulty, but finally won its final victory in the Civil Code of 1900. The old German concept of property cannot be separated from the concept of the peasant clan; the new German concept of property in 1900 was already legally conditioned by Roman law, and was in its essence medieval, maritime, urban; and it was therefore logical that in 1900 we should have a

"Civil" code, which no longer recognized "peasantry" as a concept, but only the "farmer" engaged in a trade as an economic entrepreneur on the economic production site, called arable land. While the old German law was a pure peasant law, whose peasant basic trait the economic constitutions of our medieval and late medieval cities, including the "Hansse", could not deny, the new German law of 1900 had become a pure city law, from which the peasantry in the Germanic-German sense had completely disappeared. This fact can be seen in the

The easiest way to understand the unprecedented reversal of the concepts of German legal life over the last thousand years is to look at the German legal system.

According to the Germanic conception, this "property" of the clan, this "Od", the inherited farm, was a gift or fief of the "All", i.e. God and the sun, as the origin and source of all life in the world and of human existence in particular", to the clan. This in turn is connected with the fact that clan property

- Allod or in its conversion "O d a l". This is connected, for example, with the fact that in today's Norwegian law the "peasant right of inheritance" is still officially called "OdalS right"; and in Swedish usage the peasant on a farm inheriting according to the right of inheritance, i.e. undivided, is still called "OdalSbonde", i.e. peasant on an Odal, a hereditary farm. Odal and Midgard are basically different terms for one concept

Whoever came from such a hereditary farm among the Germanic tribes was "odalig" or "adelig" ("ig" here corresponding to the words "fettig", "funny", "sad" etc.). Our word "nobility" comes from this word odal. Nobility in the Grammatical sense is therefore nothing more than the unity of blood and soil summarized in the hereditary court of the clan, in order to be able to maintain the purity of the family through "breeding". of the blood, the ancestor

to whom one owes one's existence in this world. This is the reason why in England, for example, the peerage was linked to land ownership and why even today the title of nobility is given to an heir of the family, while brothers and sisters do not inherit it; in Norway, for example, a titular nobility was not able to develop at all, and in Sweden the old noble families still do not bear a title today, or only do so in passing. The custom of passing on the title of nobility to all children, which was introduced in Germany with the high baptisms and then became legally binding, is in and of itself thoroughly un-Germanic and owes its origin to the oriental-medieval thinking of the late Roman-Caesarian conception of the state, and in any case no longer has the slightest connection with the Germanic concept of "Odals".

We have already said above that the word "Odal" means nothing more than the combination of "blood and soil". The "bloodline" of the Odal clan lies at the very heart of their world view and therefore also everything that we would understand today by the word "Z u ch t". Not only w a s every fully-fledged marriage on a hereditary farm exclusively under the aspect of preserving blood, of keeping the blood pure, but consequently the hereditary clans as such entered into a "clan competition" based on performance and ability, which consequently had to bring the most capable clans to the top. Accordingly, the most capable clan was at the same time the "odaligste", i.e. the most noble or noblest clan. This is to be understood under the words of TaeituS (7): "The kings choose them from the noblest families." There was therefore a value differential, so to speak, between the clan's performance and the "bloodline" in the eyes of the whole community, which was t a k e n into account: The best clan, bred for performance, offered a better guarantee of not producing any failures than those less proven in performance. This gives the entire Germanic world view a peculiar life-law gradient, which is clearly reflected in the terms; cf. the above quotations from Mer k.

The respective head of the OdalS-HauS community, i.e. the "owner" of the hereditary farm, was called a "farmer" by the Germanic people. Therefore

is in the Germanic idea of
 peasantry and Odal -nobility not from each
 other separate and will also actually nowhere
 separated. When German peasants in the Middle Ages utter the words: "We peasants are the princes' offspring", this is neither arrogance nor a special case, but quite simply the expression of a fact that was originally self-evident to the Germanic people. W. v. Giesebrrecht (Geschichte der deutschen Kaiserzeit) says of the Saxons at the time of Charlemagne: "According to their status, the free men of the people fell into the not very numerous but powerful Cdelinge, the Frilings, d. h. the free men, and the Lassen, a numerous clan of dependent men without their own property, but who enjoyed personal freedom." Jrrtüm-

The term "Edelinge" is the only one used here; in any case, an erroneous impression can arise from Giesebricht's depiction because "noble" each Friling was. It is probably more about the so-called These are the so-called "Greats", i.e. tribal chieftains, as we encounter them in the history of the Frisians as late as the 18th century and as they are known in the sagas of the Icelanders as "Goths". In any case, the tomb inscription of Wittekind, Duke of Saxony, at Engern in Westphalia allows no other interpretation. The inscription on his tombstone reads (abridged):

"Monument to Wittekind, son of Warnechin, King of the Engerians, the bravest duke of the 12 Saxon kingdoms".

Great. He died in the year 807 after the birth of Christ, etc."

This is again confirmed by Schwerin (op. cit.): "The essential thing is that the mass of free peasants had essentially the same property, that they consisted of free peasants and free farmers. and not from landlords instead of d."

The concept of " freedom" is closely linked to the concept of peasantry. The " free" or free-neck is so called because he is protected by law and is therefore not obliged to bend his neck to an owner. That is why freedom is "free-neckedness" or, among the Scandinavians, "manhood" (v. Amira, op. cit., p. 126). - One must already know the context of the idea of the odal in order to understand what "o w n e r " means in this context. For either the farmer serves the Odal idea, i.e. his clan and thus his ancestor, on his hereditary farm, or he obeys - i.e. is in bondage - to "another" clan and then works for their ancestor. This either-or is unconditional and logical and the key to understanding all events in Germanic life during the 1st millennium AD.

Merk says accordingly:

"Into the through the Roman state omnipotence world have the Germanic tribes brought back personal freedom. This is also

had previously been openly recognized by French historians. See Montalembert, *Die Mönche des Abendlandes* (I^es moines ä'ooelätznt), vol. 1 (Paris, 1860), p. 52: -Freedom and honour, that is what Rome and the world have lacked since A u - gustus' time and what we owe to our German ancestors, and Guizot, *Ge schichte der europäischen Zivilisation* (2nd lesson): "Through the Germanic tribes the idea of freedom entered European culture. culture, a idea, which unknown to both the Roman world and the Christian church?"

He who must lend his labor to another clan, at their direction, is not in a position to be a trustee of his own clan. Now it becomes understandable that for the Germanic tribes "f r e e d o m " was not a matter of egocentric self-will or self-indulgence. meant, but the prerequisite for the maintenance of his world view in the idea of Odals.

Now we have the key in our hands to unlock an insight that many researchers are apparently still trying to avoid. In order to understand the matter, however, we must first go a little further.

TaeituS says (25):

"The position of freedmen is not much better than that of servants, their influence in the home is slight, and in public it d i s a p p e a r s , except among peoples ruled by kings, where they often rise above freemen, even above nobles. Among the others, it is precisely the relegation of the freedmen that is a sign of the liberal constitution."

What does this mean?

First of all, a "freedman" is not a Teuton serving his ancestor in a proven, unmixed blood descent on a hereditary farm, because the chain of ancestor veneration has been broken, and consequently he must always step behind the last odal clan in the value gradient of the clans. The more clearly this value gradient of the clans is maintained, the older and "more liberal" the constitution, says TaeituS, which we understand,

when we think of the explanation of the term "Frei- heil" given earlier.

But where kings are no longer elected, but "rule" over peoples, "freedmen" rise above freeborn, even "Edle", i.e. the farmers on the Odalshöfe.

The process is simple: to consolidate his rule, the king needs servants who are devoted to and dependent on him, and this gives them the opportunity to rise above the freemen and nobles of another tribe in public life.

It is significant that TaeituS already refers to these things, because centuries after him they form the actual core of the events in the disputes between Charlemagne and the Lower Saxons.

Charles was trying to establish a world empire and had secured the support and protection of the Church for this purpose. What he wanted in particular with regard to Lower Saxony was to dominate the then flourishing Baltic trade, which extended as far as the Black Sea. Since we know that the Jews played a decisive role at Charles' court - a role so decisive that many courtiers mingled and went about in Jewish garb in order to endear themselves to him - we can easily assume that they were also the real drivers behind the conquest of the Baltic trade, which was in the hands of pagan Northmen. For reasons of geography, however, Charles could only get his hands on this trade if he had secure control of what is now Lower Saxony and Schleswig-Holstein; this was also because Schleswig-Holstein was the key to controlling the powerful transit traffic from the Baltic to the North Sea. However, these areas were now occupied by the Saxons, whose

"freedom" was the prerequisite for maintaining their faith, customs and traditions. This is why the Saxons desperately defended themselves against any foreign authority and repeatedly rose up against the counts appointed to them by Charles. For them, there is only this either/or: either they are free and serve their ancestors, or they obey Charles and then do not "serve" their ancestors, but rather Charles' clan. This is the crux of the relationship between Charles and the Saxons.

In this back and forth, Charles recognized that the prerequisite for the consolidation of his royal rule over the Saxons could only be the destruction of the ideological prerequisites of the Saxons' concept of freedom. Thus he took the decision, detestable from our German point of view but correct from his and his Jewish advisors' point of view, to enforce the destruction of the pagan faith of the Saxons at all costs. This is the key to explaining the violent Christianization of the Saxons by Charlemagne.

But the Saxons were tough, because they were faced with an either/or situation. Karl went all out. With a cruelty that could otherwise only spring from a Jewish brain and is one of the exceptions in the history of mankind, because even the Negroid-Jewish mongrels on the throne of Caesar in the late Roman period of decay hardly had anything similar to show. He simply had thousands of Saxon noblemen, i.e. farmers on Odal farms, slaughtered without further ado and scattered the survivors all over Europe, so that we can still find "Saxon villages" or "peace villages" in the most astonishing parts of Germany today. Truly, truly, those for whom Karl did all this work have every reason to praise him.

to call him "the Great". However, we Germans have a slightly different opinion on this and understand the Lower Saxons, who did not forget him for a millennium and remembered him as a "butcher".

Now there was finally peace in Lower Saxony, the survivors were emotionally broken and "crawled to their knees".

But Lower Saxony is tough! And out of the rubble and ruins, blood and tears, anger and despair, the old faith did not rise again, but the old customs and ways did. Lower Saxony slowly recovered and merged its old nature with the new faith. The yeoman on the Odal, the hereditary farm, remained because the whole idea was too deeply anchored in the Germanic essence. The new faith was finally remodeled at their own discretion and then accepted, which resulted in

was particularly easy, as the Church was clever enough to adopt the pagan customs as Christian ones. Thus we now understand the words mentioned at the beginning, founded by Widukind von Korvei, that the yeomanry of the Saxons was the most characteristic difference between Germans and Slavs.

But now we also understand why a certain scholarly world prefers to falsify history with regard to the "peasantry" of the Germanic peoples, or at least to face this falsification of history with closed eyes rather than tell the very uncomfortable truth. We now also understand, however, why Germanic "peasantry" for Jews, half-Jews and the like, as well as for all servants of

"International", represents a kind of "parting of the ways" in which these spirits can be clearly distinguished from Germanism.

The struggle for the Germanic peasantry has continued right up to the present day, albeit by various means, but in many cases no less bloody than at the time of the Saxon murder, which was preceded by the great murder of the Alemannic Odal peasants at Cannstatt. Essentially, this struggle then took its course from the so-called feudal law or feudal constitution. Constitution. The Germanic peasant, i.e. the free man, served the odal (allod) of his clan, but owned for himself what this allod yielded by virtue of his labor (crop yield, cattle breeding, hunting, etc.). This income of the farmer was the feed; he was thought of here as an itinerant possession, i.e. not belonging to the property of the allod (odal). The levies to the commonwealth of the people were paid from this feed, whereby the levy indirectly benefited the allod via the public administration under the king.

If non-tribal royal servants, such as Frankish counts, If they ruled over Saxon freemen, these counts had to live off the feed of the Saxon freemen, as they themselves as counts had no allod (odal) and therefore did not earn any feed. Accordingly, a "tenth part" was levied from the feed as a tax, from which the count then paid for his upkeep. This form of rule was called feudal administration, more familiar to us today under the term "Feudalization".

The roots of the medieval landlord business can be found in this development of feudal confiscation from the feud of the former allodial farmer. This is because the lords of the manor began to turn their land. They lived from the tithes of the yeomen who had fallen or were falling into bondage to them. This is where the terms begin to change, with the landlords now being called "allod".

—nobility, who parasitized as a class above the peasants in bondage. Eventually, the term "peasant" even becomes the term "serf", "unfree", etc.: in the Germanic calendar, it is the time of the deepest and longest night and the midnight hour.

In Germany, the development took place in very different places and at different times. However, the German peasantry has steadfastly resisted it to this day and has only been temporarily silenced in very bloody wars.

In this struggle, the German nobility of the last millennium was always divided into two camps. Insofar as the dynasties were Germanic native nobility, they were almost always on the side of the peasants; insofar as they owed their origins to the Christian feudal tradition, they were against the peasants, since the suppression of the peasant idea

the is the precondition of their existence. And that is logical, because the genuine peasantry - that is by no means simply the peasantry that is counted as peasantry today because it already existed before 1250 AD - is peasantry by nature and has therefore always felt some kind of inner attraction to the struggle of the German peasants for their old rights and freedoms and saw in this peasantry what was actually related to it and of the same species. In particular, both parts have always come together in the struggle against the territorial and ecclesiastical princes, who have always had to be alien to the nature of the German peasantry and, in the last millennium of German history, have always been the gateway to alien law, alien customs and alien traditions. This purely historical observation is not intended to imply that this development has not also had its good side for the German people. The question is

The only question is whether this is what these circles originally wanted; whether the situation is not rather such that the creative German man finally came to terms with what was alien to his species and was able to overcome what these territorial and ecclesiastical rulers imposed on him; seen as a whole, what was wrong in and of itself was transformed for the good of the German people through the creative power of German humanity.

Insofar as the German nobility is pure titular nobility and has its origins solely in its service relationship to the territorial or ecclesiastical nobility, it has always been the bodyguard of the territorial and ecclesiastical nobility against any striving for freedom by German peasants. This has been the case throughout German history, is rooted in the nature of the relationship between the two and has not changed in the slightest today.

In the introduction to the Reich Severance Court Act of September 29, 1922, eS:

"The imperial government wants to preserve the peasantry as the blood source of the German people while safeguarding the old German heritage.

Farms should be protected from over-indebtedness and fragmentation through inheritance so that they remain permanently in the hands of free farmers as the inheritance of the clan.

The aim is to work towards a healthy distribution of farm sizes, as a large number of viable small and medium-sized farms, distributed as evenly as possible throughout the country, is the best guarantee for the health of the people and the state.

The government has therefore passed the following law.

The basic ideas of the law are:

Agricultural and forestry property of at least one arable field and a maximum of 125 hectares is a hereditary farm if it belongs to a person capable of farming.

The owner of the hereditary farm is called Bauer.

You can only be a farmer if you are a German citizen, of German or tribal blood and respectable.

The hereditary estate passes undivided to the heir.

The rights of the co-heirs are limited to the remaining assets of the farmer. Descendants who are not appointed as heirs receive vocational training and equipment commensurate with the farm's resources; if they fall into need through no fault of their own, they are granted refuge at home.

The right of inheritance cannot be excluded or restricted by disposition of property upon death.

The hereditary estate is in principle inalienable and

unencumberable." The main points of this law are

1. The peasantry is recognized as and destined to be the blood source of the German people.

2. Peasantry has become a matter of blood and no longer a professional designation, so it is a matter of a worldly attitude to the land.

Z. Farming is service to the clan and the people.

4. The economic preconditions of the peasantry are formed by arable food, i.e. the possibility of maintaining the clan on the farm from its own economic strength and resources, should market conditions outside the farm fail. The possibility is thus created to maintain a clan, even in the event of economic collapse, market disruptions, etc., as history imposes on every people in every century.

5. Peasantry has once again become a matter of breeding, since proof of descent has become the prerequisite for the ability to farm; consequently, marriage must once again take into account the woman's descent, because otherwise there is a danger that a woman whose blood is unsuitable - a Jewish half-breed, for example! - gives birth to a son who is not fit to be a farmer, and this son cannot then become a "farmer". -

6. The concept of honor has been reintroduced, in harmony with blood.

With these six points emphasized here, the Imperial Hereditary Court Law proves that it recognizes a peasantry in Germany which in its essence corresponds exactly to the nature of the Germanic peasantry, and in particular to what is understood by "Odal".

is still in force today. The officially designated Odal law of the Norwegians, the Reichöerbhof law of the German people and the Odal of the Germanic peasants, which is still in force today, were born out of the spirit of one world view.

We now understand why Widukind von Korvei chose this. The "free" peasantry of the Saxons was a " ^ "characteristic" difference from the Slavs, who knew peasant f a r m e r s under noble landlords, but no Germanic "Odalö" farmers.

Now we have a firm standpoint from which to recognize that there can be no German renewal, at least not in the sense of Adolf Hitler, that bypasses the "peasantry" in the Germanic meaning of this word. For only from this root rises that National Socialism for which Adolf Hitler struggled and hundreds of our best fell, that National Socialism which fought for the human unity of blood and honor, of soil and homeland, of people and state, in a word: for the German in the German state of Germany.

We also know, however, that the urbanization of our people, the uprooting of many of our compatriots, has confused and clouded recognition and t h i n k i n g , and that it is difficult for this part to know and understand the essence of this process of renewal of our people: that only the peasantry in the Germanic sense can and will be the root of a healthy renewal of the German people.

Let us compare ourselves as a people to a tree: The people is the trunk, its clans find the branches and twigs and the individual is a leaf that becomes, is and passes away in an eternal cycle. So we can say that through the farms this people, like a mighty tree, lets its roots into the soil of its homeland and anchors itself in it: in the farmer's odal the people, the blood, marries itself to the earth, the soil.

Conversely, we may say that on the basis of worldly and actual concepts of the Odal, the state of our Third Reich builds up to the full order of blood-related and blood-related diversity of the national body, and from here again

mutually conditioned to the soil and thus to the landscape of our German homeland. In this way, our concept of blood and soil becomes the idea of a meaningful state order as an expression of our people's will for the state.

There can be a down-to-earth economy without Odal, but this is then always temporary and must sooner or later disappear again, because it pays no attention to the cultivation of the blood as the precondition of its existence and is therefore without duration. Only the cultivation of the blood creates that cycle of eternally recurring existence of people with the same creative power, in order to be able to further develop the economy and economic way inherited from the fathers and ancestors with the same ability: To be torchbearers of the light that ancestors ignited. JmOdal the people secure the future shapers of their existence and avoids

thereby, that their descendants to
uncreative administrators sink into
uncreative stewardship, as tradition has shown.

Economy without care of the blood in the odal must inevitably result.

The opponents of German humanity have fully understood the situation and, either because they are obeying the orders of their un-German supranational patrons or because their corrupt blood is whipping them up to attack, have begun their assault. Significantly, this attack is primarily directed against the Imperial Heritage Law, the seeds of which they are eagerly endeavoring to destroy in order to heal Germanism, which is true to its roots.

Such events are not very exciting if you don't know what is going on. But not enough people in our own ranks are yet aware of the fundamental importance of the ReichS- erbhofgesetz for the creation of the Third Reich in the national socialist sense.

Even less is known about the fact that the Reich Heritage Law, by its very nature, had to become the focal point in the intellectual struggle for the realization of the National Socialist revolution, if one is only able to see the driving forces in the state events of the German people correctly.

So we are not getting worked up about the spiritual battle over the Reich Heritage Law. But we have found it right to make the situation easier for ourselves by calling a spade a spade and thus giving individual members of the people the opportunity to form their own judgment about the spiritual currents. We know, after all, that certain "dark men" can tolerate strong illumination and "shining a light" as little as a cat with a bell on its head. It is a well-known law of life that creatures of the night are very sensitive to the sun's rays and can die as a result. And Adolf Hitler's swastika is the sign of the rising sun!

We have therefore decided to make this monthly magazine the mouthpiece of this intellectual battle for a German peasantry of a German character and to say things clearly and expose them to the light. For this reason, we have decided to drop the foreign term "agricultural policy". This is also because the extremely skillful relegation of all peasant terms to the purely economic or artisanal aspects of peasantry, i.e. to everything that the "Agriculture" of a farmer cannot be sufficiently prevented by alien circles and opponents of the German people and its peasantry with the word "German agricultural policy". A "German agricultural policy" can be purely peasant-oriented, but it can also be purely agricultural-oriented, but it can ultimately also combine both, as we have done so far in the National Socialist agricultural policy, in that we know how to preserve the purely peasant nature of our agricultural policy as well as the economic cultivation of German agriculture as a prerequisite for our food freedom.

But the essence of the struggle must, in our opinion, be emphasized more sharply and clearly, so that a blurring of concepts does not allow a sluggish brain to think ahead to the core of things and thus unintentionally and unconsciously fall into the snares, pitfalls and other traps of the opponents of the German people and become entangled in them. We therefore decided to take the bull by the horns and call our monthly magazine "Odal". This term can be

You can only take a stand: for or against. But this is what we want, so that the fronts become clear and the German youth knows what the battle is ultimately about. And it is to this wonderful German youth, and to all that is young in Germany, that we turn.

The direction of our previous National Socialist agricultural policy is in no way affected by this, just as the handling and processing of its tasks will continue to be dealt with in this magazine.

We and physical exercise

1.4.1925

As this year draws to a close, the Olympic Games will be just around the corner and will have the most lasting resonance in Germany, the host country. No wonder, therefore, that the attention of the German public everywhere is beginning to focus on the forthcoming events and is keeping spirits high.

For these reasons, but also for fundamental considerations, we have the task of taking a clear position on the relationship between the German rural population and the issues of physical exercise, which will provide us with guidelines for our work in the countryside in the future. This is all the more necessary as the Scandinavian countries, for example, already have exemplary activities in the field of physical exercise among the rural population and are clearly superior to us in this respect. Denmark is probably furthest ahead in this respect, where Niels Bukh in Ollerup near Svendborg has been leading the physical training of the Danish rural population for around 20 years" and has achieved a stunning results.

All these circumstances must prompt us to take a clear position on the issues of physical exercise in the countryside. Accordingly, it is planned that this monthly journal will in future publish articles on these questions on an ongoing basis and thus play a leading role in clarifying the entire field of work, but also the working methods.

Unfortunately, however, there is such a confusion of opinion on the whole question of physical exercise among the German rural population that it must first be cleared up before a uniform approach based on clear guidelines can begin. Therefore, the author must first of all consider it his most urgent task.

I hope to find in this essay the platform from which we, i.e. the members of the rural population who are devoted to the idea of the state of blood and soil, can take a stand on the questions of physical exercise in the countryside. For, even if the nature of physical exercise for the human body is clarified by more prominent experts in this monthly publication, this does not relieve us of the task of first approaching all these questions from our point of view and ultimately tackling the task before us from our worldview, i.e., to think it through and thus give it the tone that can then be characterized as the German way of physical exercise in the countryside.

But, as I have already said, even the simplest prerequisites in the attitude of the rural population to questions of physical exercise are in such disarray that the simplest basic questions must first be clarified and answered before the task can be approached. For this purpose, the author had to approach the task in a somewhat extensive introduction; he asks that this circumstance be taken into account and that the introduction be read from this point of view.

Thinking it through to the end, there are only ever two ways of taking a stand on the things of human life: Either you look at everything from the point of view of the individual,

i.e. relates all phenomena of life to one's own ego, or else one subordinates the human ego to a thought and then also subordinates all things concerning this ego to this thought. It then makes no difference what kind of thought it is: whether - to take a common example here - it subordinates the law of the clan to everything else and thus subordinates the "I" of the individual members of the clan to this clan law in the same way as it evaluates all circumstances of existence exclusively according to what value they have for the clan: or whether one dreams as a thought, for example, the thought of humanity as a whole and subordinates the individual people directly to this thought, so that clan and people no longer play a role. What is essential here is only the either/or: either one sees all relationships of human life only from the standpoint of

The other option is to organize one's relationship to the things of existence on the basis of a fundamental idea to which one subordinates one's own self as well as all other people and human relationships in existence.

The times in which we live are characterized by the intellectual debate between these two ways of looking at human existence.

The firmly established, universalistic worldview of the Middle Ages was shaken and broken through in the 15th and 16th centuries by the birth pangs of a worldview that pushed towards the light and wanted to free the individual human ego from the shackles of medieval universality. In stating this fact, we do not intend to pass judgment on the process as such: Such clashes of a spiritual nature, which are accompanied by violent upheavals of human existence, always have their cause in the fact that the old is no longer sufficient for people; the human soul searches for something new. For us, the only essential fact is that without these spiritual conflicts in the 15th and 16th centuries, the whole of Europe today would be unthinkable, in every direction and in every respect. Certainly not everything that emerged spiritually at that time turned out to be a blessing for our people. Thus, for example, the world view of liberalism, which virtually places the self-referentiality of all human observation on the throne and worships it, must be regarded as a misdirection of spiritual development that has its roots in that time. On the other hand, however, it must not be denied that National Socialism would never have come into being, ideologically, civically and morally, without the birth pangs of that time. For National Socialism presupposes the spiritual freedom of the individual in order to establish his or her bond with the people on the basis of this freedom: National socialism's concept of the people presupposes the dissolution of the medieval universalist standpoint.

Let's use a simple example to illustrate the essentials, I would like to explain what is important here, using the concept of "marriage" as a starting point. Because marriage can be both I-

**but also as a service to a task,
i.e. be subordinate to a basic idea.**

Let us first consider marriage from an ego perspective: in such a case, a person will carefully weigh up the advantages and disadvantages of such a far-reaching step as marriage and then come to a conclusion as to whether he or she is prepared to settle for his or her own person.

"yes" or "no"; he will decide "on balance", so to speak, because he will only approach this delicate matter in the affirmative if, in his calculation, the advantages outweigh the disadvantages and the final result promises to be favorable. However, since a marriage involves two people, i.e. two human If the first "I" looks at things, it is clear that the second "I" makes exactly the same considerations and also comes to a "per balance" conclusion. From this it follows that both parties will only enter into the marriage if they have each calculated for themselves that their wishes and hopes will be fulfilled. Ultimately, this is only guaranteed on the basis of a contract that both spouses enter into so that one party does not come up short.

Anyone among the readers who might now be of the opinion that the author is drawing an exaggerated possibility in such a "per balance" marriage should take the German Civil Code (BGB) to hand and read what is written there about marriage. You will then have to admit that the author has only just described the usual marriage, which is expressly recognized by the current law, on the basis of the liberal world view.

In such a marriage - let us say "liberal" rather than "per balance" marriage - the question of children must logically also be answered in a liberal manner. Either such spouses reject children altogether, either because they are somehow too expensive for them or because they make any other amorous activities of the parents impossible or diminish them; or such spouses

children "afford" themselves because they happen to enjoy this side of human existence, in much the same way as other people indulge in other hobbies, for example by spending money on cars or horses or art objects or butterfly collections, because an inner drive compels them to do so.

Everyone is familiar with such liberal marriages and their children, whose number at best reaches two. In the history of all cultural states that go back to Jndogermanic or Germanic peoples, these liberal marriages were always the beginning knell for the *d e m i s e* of the state, because no state can master its tasks in the long run without a large number of descendants of hereditarily capable blood. Less attention is usually paid, however, to the fact that such a decline of a state has such liberal marriages as a precondition, but that these marriages are not the direct precondition of the decline of the state as such, but are themselves the effect of another precondition. This precondition is the misdirection of a worldview into the purely ego-related, so that only on the basis of such an ego-related worldview can the fertile ground arise on which, in this sense, the "liberal" marriage as such is able to develop: its existence only announces the downfall of the state, like swallows announcing the approaching spring and summer. - We do not need to discuss the details of this historical process here, as they do not fall within the scope of this essay.

The other approach assumes that marriage is subject to a basic For example, one can see marriage as a purely moral source of strength of character, in a sense as an institution for the purpose of daily exercise of character, in which children can play a role, but do not necessarily have to play a role. But one can also see marriage merely as an expedient and useful institution for the prevention of all too widespread fornication, as quite authoritative people have done: in this case marriage becomes, so to speak, a matter of expediency for the prevention of worse things. But marriage can also be

z. For example, marriage can be subordinated to the idea of clan, so that it becomes a task and a service to a clan, as was the case with the Jndogermanic and Germanic peoples. Finally, one can subordinate marriage, as the world view of National Socialism does, to the folk concept of the German people, and since the folk concept, in National Socialism, is a blood-related and blood-bound concept, it can thus be subordinated to the service and task of the blood-related concept of the German people.

national socialist concept of the people. In all of the possibilities briefly outlined here, marriage is subject to a basic idea from which both the marriage itself and the spouses are judged and evaluated.

It is significant that states in which the world view of liberalism is at home, or even has already become the prevailing world view, as soon as they have recognized the danger of their liberal marriages, combat this danger with liberal means and then, significantly, have no or at best only temporary successes to show for it. This behavior of such states is actually logical. For they make the mistake of countering the disastrous effects of a liberal worldview for the state with means b o r n of the spirit of this liberal worldview: for example, by attempting to achieve their desired goal through promises or coercive measures calculated to achieve the egocentric worldview, they fundamentally recognize the egocentricity of marriage for the spouses. One makes

z. For example, tax relief, salary supplements for the rich, preferential promotion for civil servants with many children and all the other means that G. I. Caesar tried and tested, but without achieving much or even anything in the long term. The reason for these attempts to overcome the liberal, childless or child-poor marriage, which have been made many times in history and have always been in vain, is precisely that all these means are used by the state to recognize, so to speak, the purely economic nature of marriage and leave it to the spouses to examine their material marriage balance and work out how they can best manage e c o n o m i c a l l y on the basis of the advantages provided to them by the state. In the long run, all state efforts to overcome liberal marriage, which is dangerous for the future of the state, fail because of such a fundamental affirmation of liberal marriage, which the state is usually not even aware of. If such an approach by the state towards liberal marriage were to be a p p l i e d to the means of kindling love of country and promoting national defense, it would mean imagining that it could be achieved with promises o f pay, reductions in the length of service and material possibilities.

The only way to create a brave, patriotically conscious and patriotically loving army that is fit for war is to have more opportunities of this kind.

If the birth rate in Germany has been growing again since the NSDAP took power in the state, this is certainly not due to all the material measures that the present state had to grant its citizens because a period of terrible hardship had preceded it and the average German therefore needs material compensation at the moment in order to be able to provide for children: Rather, the cause of this is the world view and the spirit of National Socialism, which have taught the National Socialists to feel jointly responsible for the future of their people and, with this in mind, to impose hardships on themselves just as the soldier does in war when he takes upon himself hardships and pain in order to secure the future of his people through such sacrifices.

We National Socialists have a clear position on marriage as such: we can only see it in National Socialist terms, i.e. in relation to our people, and can therefore never recognize liberal marriage. The essential, though not exclusive, characteristic of National Socialist marriage is its sense of responsibility towards the future of our people. In the reality of human existence, this means the fundamental affirmation of marriage as an institution to ensure the future of our people by producing children.

In itself, such a will to the child with regard to the future of a people is not yet national socialist, but initially only nationalist: a further and special thought must be added that sets the national socialist concept of marriage apart from the purely nationalist one. This idea is the National Socialist idea of raffe, i.e. an idea that relates questions of raffe to the people and fundamentally affirms the interaction between the people and raffe, whether in an affirmative or negative sense towards individual raffe. The NSDAP's idea of race has two clear insights and thus two clear goals: firstly, the rejection of Jewish blood and so-called "colored" blood, which is of equal or even inferior value for our people, and secondly, the fundamental affirmation of Germanic blood as the blood of the people.

The beginning, foundation and future of everything we call German. From these two insights we come to the domestic considerations and measures of our state leadership, which are only the intellectual consequences of both insights. At the Reich Party Congress in Nuremberg in 1935, the Führer's deputy said: "National Socialism is applied refinement. This means that the basis of the state is determined by the race, that the structure of the state as an expression of the people is structured on this basis and that the fate of the people depends on it. This means at the same time that National Socialism is the legal order of the national body of the German people. "

This particular National Socialist way of deepening the purely nationalist concept of the state and the people through the concept of blood to the national socialist concept of the state and the people has the consequence that we see not only in the number of children alone, but also in the genetic makeup of the children an essential question of the whole task. This means that the fewer children are born with undesirable hereditary traits, above all not with hereditary traits from Jewish or colored blood, and conversely, the more children of Germanic blood heritage are born, the closer the goal of National Socialist state leadership has come, the more the National Socialist marriages have fulfilled their purpose. -

But once the production of children in marriage is no longer effected merely for the sake of the number of children per se, but also for the sake of their hereditary value, i.e. if attention is paid to the quality of the hereditary value of the children produced, then breeding is practiced: - whether this word is familiar to one in this context or not is irrelevant. For breeding is only the conscious application of the fact that man in his nature is dependent on the hereditary material which he has inherited from his parents and foreparents.

Accordingly stands the National Socialist concept of marriage in the unconditional and liberalistic contrast to the concept of honor and is clearly differentiated from any purely nationalistic concept of marriage, which the can not know the idea of marriage because it denies the laws of blood within the body of the people. We are under

emphasize once again that every production of offspring under a clear idea of selection, which knows what should not be produced and what, on the other hand, should desirably be produced, represents breeding in the truest sense of the word. For this reason, we, who are National Socialists and who profess the idea of blood and soil, have always professed the idea of breeding as a task for the future of our people. In this sense, as National Socialists, we are also completely committed to the words of Gustav Frenffen, who once said in "Seagulls and Mice":

"You spoke of bird-rapping and breeding. It is unheard of to say it now; but yet the time will come when men will speak in the same natural and free way about human breeding that now lies in concealment, ignorance and filth and shame. The whole field of sex will be shifted from the moral to the law of life, where it belongs."

Thus we can see how the contrast between self-referentiality and reciprocal-referentiality in the approach to a matter of human existence leads to a completely different attitude towards the matter as such, and one must therefore become clear about the preconditions of one's point of view before one can take a stand.

Now we can also find a firm standpoint from which to take a position on all the questions that we associate with the words " physical exercise", " physical training" and " body care", "body affirmation" and whatever else they may be called in everyday language.

You can take a purely liberal view of the whole field of physical exercise, i.e. as a means of enabling the individual to achieve the best possible and most appropriate development of strength through suitable training of his body, whereby the wishes and goals of the individual can be quite different. There is a wide range of possibilities, from the purely ego-related feeling of health for the purpose of the greatest well-being or an increase in performance in some area of activity to the purely sexually imbued cult of beauty, as the Jewish magazine literature has been able to offer us in abundance since 1918.

Likewise, one can of course also subordinate all questions of the body to a basic idea, i.e. see them as anti-liberal, whereby the range of possibilities is also wide here. We only want to contrast two opposing possibilities, as they have been historical facts and the possibilities in between can be easily surveyed: firstly, the complete renunciation of the physical during a certain development of Christianity at the end of the Middle Ages, which - as for example the Landgravine Elisabeth of Thuringia, Saint Elisabeth, for example - saw a means of achieving a desirable sanctity in the filth and neglect of the body, and secondly, the ruthless physical training and affirmation of the body in the service of Sparta's idea of the state.

As easy as it is to characterize the limits of these possibilities with regard to a liberal or anti-liberal attitude to the questions of physical exercises, the whole thing becomes difficult when one tries to separate the liberal ideas from the anti-liberal ones among today's common views on this whole area of questions. The confusion of opinions in this respect is so confusing that we must first be clear about the point of view from which we want to approach the assessment of the task as such before we can take a position on the views that differ from our own. For the readers of this journal, there is probably no need to explain that our point of view can only be National Socialist, and that means that it is a point of view that has been arrived at on the basis of the state idea of blood and soil.

One somehow liberal approach to the area is therefore out of the question for us from the outset. However, the possibilities of such liberal attitudes are briefly outlined here. A liberal attitude to the questions of physical education must be described as any purely e g o - r e l a t e d attitude, without such attitudes having to be judged equally among themselves or always having to be rejected by us in principle. The possibilities are manifold: they include, for example, all those attitudes which pursue physical exercise, not in order to be in a healthy state of mind, but in order to be in a healthy state of mind.

The aim is not to win in competition with like-minded people, but to make a name for oneself in the public eye by means of the concept of the "sports cannon", the "star", which would otherwise be more difficult or perhaps impossible to achieve in other areas of competition. - However, this also includes the attitude that undergoes the effort of physical exercise out of pure fear for one's own health and sees satisfaction in a health cult: These people do not engage in physical exercise in order to keep themselves energized for the tasks of their life and work, but for them the care of their body is an end in itself, whether out of fear of illness or out of vanity. Closely linked to this is the Jewish cult of beauty, which is based on the sexual and its laws and which is clearly and unmistakably evident in the press, magazine literature, film world, etc., which is directly and indirectly influenced by Jews; in these "circles", for example, the beauty of women does not serve to sharpen the people's eye for a racial role model, but is merely a guide for a sophisticated and overly refined enjoyment of sex.

The type of physical exercise that serves to give physical expression to an artistic feeling through the body, i.e.

z. dance, for example, is undoubtedly also ego-related, although this should not be called liberal in the popular sense. This includes those dance endeavors which, building on the control of the body, in harmony with musical talent, lend a physical expression of movement to the inner experience through music and are therefore to be regarded as ego-related, because they ultimately only represent a special means of expressing an ego-related, inner experience.

- in this case a musical experience. Whether one expresses one's inner musical feeling on a musical instrument or by means of one's body is a question of the means one uses to express oneself, but is in any case an ego-related matter. But here we are already entering the realm of art and leaving the scope of our task in this essay.

On the other hand, the most genuine liberalism in the question of physical exercise is expressed in the following, even if you yourself are a practitioner of physical education.

exercises will not or cannot do: The fact is that physical exercises are a matter of the body and the body as such is never able to deny its sex. Since physical exercise cannot be practiced in a covering that conceals the whole body, it is unavoidable that the body or its limbs - more or less - somehow reveal themselves to the observer. This gives rise to obsessive ideas of a sexual nature in certain people, since they approach these questions exclusively from their self-referential point of view, which prescribes their thinking. This type of person can be divided into two categories. In one group one could classify those for whom the sight of the opposite sex in clothing they are not familiar with in everyday life, as physical exercise requires, gives them an inner excitement which they are afraid of because they are not in control of their instincts or their imagination and who therefore reject physical exercise as immoral; although they are considered morally superior in bourgeois circles, they are usually only mentally misguided, if they are not cowards in front of themselves or even somehow inferior. In the other category one could classify those who can only approach all questions of physical exercise through the tingeltang ideas imparted to them by Judaism. For such people, the human body, when it comes into their field of vision, has been linked in their mental experience with a sexual adventure or an idea of sexual adventures, so that they - consciously or unconsciously - incorporate this result into all questions of physical exercise or seek it in them; they are happy to fundamentally refrain from dealing with questions of physical exercise because their secret longings would not be satisfied with these things. For such people, the human body is no longer a temple of God, but only a means of sexual pleasure. Unfortunately, it must be said that Judaism has left us a very bad legacy in this respect with regard to our male world, which has a very inhibiting effect on the whole question of physical exercise. Above all, this applies to our rural population, where the period before 1955 in the

The men's world of the big cities is largely saturated with these tingling ideas.

We National Socialists, who are oriented towards the idea of blood and soil, or more precisely: towards the idea of the Odeal, can only approach all questions of physical exercise from the standpoint of this world view of the Odeal, which is born of blood and soil. This makes clear both the standpoint from which we want to judge and the framework in which we can classify or reject the questions of physical exercise from our standpoint.

But before we can begin to arouse resonance among the rural population, those who are called to promote the spirit of physical exercise among the rural population must be clear in themselves about these things; for only those who are clear in themselves about what they want to proclaim will feel an effect of their will on those to whom they turn.

The first paragraph of the Reich Heritage Act, which came into force on September 29, 1933, reads:

The imperial government wants to preserve the peasantry as the blood source of the German people while safeguarding old German hereditary customs.

From this sentence it is crystal clear that the question of peasant blood cannot be separated from the question of blood: And since the law was not created by nationalists who are only concerned with the blood of the rural population as such, without linking it to a valuation of this blood, but by National Socialists with the purpose of promoting National Socialist preservation of the people, the further fact that the question of blood can only be answered in the sense of the National Socialist concept of blood is equally crystal clear. The Führer has stated so clearly what this means that National Socialism can no longer have any doubts in this respect: National Socialism professes the Aryan man or, as it is called today, the Nordic man, as the humanity of Indo-Germanic or Germanic racial characteristics and pleads in the preservation and promotion of this blood the most essential prerequisite for the preservation and safeguarding of the future of our people, because it also sees in this blood the prerequisites of our nationality. Although National Socialism does not fail to recognize that even

Although other racial components are present in the German people and have made a valuable contribution to German culture, it must be noted that these racial components are or can be valuable if they are added to the blood of the Nordic man, but that nevertheless the danger of our Nordic blood becoming dominant is the greater evil than the danger of non-Nordic blood components multiplying insufficiently. For this reason, National Socialism adheres to the guiding principle of the mentally and physically perfect appearance of the Nordic man, in order to create a clear direction of selection in our people, according to which every German can align himself.

This makes it quite clear to us National Socialists that the first paragraph of the Reich Heritage Law must be explained to the effect that not only must our Germanic blood heritage be preserved in the peasantry, but that this heritage must also be multiplied under the peasantry. For the National Socialist concept of the peasant, i.e. for our idea of blood and soil, for our concept of the Odal, this means that we have a duty to the blood. This point of view is rooted in the recognition of the value of the Nordic man and is directed towards the task of preserving and increasing his blood in our people, as well as adopting his nature as a guideline for the assessment of the things of peasant life.

In human life, the question of preserving and increasing blood is at the same time a question of producing children: both questions are basically just one question: to answer one question is to have found the answer to the other question.

The production of children on the Odalshof, the German farm, takes place through marriage; the question of the illegitimate production of children, which does not exclude inheritance on the farm, can be disregarded here because of its rarer occurrence. It is therefore marriage which, to a certain extent, represents the gate through which one group of children after another passes before they see the light of day.

But if one looks at the question of blood on the farm in the above National Socialist sense, i.e. if one orients it towards the Nordic man, and if one just realizes that marriage is the

is the decisive point for the question of blood on the farm, then it is said at the same time that the peasant idea of marriage is an idea of breeding. For breeding is applied knowledge of the inheritance of blood: breeding presupposes the awareness of the different value of the races, as well as the fact of the inheritance of this *different* value. The moment this knowledge of the hereditary nature of blood values is put into practice by the will to draw conclusions from this knowledge, i.e. the production of its offspring *with* a view to the fact of inheritance and in consideration of its possibilities, one is already practicing "breeding" in the truest sense of the word.

This leads us to the realization that the idea of peasant marriage without the idea of breeding is a contradiction in terms. From this, however, follows a further insight: the first paragraph of the Imperial Heritage Law, which speaks of the peasantry as the blood source of the people, can only be understood to mean that every marriage on every farm always acts like a filter, which either purifies, clarifies or maintains the quality of the blood source bubbling up on the farm from marriage to marriage, or else fails as a filter, i.e. fails due to the fact that the blood source is not purified or clarified by the marriage. or fails as a filter, i.e. through a wrong choice of husband the source of blood *becomes* cloudy, if not completely polluted and unusable, as is the case, for example, when Jewish blood marries onto a farm.

In the Reichsnährstand, we are not dealing with the intellectual realization of such things alone, but as responsible farmer leaders and thus supervisors of the German peasantry, we must help the peasantry to be able to fulfill the National Socialist task expected of it. In other words, we must turn our knowledge of these things into reality within the German peasantry and *put* it into practice. Since existing marriages *are* no longer eligible for this, our work can only be directed at the young German peasantry. People who are only now faced with the task of entering into a marriage on an inherited farm. Our sense of responsibility towards the hereditary value of the offspring to be produced on the farms must first and foremost be reflected in our sense of duty towards the educational work on our farms in this respect.

Rural youth, who must be put in a position - let's put it this way - to recognize their breeding duty to their clan and thus to the German people, and then to act accordingly.

The terms to be observed by our rural youth in their
The choice of husband can be traced back to three basic concepts:

1. Blood: this must be in keeping with our idea of breeding selection, or at least not contradict it.
2. Health: Without health, even the best blood is worthless.
5. suitability: The chosen spouse must be mentally (character-wise) faultless and useful in work if there is to be a proper peasant marriage from which blessing is to come.

As far as the question of fitness is concerned, it does not fall within the scope of this essay. But the first two points, blood and health, belong here all the more. These are what matters. Every young person, whether boy or girl, must be educated in the matter of choosing a husband, to ask the question of blood correctly and to learn to answer it correctly. But as far as the question of health is concerned, our youth must learn both to be able to answer it for themselves and to be able to judge it for other people.

Here it is already apparent that the breeding task in the concept of odals detaches the question of physical health for the individual from all Jch-relatedness, i.e. all liberalism, and makes it a partial task in the whole of the task. Therefore, rural youth must engage in physical exercise in order to fulfill their task of bringing sufficient health into marriage. There can therefore be no doubt at all as to whether the German rural youth should engage in physical exercise, but at most the question may arise as to how they should do it; but the answer to this question does not belong here, unless it is established that physical exercise will not be the same for both sexes everywhere, since what is good for the man need not always be good for the woman, and vice versa.

On the other "hand, we must be clear about the other part of the task, the actual breeding part, namely how the blood and health in the opposite sex should be recognized and evaluated so that the young people can choose the right spouse. It is clear that the author can only give basic ideas on this, but does not want to give a kind of instruction on which ways and means could be useful to accomplish the educational work on the youth shown here.

First of all, let us be clear about the fact that the realization of a person's blood value and the realization of his health value are indeed two cognitive tasks, but in reality they are actually only one, because in the uneducated, natural human being things are such that he will only affirm the blood value of a person if this person is also healthy at the same time: Only what is healthy in the other sex, in so far as it corresponds to one's own species, has an effect on the found human being, but never the species itself without the corresponding health; this only occurs in the case of aberrations of spiritual currents - as Judaism, significantly enough, had largely triggered in the German people, where, for example, degenerate grandfathers and granddaughters were able to make a difference. For example, degenerate metropolitan plants were started in the German asphalt press as the "German" woman - or in the case of their own degeneration that has already occurred. Thus, the concepts of blood and health actually merge and, in the concept of "beauty", unconsciously or consciously become the unifying concept of what is sought and found as a breeding model for selection.

But what is beauty in this sense? Enough has indeed been written about it so that an answer would have to be found. But what one finds in the literature is more likely to confuse the concept than to clarify it. For everything can be found, from the flattest point of view of expediency, which simply finds beautiful what it deems useful, to the most screwed-up mental gymnastics of the asphalt literati. One will therefore act expediently and approach this question from the simple common sense of the peasant.

First of all, one thing is certain: all the human beauty on the farm is of no use if the farmer or the farmer's wife is unable to fulfill their duty.

are not up to the task and are no good. This is such a self-evident fact that we do not need to say anything about it, apart from the fact that we have already made a clear affirmative statement above. Reliability of soul (character) and craftsmanship in mastering the tasks of a farmer or a farmer's wife are, from our peasant point of view, understandable components of the peasant concept of beauty and have an equal place alongside other aspects of it. As self-evident as this is, however, it does not follow from the frequently held view that it is only these aspects and not other values that are important in a f a r m e r .

As far as these values are concerned, the farmer will also be looking for a simple guideline to help him find his way through the confusion of opinions on beauty. And this is not even that difficult. You only need to ask the farmer whether he has the idea of establishing a uniform standard of beauty for the tree as such to find the answer immediately. One assesses the beauty of a birch, a beech, an oak, but never that of the tree itself. In this respect, what is beautiful is that which most fully e x p r e s s e s the nature of the tree: in this assessment, everything else, including the purpose of the tree, is already included.

So if you approach the question from a rural point of view, and that can only mean from a point of view that respects the laws of life, then there is no beauty in itself, only beauty of the species. And this also applies to human beings.

We can therefore only align the concept of beauty with, or derive it from, the species or race that we have identified as the model of selection for the German peasant idea, namely Nordic man as the concept of the blood of our Germanic ancestors living within us. According to this, the beautiful man is the man who is the perfect expression of the nature of this humanity in soul and body and who also p r o v e s in his actions that he corresponds not only externally but also i n t e r n a l l y to the established species-appropriate model. Only from the triad of the terms "body", "soul" and "efficiency" does the following result

the unity of species-appropriate objective and evaluation of beauty. Thus, "beauty" becomes the standard and therefore the starting point of the species' own order in the work and expression of our existence.

It is quite clear that this concept of beauty is merely an "indicative image", can only be the most perfect expression of a desired image, so to speak, but that the reality of our German people will very rarely correspond to this indicative image. That is not the point, since we do not want to take stock of people living today, but merely have to have a direction and a point of reference for our breeding task in the future of our peasantry, which, like the guiding star in the night, will always point us in the right direction if we ever stray from the path in the humanities and difficulties of everyday life. Even the farmer does not stop his breeding work when he realizes that his cattle do not correspond to the breeding goal, but conversely he only then begins his breeding work, precisely because he cannot and will not be satisfied with the result of the inventory.

Even if we have thus recognized the concept of beauty of the type of gendered humanity as decisive for us, this is still not enough. For in this respect there is no unconditional standard of beauty that is equally valid for men and women, but only a standard of beauty determined by gender. The beauty of a man is something completely different from the beauty of a woman. And as trite as this statement may seem to us at first, it is also significant for us.

For the peasant man has other tasks in the life of his people and on his farm than the peasant woman. What is required of a man is not only blood, i.e. good character and health, but also efficiency, i.e. performance, and not only for the benefit of his farm, but also in the representation of his farm to the outside world and in the defense of his clod and his fatherland against enemies. The model for the man must therefore clearly express his manhood in addition to all physical and mental perfection. And the female youth must be educated accordingly, to be open to all these values, in order to desire the future spouse as a desired image

and to choose accordingly among the applicants for her hand.

The peasant woman, on the other hand, should express as fully as possible the kind of genuine womanhood we desire and, here too, be mentally and physically fit to be a future farmer's wife and mother. And just as the female youth must be educated to correctly evaluate the man of their choice, the male youth must be educated to correctly judge and evaluate the female youth. And this state of affairs plays a greater role for the whole of the idea than the educational work on girls in relation to men. A simple consideration makes this immediately clear. On a hereditary farm it is always the case that one of the sons inherits the farm. Whether one chooses the most capable son or the eldest or the youngest son is of no importance compared to the fact that the choice among the sons will always be relatively small, because a farmer can only ever have a limited number of children, even if he has many children. This means that one half of the inheritance and the inheritance value for the next line of children to be produced on the inherited farm is fixed from the outset and must be accepted as a given fact. I repeat: the heir is a given and therefore half of the estate is already fixed. But the choice of the female part of the marriage is all the more decisive, because the best inheritance affects the offspring in equal parts and thus represents, so to speak, a track switch that determines whether the value of the children to be produced will be influenced for the better or for the worse. From this point of view, and in view of the task of the farm as the blood source of the people, it can be said that for our peasant heirs, the best of the best of the growing female German youth is just good enough to be married. But this also puts the extraordinary responsibility that lies on every marriage of a young farmer in the right light. Our young farmers cannot be introduced hard and clearly enough to the breeding task that awaits them through marriage, and their eyes cannot be sharpened enough to evaluate the opposite sex from the point of view of this task. Thus the

It is clearly prescribed by the Führer to give our adolescent male youth in particular the opportunity to learn to clearly and unambiguously assess the value of the other gender. Not to want to tackle this task because it is new and uncomfortable is simply to sin against our Führer's idea of the peasant. Compulsive ideas of a liberal nature, as described above, must be thrown overboard, and we must summon up the courage to look our task squarely in the eye and then set about mastering it.

First of all, all those who are directly and indirectly

Secondly, there is the much more difficult task of educating our male youth, who must or want to deal indirectly with this task in the education of the rural male youth, the duty to eliminate all liberalism within themselves, insofar as it should be present, and to approach the task with a clear sense of responsibility. Secondly, there is the much more difficult task of educating our male youth to value the representatives of the opposite sex with regard to their future suitability as mothers of their own children and no longer - forgive the drastic word - merely as objects of pleasure. Anyone who replies to the author that he considers this task to be unsolvable must reply in two ways: Firstly, it is impossible to see why it should not be possible in this area to replace the purely ego-emphasized and ego-related approach with the approach of a task superior to the ego, after the German peasantry has succeeded in making it clear that its clod is not a basis for the satisfaction of economic egoism, but has a higher task, namely service to the clan and thus to the people; what is right in the one case is fair in the other. On the other hand, the Ver-faffer knows very well that this question must also be answered by blood. A young man of good nature, whose mind is not poisoned with dalliance ideas, has in his blood an understanding of what the opposite sex of his kind is there for, and is able to enjoy a well-grown and species-appropriate girl unselfishly in the thought of her value as the mother of future children of well-formed soul and limbs. Equally certain, however, is the fact that inferior

species cannot rise to this point of view and can only regard female beauty from the standpoint of increased ego-related pleasure satisfaction. The only thing that m a t t e r s for us here is to give our species-appropriate youth the courage to think in a species-appropriate way, to allow their species-appropriate nature air and light, so to speak, but to c u t back what is alien to our people or to treat it like a weed.

In summary, we must say that the German rural youth in the service of the Odal idea must engage in physical exercise, both for the sake of their physical health and for the s a k e of breeding selection. This basically answers this question for us. It remains to be clarified in detail how physical exercise should be practiced, but the answer to this question does not belong in this essay and is reserved for specialists.

The question of clothing will be d e a l t with briefly below, because experience shows how much confusion of opinion prevails among the rural population in this a r e a in particular. The whole question may seem secondary to the task as such, and indeed it is. Nevertheless, we have to deal with it, because to a large extent the promotion of physical education in the countryside fails because of this circumstance, or at least is hindered by it.

The real root of this confusion of opinion lies in the eternal entanglement of the whole question with questions of morality, so that physical exercise is often rejected because it takes place in clothing t h a t offends this or that person. Hardly anyone realizes that all questions of clothing the body have nothing at all to do with morality, but are matters of habit and must therefore a t best be described as a matter of propriety, but not as a matter of morality. These matters do not even have anything to do with ecclesiastical questions, as i s often claimed, which is best shown by the fact that during the heyday of ecclesiastical supremacy in Germany, in the Middle Ages and its aftermath, the unclothed bathing of both sexes together was a matter of course among the clergy.

Complaints about these conditions only ever concern the excesses, but not the matter as such, as this is taken for granted. Only in the 17th cent. It was only in the 17th century, firstly as a result of the general impoverishment and impoverishment caused by the Thirty Years' War - Germany had only 4 million inhabitants at the end of the war, which is today's Berlin - and secondly as a result of the dissolute customs that negated natural hygiene, and denying natural physical hygiene, which were introduced into Germany by the royal courts at that time in imitation of the French court of Versailles, the German people's innate joy in physical care and exercise died out and gave way to that stuffy, dull, ultimately petty-bourgeois morality, which finally reached its peak in downright grotesque facts. Berlin, for example, had only one bathtub, which was only for very rich people and which even King Wilhelm I, who later became Kaiser Wilhelm I, used only once a week, for which purpose it always had to be carried from the hotel where it stood to the royal palace. It should be noted that until the Thirty Years' War, every farm in Germany still had its own bathing room.

Of course, this development progressed differently in Germany, with one region being swept into the maelstrom of dullness and body denial somewhat earlier and the other later. Augsburg, for example, still has a painting from around 1700 which depicts the bathing life in Augsburg's city gardens at that time, where both sexes bathe together unclothed. Hardly

100 years later, it was already considered a courageous act on Goethe's part that he openly advocated skating; and it was regarded as downright revolutionary that Goethe, as a minister, still practiced skating himself. Augsburg also has another painting, however, which is older than the one just mentioned, and depicts the same carefree bathing life at the gates of a monastery, from which it is at least evident that the monastery monkeys were little concerned about this activity, because they probably took it for granted.

One could cite even more evidence, such as the

It is a fact that Tacitus emphasizes both the unclothed bathing of both sexes together in the case of our ancestors, as well as their sitting on high; both of these passages are so well known that it is superfluous to repeat the wording here. In the same way, reference could be made to Scandinavia and especially Finland, where the custom of unclothed bathing has survived to this day in areas not yet touched by tourism, and where the idea of wearing special clothing for bathing in the water is regarded as a spiritual eccentricity of urban mankind. In fact, these things are of far more interest to the dividends of tricot shareholders than morality as such.

In short, much more could be said about this matter as evidence, but it is enough for us to recognize that the whole question cannot be linked to questions of morality, but is purely a question of habit and therefore a question of propriety. This is already a decisive starting point for our position on the whole question of clothing. The German people today are no longer accustomed to unclothed bathing, especially not to unclothed bathing together of both sexes, and we have to start from this fact as the given state of affairs and act accordingly.

As clear as this basic attitude is as such, it does not answer the question of the details of everyday practice. This is because habit, and therefore the question of propriety, is not something unconditional, eternally unchanging, but something that changes. A few examples may illustrate this: Around the year 1900, no female would have dared to wear a leotard swimsuit in a family bath, as is common today and which no one takes offense at anymore; the same applies almost more drastically to the suit worn by track and field athletes, which did not even exist in the year 1900. All it took was 35 years to change our habits in this respect almost from the ground up and to turn the question of propriety on its head. Still

The situation is clearer in the following case: as late as 1925, the Munich magistrate would not tolerate female skiers coming from the mountains or going to the mountains entering the streets of Munich in their ski pants; instead, these unfortunate sportswomen had to wrap a scarf around their bodies that looked like a skirt if they did not want to expose themselves to the unpleasantness of being arrested by guards. And all this, although at the same time a knee-free dress fashion was common among women and girls, which would have been far more likely to give rise to official intervention than the more conservative ski pants; but the whole story becomes even more twisted when you consider that Munich is also the capital of Upper Bavaria, the only German region where the old Germanic custom of maids working on farms in pants (in the stables, on the mountain pastures) has been preserved.

One can see from such examples that what is considered proper is simply a matter of habit; this habit is subject to constant change, from which it follows that one cannot take an eternally valid standpoint in this matter. We must be guided by common sense in judging what is considered proper, i.e. we must choose clothing that we can justify as proper and that does not offend the public's sensibilities.

On the other hand, a health necessity obliges us to expose the body as far as possible to direct and indirect sunlight. Now that it is a fact that every fabric shields the healing effects of the sun's rays and does not allow them to pass through, every square centimeter of fabric that can really be avoided should actually be avoided, so that the body is not clothed more than is absolutely necessary in view of the question of propriety just explained.

In addition, there is the breeding side of the question of physical exercise, since we want to consciously educate young people to learn to evaluate the opposite sex with regard to their suitability for marriage. Clothing should therefore calmly express the laws of the body. Any unnecessary embellishment or decoration on the suit of the y*

The racial expression of the body is otherwise blurred, thus depriving the observer of the possibility of grasping the racial law of the body in question.

In this respect, one often encounters the misconception that

z. For example, the clothing of the female sex must also have a feminine touch, for which purpose little skirts or trouser-like leg dresses or exercise suits are used. Such views confuse cause and effect, since a healthy person expresses the characteristics of his or her sex in a manner appropriate to the species and does not need any adornment to do so. The more clearly a body expresses its species law and the less the clothing disturbs this impression on the observer, the more correctly it has been chosen. Practice suits have to serve their purpose, but not the finery. - Of course, what has been said here does not apply wherever an artistic expression is to be achieved for the dance. In this case, however, we are dealing with a stage-like effect on the spectator and no longer with physical exercises in the sense of this essay.

We can summarize: The body should be clothed in such a way that the sense of responsibility towards the effect of light on the body and the sense of propriety to be observed in relation to local customs make it possible in balance with each other, but should also not have an unnecessary square centimeter of fabric more than is really necessary to preserve propriety.

Local conditions, the personal tact of those who practise physical exercise and the objective seriousness of those who regard physical exercise not as a gimmick but as a duty to the state of blood and soil will have to decide in this respect on a case-by-case basis and will always do the right thing if they follow their natural feelings and common sense. Above all, however, those who have to decide these matters or who think to cooperate in them must have the knowledge of the task as such, and thus the goal and direction of the march must always be clearly before their eyes.

The "Fra" in the Reichsnährstand

31s?4

The fact that a clear and logical criticism of the Jewish-liberalist system by the National Socialists before January 50, 1-ZZ, led to its replacement and elimination, has in many cases led the epigones, followers, and successors of National Socialism, in complete misjudgment of the essential causes, to the conviction that criticism in itself of what already exists and has grown is already a clear characteristic of a one hundred percent National Socialist attitude. These circles, for whom the popular joke has aptly coined the term "one hundred and ten percent National Socialists", are often the greatest obstacle in dealing with genuine National Socialist problems in order to make the essence of these problems accessible and comprehensible to those struggling for the truth of the National Socialist world view and a German renewal. For the uneducated, simple mind will not readily grasp that something which has proved to be good among the German people, in their customs, in their habits, in their morals in general, for centuries, indeed for thousands of years, is now bad or useless because it has hitherto seemed useful to the German people.

- These words had to be placed at the beginning of my speech, because today there is a confusion between the terms "Revolution" and "Evolution" can be observed in general.

Revolution is in any case an exclusively political act, which initially does nothing more than replace one incompetent government with another. The means by which this replacement of the old government by a new one is fought for and enforced is a matter in itself. The only essential thing is that the revolution as such ends with the moment of the seizure of power, and that the stage of evolution then begins. For questions of

The assertion of a government is no longer a question of revolution, but exclusively a matter of the weakness or strength of the new government that has risen to power through a revolutionary act.

On the other hand, evolution, or, in German, development, is the direct logical consequence of a revolutionary act which, in the service of an idea, swept away an incompetent government, either to enable the people to be led to partake of the blessings of the idea, or else to bring an ancient eternal idea among the people back into the light.

We must start from these basic realizations if we want to take a stand on the problems that concern us today. Precisely because we made a revolution for the purpose of stopping the Jewish alienation of our people and replacing it with a German leadership, it is necessary to be clear that the German revolution, i.e. the German political upheaval, ended in the first weeks after January 30, 1935, and that then only evolution, i.e. development, must be the guiding principle in all considerations. -

Once we have achieved this realization, we will be able to make a reliable assessment of all the issues facing our people. For then it will be possible to establish without further ado that national socialism cannot mean the fundamental replacement of all existing forms by a permanent state of unrest, called revolution, but must be the unification of grown, healthy forms of expression of the German people under one German idea, for the formation of the German people par excellence.

And from here we come to a further realization: the realization that the affirmation of an evolved form and the affirmation of its development does not yet include the sanctioning of its previous leadership if it appears incapable in the sense of evolution. In other words, the replacement of leaders at the top of forms of public activity that are in themselves to be affirmed can very well be evolution, i.e. development. In the same way that the removal of decaying undergrowth can promote the development of the plants pushing towards the light and air underneath.

growth, but does not in itself represent a revolutionary act as such.

In no area of our existence does this realization seem to me to be more important than in the area of our rural women. Precisely because the National Socialist revolution was essentially, like every revolution, an act of state policy, it had to be and remain essentially and by its very nature a male affair. For even if the National Socialist struggle of our women before January 50, 1955 will remain one of the greatest glories of German women, it is in the nature of things that in the essence of the political struggle women could not participate directly in this political defeat of the Jewish liberalist system, but that this struggle took place indirectly in the defeat of the system.

If, at the stage of the National Socialist revolution, women were assigned more of a secondary position, the whole question takes on a different face the moment one approaches the problem of women from the standpoint of evolution, i.e. development. For above all considerations of state policy concerning the participation of women in public life, the one fact ultimately always remains that man, this bearer of public political life, comes from woman through the act of birth and must return to woman again in order to beget the generations who are to comprehend and preserve the values created by him in his political life and pass them on to the generations that follow them in the eternal cycle of existence.

From this point of view, it is clear that there cannot be a national world view, i.e. one that promotes and affirms the life of our people, that does not at least - to use a modern expression - devote fifty percent of its attention to the lives of our women and girls. For our women and our girls are and will remain the upholders of our race throughout the centuries, while it is far more the task of men to assert this fact in the struggle between peoples and races.

Now we have a glimpse of the full extent of the devastating influence that liberalism and Judaism have had on our people. For the natural order of the sexes in a national state existence outlined above was not only led by the Jews completely towards dissolution and thus disorder, but through the world view of liberalism the sense of the natural order of the sexes in the body of the people was also finally lost to the individual German people.

In essence, liberalism is nothing other than the enthronement of the ego, i.e. the placing of egoism or selfishness on the throne. The ego should no longer perceive itself as part of a community, a whole, but as the sovereign point of judgment for the things of existence in general. This makes it clear that all values of existence receive their evaluation from the selfishness of the ego and are thus ultimately reversed in their original meaning. In economic life, liberalism had to lead to a mobilization of economic selfishness, so that finally only that was understood as the state which looked like a parallel to the cartel of the economy, i.e. the summation of the individual egoisms in order to enable the individual egoist - the "I" - to potentiate his selfishness in the struggle of all against all.

In the area of women, liberalism had to have a very special disintegrating and disintegrating effect on the life of our people. According to an eternal law of nature, the woman is and remains the keeper and guardian, but ultimately also the prerequisite for the racial future possibilities of the people. In no other area of national existence have the basic liberalist ideas had such a devastating effect as in the area of women. By her very nature, a woman can never completely separate herself from her sex as such. The meaning and essence of woman always remains that which God has placed at the center of her existence: Conception and procreation. Healthy and honest states have therefore still completely affirmed this task of women and from here have shaped their evaluation within the national community and have thus come to a natural order of society.

worse in the body of the people. But this makes it clear that if the Jews succeed in implanting the liberalistic world view in German women, i.e. if they succeed in enforcing the enthronement of ego-seeking in women, the dissolution of the German national body will have to make rapid progress, because women, by their very nature, can never act in any other way than to relate the enthronement of ego-seeking to the purely sexual sphere, i.e. to regard conception and procreation exclusively from the ego-related point of view. In practical terms, this means no longer regarding matters of sex as a task, but as a purely personal matter of pleasure.

The Jew knows these connections very well, and therefore in no area is he so eager to act as a ferment of decomposition as in the area of women. The Jew knows very well that a state which possesses even the best national institutions will ultimately succumb to its Jewish influence if the Jewish process of decomposition can continue unhindered in the area of women. For the Jew knows very well that once the problem of women is viewed exclusively from the standpoint of egoistic selfishness, the birth of children is only a matter of personal luxury, which finally seals the verdict on the racial future of the people. No matter how brilliant the national and military institutions of a people may be, they cannot change this fact; indeed, even the most victorious wars are not able to preserve this people, since ultimately all existence in national life depends on the existence of a youth that is able to preserve the things handed down by the fathers.

It can be said without exaggeration, indeed it must be said, that the Jewish process of disintegration of our people was devastatingly advanced. But what makes the problem as such even more difficult is the fact that in almost no area is the nature of the evil so little recognized in the general consciousness of the people as in this very area, and on the other hand in no area are the factors of revolution and evolution discussed above in the introduction so little kept apart. It is safe to say that in the field of our women

still moving in a dense fog, because neither is the national significance of women as raffeer holders worked out clearly enough, nor is sufficient distinction made between the concept of revolution and evolution in the areas of dealing with these problems.

To illustrate my words, I will give just one example: The Jewish decomposition of our morals in the course of the 19th century often had the effect that a moralistic renunciation of all things connected with the sex of women was described as a special morality. While around 1806 a reference work on the nobility still stated that a wealth of children the "characteristic of the noble woman a hundred years later, the "lady of the world" regards having children, tum as a luxury, a stupidity or an embarrassing oversight, and contemporary apostles of morality would prefer to exclude from society and stone to death a young girl who harmlessly declares that she is getting married because she is looking forward to having children. Shortly before the world war and in the years that followed, we had finally reached the point where our young girls were either allowed to stumble blindly into marriage, so that it was a pure lottery as to whether this story would end halfway well, or else they were left to the erotic enlightenment of Judaism, in order to water the youth exclusively from the safe haven of the old, youthful dragon's rock, in puffed-up, self-satisfied morality, not too scarcely with moralistic dips.

Now we are faced with the difficulty of arriving at a somehow regulated new view in this confusion of opinions. First of all, it is important to try to establish where evolutionary starting points for a new German attitude towards women could arise after the National Socialist revolution.

It must be clear from the outset that a sharp distinction must be made between rural and urban populations when assessing this problem, because it is a fact that the modern city as such only became possible once liberalism had established itself as a world view. Here one often encounters a general error in the assessment of cause and effect.

It was not the invention of the machine that ushered in the liberal age, but the breakthrough of the liberal world view that tore down the legal barriers that had previously stood in the way of the selfish pursuit of the economic ego, and thus created the conditions for the development of cities in the modern sense. One need only follow the disputes between the ageing Baron vom Stein and his victorious rival Hardenberg to find proof of what I have asserted here. For Stein clearly predicts Hardenberg's urbanization of our nation on the basis of the legal measures taken by Hardenberg. We must look this truth clearly in the eye in order to exercise restraint towards all phenomena of urban life from the standpoint of evolutionary starting points. The soil of our urban culture is largely exclusively liberal in its roots. We cherish the conviction that National Socialism will succeed in making the urban part of our people aware again of its original, down-to-earth roots in cultural life. But we must first accept the liberal preconditions of our cities as a fact.

Conversely, it is clear that despite the past liberal century, ancient customs and traditions have survived to this day among the rural population and can undoubtedly offer evolutionary starting points for a German development of women's issues. But we must guard against seeing all salvation in the customs and traditions of the countryside and all harm in the urban mindset. Rather, we must carefully learn to distinguish what is still capable of evolution in both areas. For just as liberalism has led to the dissolution of the concept of morality in the individual or to a reaction to this liberalism that is alien to life, so the natural reaction of the rural population to urban culture, which is alien to them, has in many cases exaggerated the contrast between town and country and led to the good ideas that the urban population has brought to German women in recent years being rejected in principle simply because they originate in the city.

This gives us a clear point of view for all questions concerning the woman of the Reichsnährstand. First of all, it is important for us to rediscover and cultivate the good things that have survived in the countryside in terms of old German customs and old German morals and to permeate them with the basic idea of new national socialist views. It is therefore not a question of defending the rural against the urban or of transferring the good of National Socialism from the city to the countryside. Rather, the task of the leadership of the Reichsnährstände is to marry the synthesis, i.e. the positive, in both areas.

In practical terms, this means that we must first limit ourselves to the immediate field of work of the farmer's wife. For as right as it is in and of itself that the women of all members of the Reichsnährstand, including its civil servants, its main departments III and IV, must be familiarized over time with the actual meaning and purpose of women's work on the farm, it would be wrong to begin, once it is clear what actually belongs to the field of work of looking after the farmer's wife, to cover the women who are not directly involved in the farmer's wife's and farmer's wife's work on the farm in organizational and departmental terms. Otherwise we would expose ourselves to the danger that we would not achieve anything in the area of the farmer's wife or in the area of the others, and that we would also become entangled in a petty war between the departments, which would tie up our energies and promise nothing useful as a result. I have therefore asked the head of the Reich department, Mrs. von Rheden, to limit her cultural support for women primarily to women actually working in agriculture and not to seek direct contact with the other women of the Reichsnährstand, but to leave these women to the municipal women's organizations of the NSDAP, but at the same time to make an attempt to bring our ideas to bear in these municipal women's organizations. This is not so much because we believe that our field of work should be represented in the overall organization of the NS. women's organizations, but rather because we are convinced that the

NS. women's organizations will never develop a German women's culture that does not in some way - whether directly or indirectly - seek its roots in the German peasant woman.

This brings me right to the heart of the work of the head of the Reich department, Mrs. von Rheden, in Department I. Her task is to look after the woman on the farm, from the farmer's wife to the maid, from the Reichsnährstand as a human being and to bring back to consciousness in these women a German womanhood that is thoroughly German and thoroughly peasant. Therefore, in the organization of the Reichsnährstand, we have separated the human being from the farm through Main Department I, because the human being as such must first be mentally aligned before man can approach the care of his economic needs and concerns. If I had not made this distinction, but had seen the main task in the economic care of the estate and in the economic care of its farms, then ultimately no revolution would have been necessary in agricultural policy in 1922, but one would only have had to further develop the purely economic view of existence forced to the fore by liberalist selfishness.

Here we can already clearly see the fundamental importance of the distinction between the areas of work in Department I and II. Neither the one Reich department head, Mrs. von Rheden, has primacy, nor does the other Reich department head, Miss Förster, have primacy in her turn. Rather, both are equally important, just as their areas of work must be treated equally. If I may summarize the areas of responsibility in one sentence, I would like to say that Mrs. von Rheden is responsible for the spiritual and physical care of the German countrywoman, while Miss Förster is responsible for the care of the domestic economy of the German countrywoman.

I will have more to say about Ms. von Rheden's area of work below, but for now I would like to say a few words about Miss Förster's work in Department II.

In the assessment of Miss Förster's field of work

first of all, we need to realize the devastating effect of liberalism on the rural woman's domestic economy. Before the advent of liberalism about a hundred years ago, the field of peasant and manorial domestic economy was geared to self-sufficiency; indeed, self-sufficiency was a prerequisite for the existence of such domestic economy. This means that the activity in these household economies was not a matter of profitability, but an activity adapted to the necessities of these household economies. It was therefore the task of the farmer's wife, as the spiritual and practical head of the household, to employ the female helpers who were necessary for the healthy running of the household. At this time, the farmer's wife was still essentially the head of the household under her control. The number of support staff at her disposal depended exclusively on the amount of arable food available to this household. On this basis, a peasant culture of the farmer's wife and countrywoman was still possible.

With the advent of liberalism in our economic life, the originally closed domestic economy of the farmer was handed over to the laws of the market. Slowly, because peasant custom, tum clings tenaciously to what has been handed down, but finally for good, the farmer's wife's domestic economy was also subjected to the profitability principle of the agricultural market. As a result, the number of auxiliary staff available to the farmer's wife was no longer determined by the nutritional potential of the farm's arable food, but solely by whether the individual domestic helpers c o u l d still be justified in the context of the profitability of the farm. This inevitably led to the economic simplification process that we are familiar with from recent years under the term "rationalization of the workforce". This is essentially the root of the phenomenon which, over the course of the last hundred years, has gradually stripped the farmer's wife of female helpers in the household and thus increasingly concentrated housework as such on the farmer's wife.

This process also had such a devastating effect because for half a century the official German state leadership paid no particular attention to the problem of the peasant anyway and therefore did not concern itself at all with the problem of the peasant woman as such. So it had to come to pass, as it did, that on the one hand the farmer's wife sank more and more into the mere beast of burden of housework on the farm, and on the other hand her attention was forcibly diverted from the cultural questions of peasant life. Young farmers no longer considered the most desirable farmer's daughter for marriage to be the one who would one day be able to manage her father's farm as a farmer's wife in the clearest, clearest and most unified way, but rather the one whose purely physical strength was sufficient to cope with the hard work of the farmer's wife in the liberal state.

I may perhaps only hint here at the enormous selective effects these things have had on the racial structure of our people, especially on the racial structure of our rural population. For never before has it been proven among the German people - insofar as it is of Germanic descent - that purely physical strength and purely physical performance were able to replace the organizing intellect of born leaders and guides. And so not only were many a peasant girl who was valuable in the Germanic sense of heredity not married because she did not appear to be physically up to the rigors of a peasant woman, but much worse still, the most valuable elements of the peasant girlhood were encouraged to somehow seek a field of work in the urban environment that suited their gifts and physical strength. There is no fundamental difference between the farmer's daughter, who preferred to earn her living as an employee in the city, and the Westphalian farmer's daughter, who was able to proudly admit that she was the first female doctor in the field of mathematics, but only a difference in the degree of non-farming activity. But both are fatal evidence of a female counter-selection in the countryside, which had to be triggered when the concentration of the domestic economy on the farmer's wife, caused by liberalism, set in.

As an aside, I would like to note that to the extent that liberalism imposed work exclusively on the farmer's wife, logically all cultural tasks of the farmer's wife had to be adequately dealt with by her. For a person who is only able to cope with her work by straining all her strength will find no time to tackle the cultural tasks of the family, the national community, the village community, the upbringing of children. So here, too, liberalism has caused our peasant culture in the countryside to dry up, quite simply because it has prevented the farmer's wife, as the natural guardian of peasant culture, from being active in this field by overburdening her with work.

Miss Förster's area of responsibility in Department II is now clearly defined. This department should be assigned the task of relieving the burden on the farmer's wife in the household by means of suitable technical improvements, unless it is possible to increase the number of female helpers on the basis of the hereditary farm law. The discussion should not be for or against the machine in the farmer's wife's household, but we must advocate the machine as a means of relieving the burden on the farmer's wife. Where the machine in the farm household is the manual extension and relief of the arm of the farmer's wife or her female helpers, the machine is a blessing. And it will be the task of Miss Förster's department to seriously examine and promote these things. The only thing we have to oppose is the replacement of people in the company by the machine for reasons of rationalization serving the profitability of the company. The machine must, as it always was in earlier centuries, once again become an aid to the female labor force on the farm and thus be freed from the liberalist curse of being a substitute for labor in the service of selfish economic interests and greed for economic profit.

Department II, and therefore Miss Förster, has here a huge area of work ahead of us. An area of work that not only needs to be seriously examined from the point of view of our farming

The machine is a tool of man, but it also needs to work with industry to provide it with the guidelines it needs to turn the machine back into a tool used by man.

To conclude our observations, let us now return to the area of responsibility of the head of the Reich Department of Main Department 1, Krau von Rheden. We have already said above that the essential feature of this field of work is the direct spiritual and physical care of the German rural woman as a farmer's wife, farmer's wife or farm helper, and in particular the care of people and not their functions in economic terms. This includes the manifold problems of a social nature and all those areas of rural culture that are directly or indirectly subject to the influence of the rural woman. I am thinking here in particular of the questions connected with clothing and traditional costume, as well as the tasks arising from the organization of festivities and holidays.

What seems essential to me, however, is the realization of a task that. I recommend that the heads of the relevant departments of the regional farmers' associations take care of this as a matter of urgency. Actually, this is not so much a task as a task complex that arises from a fundamental insight. This basic knowledge is the fact of the hereditary farm and its relationship to the people as such. There is no doubt in my mind that the hereditary farm and the task it represents must lead to a fundamental change in the way farmers think in many areas of our fatherland. For far too often the hereditary farm is only seen as securing the economic basis of the inherited farm, instead of clearly penetrating with one's own knowledge to all those effects which this law must logically have on the farmers as such.

We will only make an assessment of the matter if The right point of view is obtained when we realize why the German people and their Reich Chancellor created a Reich Heritage Act and why they granted an undoubtedly special legal status to a certain number of ethnic Germans. The answer

The only answer to this is that the concern for the "caste-like" attitude of our people and thus its assertion in the struggle of the peoples among themselves led the Reich government to take those measures with the Reich Heritage Act which, confirmed by the experience of a historiography of vanished peoples and on the basis of the statistical material of the last hundred years within our people, prove to be necessary. This means that the Reich Heritage Act not only stabilized a national economic idea, but was primarily intended to secure the legal foundation of the German people.

This realization is important because it reveals the relationships that now exist between the farmer's wife and the other members of her family. Certainly this realization does not mean that the safeguarding of the biological future of our people rests exclusively on the shoulders of farmers and farmers' wives. On the contrary, the National Socialist state will endeavor to bring the child back to the forefront of public attention by awakening a sense of responsibility for the German future in all circles of our people, especially in urban circles, and to promote and nurture the large family.

So having many children in itself is not yet a distinguishing feature between the farmer's wife and another German wife, at least it will not be a distinguishing feature in the future. But what is the difference based on? Well, the difference lies primarily in the fact that the hereditary farms are intended to guarantee the racial existence of our people through the generations, i.e. to permanently guarantee what will always be more a question of chance or circumstances in the marriage of the city woman; but also in the fact that on the hereditary farm the child born is to be given the best possible healthy upbringing, which the state will not always be able to guarantee in this perfection for other families. This places the hereditary farm at the forefront of a task for the future of the German people in two directions. On the one hand, in the most intrinsic meaning of the word, the inexhaustible

The second was to ensure that the children born on the hereditary farm remained the blood source of the people and to train them to become particularly healthy people.

For the farmer's wife, these two directions of the tasks thus "place" the problem of rest and blood purity and thus of breeding in the foreground, just as the problem of rearing her children must be in the foreground of her thinking.

I have deliberately used the much-derided word "Zucht" here, which many people find unpleasant. I myself, who am one of those who years ago had the courage to point out that the Germanic marriage and moral laws will only be understood if they are recognized as breeding laws, know best what conflicting feelings and opinions the use of this word causes in the German public. I can say of myself that since the year when I first made a public demand in this regard, I have hardly been unfamiliar with any misjudgment or slander. After all, the outbursts of rage from hysterical women have not been able to mislead me as much about the intellectual consistency of the findings as have letters of enthusiasm from women who, in a thoroughly misunderstand manner, wanted to annex the idea of discipline, which is sacred in itself, for their own personal erotic uninhibitedness.

There is no getting around the fact that marriage is Neither does it regard marriage as a purely private matter in an ego-related sense, nor does it regard it as a service to the future of the nation. Those who believe that they have to defend the I-relative marriage in accordance with the world-view of the West, and who reject the idea of restricting the freedom of the individual, for example by obliging him to have many children, may also defend this world-view at ideological congresses, but otherwise stay away from the hereditary court in Germany. For the hereditary court as such was not created by the German people for the sake of marriage relationships, but for the sake of producing racially valuable and healthy children. But once you marry for the purpose of producing children and at the same time belong to a National Socialist state that consciously professes the Germanic race, then you have no other choice but to marry for the blood source of the nation,

for the hereditary farm to affirm the principle of breeding under all circumstances. Breeding is nothing other than procreation in the manure.

All this has nothing to do with marehood, as the silly expression of certain yesterday's people would have it, nor with any erotic slipperiness or other moral tendency to dissolve. Rather, the whole thing is a profound matter and essentially establishes the two basic insights that marriage on the hereditary farm is for the purpose of producing children, and that the farmer must choose his wife according to the aspects of producing racially valuable people. But if man and woman are united for the purpose of producing children, and specifically for the purpose of producing racially valuable children, then this is nothing other than breeding. For breeding presupposes the conscious organization of the production of children. This has nothing to do with extramarital relationships, with Jewish, erotic permissiveness and with all those plans of certain so-called völkisch writers in the field of sexuality, not the slightest thing. At this point I must reject this in the strongest possible terms, to the same extent that I, on the other hand, have told the head of the Reich's Department I in no uncertain terms that in future the question of the hereditary farmer's wife must not be separated from the problem of breeding. I know that this realization may require the most fundamental change of heart in wide circles of our women, but I am making it public at this point today because the Reich hereditary farm idea will only be able to assert itself among the German people if its racial core idea as a source of blood and thus as a breeding principle becomes the self-evident prerequisite for its existence. As new as these thoughts may be to some of my listeners today, they should not be deceived into thinking that the treatment of the peasant woman can be carried out in the future independently of this breeding principle.

I am not saying that they are completely unprepared for these things. prepared soul of our peasant woman is now to be forcibly put to the problem of breeding. This is no more possible than one can expect a well-baked reactionary of any color to become a useful National Socialist. But what is important here is that the department heads of the main

Department I will become clear within themselves in this respect and thus begin to see the goal of the march. How they will then practically propagate and promote the knowledge they have acquired within themselves in their areas of work will essentially be a question of the tact and mental readiness of the female rural population entrusted to them. But this question of "how", i.e. how things are propagated, is secondary to the fundamental attitude to the problem as such.

I know very well that for the individual, the advance to such insights entails fundamental changes of a very far-reaching nature. For it is not as if one has merely gained a new insight, but rather that one has gained a new point of view, which suddenly makes the same things that previously seemed to us to be firmly established and beyond discussion appear in a completely different light. Indeed, I maintain today with full awareness and am convinced that the decades to come will prove me right, that the logical rethinking of the problem of breeding on the hereditary farm requires a far-reaching reorganization of all its aspects.

"is written about what we are accustomed today to regard as custom and decency, as propriety and morality. But it is of little use to lose oneself in reflections on the possible effects of this realization; it is more important to first come to the realization within oneself that without the idea of discipline, the law of inheritance becomes a contradiction in terms. Once you have gained this insight for yourself, you have to work hard, step by step, I would even say centimeter by centimeter, to advance your knowledge of things. In the end, however, the final realization will be a sentence that I would like to say to you today:

Moral is that which is conducive to the preservation of the species of the German people; immoral is that which is contrary to this.

If I may allow myself a personal remark in this context, it is that I feel that the basic knowledge of breeding is much more difficult to develop in the urban population, which is conditioned by the egomaniacal development of liberalism.

than among the peasant families. In really old peasant areas, two basic notions have always remained alive among our peasants from the time of our Germanic ancestors to the present day: one is that the peasant marries in order to have children, and the other is that the peasant wants to have healthy children. Where these elementary ideas have not been disturbed in the course of the liberalist re-evaluation of all things, they have been preserved with an originality that often seems astonishing to the urban observer. There is no difference between the self-evident withdrawal of a son from the inheritance if he is not physically well enough to be a farmer, and the widespread and self-evident custom among our farmers that one must first produce a son with one's future wife before entering into the eternal bond of marriage, i.e. not wanting to buy a pig in a poke: At the beginning of all these customs, which admittedly need not always be morality, is the ancient basic idea of the farmer that the creation of an heir is the prerequisite for a humanly satisfying existence as a farmer. Therefore, I do not believe that a cautious redirection of thought to the problem of the hereditary farmer will cause much resistance among the rural population if it is approached correctly and with sufficient tact. When I first presented this idea to the public seven years ago, it was urbanized circles of the German people who fought me furiously, but never representatives of the rural population.

One thing is fundamentally important in dealing with the whole problem: existing marriages on the hereditary farm should not be put under psychological pressure if health or other circumstances speak against it. One must always be clear about the fact that on a hereditary farm one may only reproach a hereditary farmer's wife for childlessness, for example, if she married after the promulgation of the Reich Hereditary Farm Law. For I cannot reproach a person for things that he originally entered into under quite different conditions. However, there is an opportunity here to find out which marriages are still suitable for producing children and to work with them to clarify the situation.

in such a way that she allows their daughters and sons to grow up in the new spirit. In doing so, it will also be necessary to vary from case to case and to adapt to the intellectual capacity of a rural population. I would recommend not to approach the farmer directly, but to take a different path. In every rural district there are farmers who are either big farmers or have been among the leading families of farmers since time immemorial. Then there are the hundreds of hereditary farmers who have become members of the educated classes, educated here in the sense of school education, and the nobility. When they became hereditary farmers, they were of impeccable character and blood, and so one could look forward to a large number of descendants. But it is among these, especially among the nobility, that the old saying has been lost that a characteristic of a noble woman must be her wealth of children. Here the department heads will occasionally have to be very clear. For one should not imagine that the peasant will replace the restriction on children caused by the liberalistic inheritance compensation of the heirs who give way, which has often led to the one-child system in good old hereditary areas, with a multi-child system if the hereditary farmer with a noble name sitting among them maintains the personal comfort of childlessness for himself and his wife. Conversely, it is precisely the child-rich hereditary farmer's wife of the educated Standes who is the suitable propagandist for the wealth of children from the hereditary farm as such. I must warn against having these ideas propagated by itinerant speakers, even unmarried ones. Instead, every head of department, right down to the district farmer's office, will first find out where there are hereditary farms and then, by treating them appropriately in public and in terms of reputation, turn the child-rich farmers' wives into the living propagandists of child wealth among the farmers' wives on the hereditary farms themselves.

I am less concerned, on the other hand, when the department heads occasionally tell the farmer himself quite clearly what he thinks in this respect. The true peasant of the Germanic type has the feeling that the woman is the real guardian of the land.

However, it tends to be uncomfortable in this respect, even with the women responsible for it, or to tell the truth.

In conclusion, it must now be pointed out very briefly that the above realization of breeding forces us to tackle and master the problem of the young female farmer who wants to marry on a hereditary farm very seriously in the future. We will be able to talk about how to do this once all department heads down to the district farmers' associations have excepted their activities and clear practical guidelines from all parts of the Reich will certainly flow to the Reich department head. I am only touching on this problem to show that I fully recognize its importance, even if I am not yet completely clear about its practical form. For this problem is not, as many believe, a young farmers' problem per se. This would only be the case if it were clear that only the daughter of a farmer would inherit a farm. This situation could perhaps develop over the years. Hundreds of years. For the time being, however, it must be pointed out with all serenity that the population forced into the cities by liberalism has not always been the worst in racial terms and that the remarriage of valuable urban blood from the countryside is therefore to be welcomed on purely racial-biological grounds. This percentage, which I consider to be much higher in the future than today's assessors would like it to be, can only be achieved by a perhaps general regulation that in future no farmer's marriage may take place unless the young farmer's wife has previously attended a young farmer's school for a certain limited period of time.

On the other hand, it must be made clear that the fact that the farmer's daughter is a daughter does not in itself mean that she is subject to the training or training rights of the Reichsnährstand. This mental mistake is often made. One forgets that the daughter only becomes a factor for the Reichsnährstand when she either marries onto a farm or works as a "helper" on a farm. Then, yes, then the housekeeping, education in the sense of the Reichsnährstand has its meaning.

tion. However, as long as it is not yet clear whether the rural woman's daughter will stay in the countryside at all, we cannot register any claims for training. This must therefore be stated quite openly to avoid unnecessary disputes over availability with the authorities or other training associations.

Through my agreement with the Reichsjugendführer von Schirach, I have already placed the general education of young people growing up in the countryside in the hands of the Führer. The basic ideas of this youth training will therefore also be cultivated there as far as possible. However, this does not release the farmer's wife from the obligation to know the problems of child care and child rearing as far as possible and in detail. In fact, the hereditary farmer's wife must be much more aware of her duty than other German mothers. For it can be said that the health conditions in no other German family are as perfect as on the hereditary farm, which has received its special legal status for this purpose. From this point of view, the female farmer must be aware of her high duties and tasks. And it will be the task of the Reichsnährstand to make this area of responsibility and this circle of duties as easy and possible for her as far as possible. To what extent the personal training of the young farmer has a role to play here and to what extent, for example, a social organization of female farmers can be helpful and supportive here is merely a question of expediency, which we will answer later, based on our experiences in the coming months and years.

On this occasion, I must clearly emphasize the fact that, just as I have presented the problem of breeding as a prerequisite for the hereditary farm's right to exist as a nation, I must also establish the principle of the laws of life as the basis for all questions in the area of child rearing on the hereditary farm. By this I mean that the laws of life must be at the forefront of all considerations in the rearing of our youth and as such must be consciously cultivated. It is often believed that the correct and proper treatment of illness or the prevention of illness is sufficient to fulfill one's duty to the laws of life.

to have fulfilled the laws of youth. Here, however, one forgets that the prevention or treatment of illness is not yet a positive thing, but only the prerequisite for the creation of healthy human beings. What I mean, then, is essentially how the child who is not ill, i.e. the child who can normally be described as healthy, can develop most perfectly on the hereditary farm in accordance with the laws of life. This is a fundamentally important insight that spans the broad field of work from personal hygiene to proper nutrition and clothing. In many cases, this realization requires a replacement of the previous ideas about the parents' duties towards their children, just like the above-mentioned problem of breeding with regard to the heir. It is now clear that it is not only the birth of a healthy and racially valuable child that is important, but that the healthy child must also be cared for in a way that promotes its development. None of this has anything to do with artifice or pampering or urban nursery rituals. But it does have something to do with what was taken for granted on every German farm until the Thirty Years' War: that the bathing room and extensive personal hygiene belonged on the farm as much as the farmer and the farmer's wife themselves.

This is perhaps the most interesting chapter in the cultural history of the German peasantry, if we look at the personal hygiene of the German peasantry up to the devastating times of the Peasants' Wars and the Thirty Years' War. Today, one only needs to study the bathing culture of the Finns and Scandinavians to get an idea of the high level of personal hygiene of our peasant ancestors of Germanic origin.

However, this requires a change in thinking on all issues related to these things. For there is no doubt that the terrible devastation of the Thirty Years' War, which caused the peasant's bathing room to disappear so completely that it can no longer be imagined, caused the old cultivated significance of this personal hygiene to be lost in the consciousness of our people, and made it all the easier for that body-phobia to take hold in our peasant areas, which is of thoroughly non-Germanic origin and has its roots exclusively in the Orient.

Our peasant ancestors had a lot to offer before the hardships of the 16th century.

The Swedish and Finnish peasants of the 17th and 18th centuries knew exactly what every Swedish and Finnish peasant still knows today: that the recognition and acknowledgment of the laws of life of the body, and thus of the body as such, is a sure guarantee for the racial upholding of the class. For this reason, people used to openly rejoice in the well-grown human being and did not see this as an erotic, but exclusively as a matter of preserving the race. Therefore, people were not prudish in these matters, but took things as they were and took people as God had created them. People did not deceive each other in this area. In other words, the bodily joy of our ancestors was an expression of their honesty towards the laws of life of their species, and therefore they could not be dishonest cowards. The man, who was to have the respect of his kind and clan, was expected to be without blemish from head to toe, to have grown in a manner befitting his species and to be a man. Women were regarded in exactly the same way and, in their fundamental attitude of honesty towards all things pertaining to the laws of life, it never occurred to them to blur or disguise these things by any external means.

Those circles who knew how to turn the old bodily joy of our ancestors into the opposite knew very well why they were doing this. For these people knew very well that it would never be possible to govern highly valuable and noble people by means of inferior humanity if this inferior humanity was placed in front of those who were led, as the good Lord had created them in their ugliness. I have no reason to expand on these things here, but leave it to the intellectual processing of my listeners. I would just like to ask you to come to terms with these problems inwardly, and to find your way to the old body affirmation of our ancestors. Then one day we will realize that morality and morality are not things that are incompatible with an honest dejection of the body, but we will soon realize that there is a direct connection between the rejection of the body that comes from the Orient and a civilization that destroys the body, as we unfortunately still often have to observe among us.

I know very well that in this field it is not possible to break with customary ideas from one day to the next, but I would like to say quite clearly to the department heads of the Reichsnährstand that I, who for example in Finland, for example, I have experienced a very high level of peasant culture and morality in connection with an astonishing impartiality in all matters of physical condition, I no longer have the slightest understanding for measuring or maintaining morality by using a centimeter measure to determine the fabric ratios of bathing and gymnastics clothing and, if necessary, taking offense. Thank God, our German youth is developing a healthy instinct in this respect again, and I therefore ask the ladies working for me in the Reichsnährstand very much to orientate and review their previous views on this matter as far as possible according to this youth. Then the department heads, the youth and the Reichsbauernführer will get along excellently.

That brings me to the end. Today I have commented on the fundamental problems of women's work in the countryside, but not in detail, because on the one hand it is not my task to carry out the details, but yours, and on the other hand new paths will only be taken once the essentials have been recognized as such and identified as the goal. What is essential for us today is the realization that we in the Reichsnährstand and especially in the circles of hereditary farm owners are no longer responsible only to ourselves as in the past, but that we have received the laws in the expectation of the German people and their leader that we also become aware of the high duties imposed on us.

May the guiding principle of the old Germanic Edling dynasties also penetrate the work of our women: "Volk, Sippe - d u"; the trunk of an existence is the Volk, the Sippe is the branch on the trunk, and the Du is the leaf that comes and goes in a generation. From this realization, let the change in thinking be carried out in the National Socialist sense, and let it be recognized that "common benefit must always take precedence over common benefit".

The law of our people

Spring 1958

The Jew lives eternally; not because he is a "chosen people" of God, but because with ultimate consistency and severity he subjects his people to the law and the laws of life of his species. The laws of life of his species are the parasitism on a healthy, alien people and the migratory instinct from an exoticized people to a healthy people: his law, however, is his irrepressible will to rule, to subjugate all non-Jewish peoples and thereby gain dominion over this world.

We Germans will only overcome the Jews when we subject ourselves to the laws of our task of existence and the laws of life of our species, i.e. the laws of our Germanic ethnicity, with the same consistency and rigor as Judaism has subjected and continues to subject its ethnicity to its law and the laws of life of its ethnicity.

The law of our people is: honor and fatherland.

The laws of life of our people are encapsulated in the words: Blood and soil.

**Blood and soil: Our destiny! Blood
and honor: The law!**

Farmers and soldiers

I. 8. I-Z8

Creation has implanted two primal instincts in all living beings: hunger to keep the individual alive, love to k e e p the genus or species alive. Both primal instincts are the prerequisites for all life.

Even a nation cannot evade this law of life with impunity.

No human achievement within a national community can be guaranteed in the long term if food is not ensured. Whether soldier or civil servant, whether employee or m e r c h a n t , whether worker or artist, no one is able to achieve anything in the long run if he cannot satisfy his hunger. Therefore, ensuring the food supply of a people must be the precondition of all statesmanlike measures for the preservation of the people. Woe betide the nation that, for example, shifts its food base outside its national borders and thereby recklessly exposes its sources of sustenance to the influence of foreign nations. The world war of 1914/18 taught us a bloody lesson in how even the bravest army in the world can be forced to lay down its arms by starving its homeland. A down-to-earth agriculture anchored in the homeland is therefore the prerequisite for all national freedom. This is an iron law of all national will.

But no nation can assert its freedom if it is not determined to defend it. "If you want peace, prepare for war!" says an old proverb. Here it becomes clear that all questions of national defense must go hand in hand with questions of food security for the people: military status and food security are two cornerstones of all national will to freedom and assertion. It is no coincidence that the

The first founder of the idea of general conscription in Prussia and the first Prussian Minister of War was a farmer's son: Scharnhorst.

However, all the achievements of a people can only be kept alive through the centuries if the people remain alive, i.e. if people of its blood are born to the people again and again who are capable of understanding, imitating and developing the achievements of their ancestors. The achievements of the ancestors will only ever find understanding and comprehension in their own descendants or in people of the same blood. This is a basic realization of all national laws of life. It is therefore not only necessary to assert the people in the struggle for existence of the peoples militarily and nutritionally, but one must make such a military assertion meaningful by keeping the blood of the people alive into the future and thus guaranteeing a national future in the first place.

It is now a strange law of life of Germanic mankind, and thus also of our German people, that its blood is eternal only in the peasantry, but sooner or later dries up in the cities. The country increases, the city consumes the eternal blood values of our people. Thus the peasantry becomes the source of life of the German people. No Germanic people disregards this law of life with impunity, and our German people cannot do so either, as its history proves. The downfall of the peasantry is always only the prelude to the downfall of the people: this is a hard but unalterable law of history. It is no coincidence that the greatest soldier of the 19th century, Moltke, uttered the bitterest warning: "On the day, on that the German peasantry the whole German people will perish without a cannon shot."

There is no German soldiery without a German peasantry, and there is no German peasantry without a German soldiery: both are mutually dependent and are there for each other. Germany was only ever weak when it was unwilling or unable to recognize this truth, i.e. when farmers and soldiers did not join hands.

But it is not only necessary that the German blood be secured in a German peasantry. Modern heredity and heredity theory has also taught us to make sure that the blood of our German ancestors must be preserved if we want to remain German. We must therefore not only preserve the peasantry as such, but we must also preserve our German peasantry, we must raise the German blood in the peasantry. We must therefore learn to recognize and observe the laws of blood and evaluate them with regard to the future of our people. The theory of heredity and the science of heredity must be used to serve the future of our people.

Now it is the case that man and woman must come together if a child is to be born. This raises the question of which man should marry which woman in order to enforce the laws of inheritance, i.e. the people "must ask themselves according to which criteria they should marry.

In order to answer this question correctly, it is necessary to take a different standpoint for each of the two genres. The man. B. will always be able to prove himself through his achievements and will easily prove to be a valuable member of his national community by virtue of his achievements. A man who achieves something and is therefore also worth something will be gladly granted marriage by the national community. In general, it will be assumed that the proven achievement is based on inherited talents and will therefore be passed on to his descendants.

The situation is different for women in this respect: their contribution to the national community is motherhood and housewifery, *tum*. However, these are both qualities that a girl can only demonstrate after marriage and not before. Children born out of wedlock before marriage are not the rule in our people, nor are they judged differently by the various communities and must therefore be regarded as an exception. The rule in our people is marriage and the family based on the domestic partnership: we must approach the consideration of things from this basis.

For the man, however, the value of his offspring depends on the right choice of wife. To understand the nature of this question

the following simile can be chosen: Just as, depending on the quality or inferiority of a mirror, the mirror image reflects the features of the person looking at it correctly or distortedly, the children will reflect the nature of the father according to the hereditary value of the mother. A standard of value must therefore be found that enables the marriageable young man to recognize the value or lack of value of the young girl with whom he wishes to enter into a marriage even before the marriage takes place.

The young man must be educated to recognize the healthy, proper German girl and to learn to judge her correctly. In such an education of our young men lies the surest guarantee for the preservation of the German people into the future.

The education of the young man to a species-appropriate and species-conscious choice of genes is, however, breeding in the very meaning of the word: for breeding here is the education of the young man to a sense of responsibility towards his offspring, and this on the basis of emer German marriage. We must once again have the courage to commit ourselves to the idea of species-appropriate breeding, because species-appropriate breeding is the vital key to the national eternity of our German people.

To summarize, we may say that peasantry and soldiery are the prerequisites for our Germanic-German people to assert their freedom in the struggle for existence. But it is only in the affirmation of a species-conscious idea of breeding that the people secures the coming preservers of its existence into the distant future and thus gives its peasantry and its soldiery the moral and vital justification in the cycle of an eternal nationhood:

In the trinity of peasantry - breeding - soldiering is rooted the eternity of the German people.

Nordic blood heritage in the southern German peasantry

January 19Z8

When, after the turmoil of the Migration Period, calm began to descend on the eternal to and fro of the Germanic migrations, which today are clearly proven to be peasant migrations of land-seeking Germanic tribes, the idea of the German empire finally emerged from the darkness of those times - as a concept of the unification of the Germanic tribes of the time in Central Europe - embodied in the figures of great German leaders. A particular characteristic of this period is the uniformity in the nature and character of the German people within this empire, despite all the traditional peculiarities of the tribes of the time. Sources tell us that around the year 900 the language was still so uniform that it united the Germanic peoples from the Alpine region to England and the Oftsee area, because they were able to communicate with each other on the basis of this language. Indeed, we even know from documents that this agreement in the language and in the essence of German humanity, despite all the other peculiarities and differences of the Germanic tribes that have been handed down to us, made the word "German" and "German" - (in the form of the word at that time) - virtually the distinguishing difference from all Latin and Oriental trends of an intellectual and national nature of that time. And we also know that the word and the concept of "German" survived as a characteristic difference of Germanness from all Latinism and Orientalism throughout the entire eventful thousand years of German history, only to be elevated to the ultimate consistency of our constitutional considerations and basic state concepts in our own day under Adolf Hitler.

A TaeituS was able to testify that the Germanic tribes were uniform in appearance and language and, in his opinion, must therefore be of uniform descent. We find this view of TaeituS still confirmed at the beginning of our medieval Germanic empire - that is to say, a good thousand years later - in various documents and traditions of the time. We can conclude from this that neither the nature nor the appearance of the German man can have changed too much in the first millennium of German history.

If, therefore, the tribal peculiarities and characteristics of the Germanic tribes in this first millennium of German history could change and influence the overall picture of the Germanic-German people so little that, even in the early Middle Ages, it appeared to foreigners as a people of one piece and still spoke a language understandable to all, then the tribal characteristics of the Germanic tribes as such could not possibly have been the actual cause of the state disunity which characterizes the second millennium of German history and which only the outstanding statesmanship of Adolf Hitler was able to overcome in 19ZZ.

And in fact, a closer examination of the German geo-
In the second millennium of German history, we see that although the tribal peculiarities of our ancestors were not able to shape the state unity of the empire and only had to be forced together into the unity of an empire through the energy of great leaders, the German tribes as such no longer resisted the idea of empire once this idea of empire was no longer linked to the question of a religious exchange and the Christianized Germanic tribes had received the foundation of the medieval empire through King Henry I. The Germanic tribes then built their empire on the work of Henry I and his successors. His successors then built the Ottonian empire on this work of Henry I, which was really the beginning of medieval German history. Otto, again took up the tradition of the Roman Empire of the German Nation and had himself anointed German Emperor in Rome - something that King Henry I had strictly avoided. In this context, it is even

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It should be pointed out that King Henry I, a Duke of Lower Saxony by birth, was given the royal dignity by the voluntary renunciation of the throne by a Frank, an event which is probably still familiar to everyone from the well-known poem: "Lord Henry sat at the Vogelherd etc.". This event proves that even then, around 900 after the turn of the century, the idea of empire was already stronger than any special wishes of the Franconian tribe. And the idea of empire as an expression of the common state of all German tribes has never been completely lost during this second millennium of our history, even in times of deepest humiliation, and has been repeatedly set up and advocated as a goal and demand by the great Germans of all centuries and in all tribes: whether Walther von der Vogelweide sings of the German way, whether Ulrich von Hutten's last scribbled words at his death were:

"Germany is where there are strong hearts" or whether the Great Elector coined the proud phrase at the time of Germany's deepest fall, immediately after the Thirty Years' War:

"Remember that you are a German!" We always see that the longing for Germanness and the German Reich unites our best, but nowhere do we see that the tribes as such oppose this idea from the outset.

Incidentally, there would never have been a German history if the concept of the German Reich had not been present as a prerequisite and task from the very beginning and had not determined the direction of development. For the concept of the German Reich was the unifying idea of German history: it was served by the great German leaders and the German people. Therefore, the concept of Germanness must have been the unifying concept, superior to the tribes, from the very beginning and must have filled the idea of empire with content.

But how, then, did Germany come to be so divided as it has been over the past centuries? Well, any closer examination of German history proves that it was not the tribes as such, but - unfortunately it must be said - the selfishness of German princes, who liked to use the special wishes of German tribes as a welcome reason to justify their actions.

The political and economic tensions between the two countries, which spanned the borders of their dynastic special goals, were the cause and reason for our state dissension until the year 19ZZ.

It sounds surprising to today's contemporaries when it is pointed out to them that centuries ago there was a time when Lower Saxony and Bavaria were united under one ducal dynasty. In fact, however, Henry the Lion was still Duke of Bavaria and Lower Saxony. And it seems almost incomprehensible to us today when we have to realize that Henry the Lion, who is so closely associated with Lower Saxony and the city of Brunswick, was the founder of the cities of Munich and Schwerin (M e ck I.), cities which until the year 19ZZ could almost become the expression of special state life within Germany.

It was not until the unfortunate dispute between Emperor Frederick I of Hohenstaufen and Henry the Lion over the city of Goslar, when the Emperor ordered the German princes to take up arms against Henry the Lion in order to humiliate him, that a path was taken that set aside the idea of empire in favor of the selfish house power politics of the dynasties. This was the first time in German history that the Main Line began, after the Wittelsbachs succeeded in establishing themselves in Bavaria by incorporating the Bavarian duchy of the defeated Lion: from then on, the Guelphs and the Wittelsbachs would be inconceivable as opposites in German history, thus tearing open the gulf between northern and southern Germany through the location of their possessions.

This battle for Goslar marks the first time that the Emperor himself - and the emperor at that time embodied the imperial idea and had the imperial power in his hands - the principle was recognized that German princes may go to war against one of their own if this appears expedient to the emperor. It would have been the emperor's duty to ensure the validity and obedience of his emperorship and his command, but he was never allowed to surrender a disobedient prince to the superior power and arbitrariness of his peers. The feud between the imperial princes thus became what we would today call a custom tolerated by the authorities

in the internal political struggle, which ultimately had to weaken the position of the emperor just as much as it promoted the independence of the princes.

The recognition of this principle by Emperor Frederick I actually triggered the misery of the entire subsequent historical development within Germany and plunged the German people into immense misfortune. From then on, the almost incalculable confusion of petty wars between German princes began, which was only to be brought to an end centuries later by a B i s m a r c k , after the Hohenzollern dynasty had asserted and maintained itself as the strongest dynasty among the princes over the centuries by virtue of this principle. When Frederick the Great signed the Peace of Hubertusburg after the Seven Years' War, it was only logical that what Emperor Frederick I had allowed the princes to do had been d o n e , but ultimately this very Peace of Hubertusburg was to doom the imperial concept of the thousand-year-old Holy Roman Empire of the German Nation. A few decades later, under the onslaught of Napoleon I, the entire imperial supremacy collapsed. It is probably a rare twist of fate that the ingenious Hohenzollerns, King Frederick William I and his son Frederick the

Great, had Guelph princesses for mothers, so that the blood of the lineage lived in them, which Emperor Friedrich I. of Hohenstaufen in Henry the Lion by the German princes of the time. - Finally, in 1648, in the Peace of Westphalia in Münster, Germany's state fragmentation w a s even elevated by foreigners to a political dogma for Germans. The real victor of Münster was the French statesman Mazarin, who defined France's policy against Germany at the time, a policy to which France r e m a i n e d faithful until the Peace of Versailles. Even today, few Germans realize that the borders of our southern German states have nothing to do with either tribal laws or dynastic merit, but were determined after rather pathetic horse-trading and sufficient

bribes for the French Foreign Minister Tay Ne- rand by Napoleon's! were designed by the grace of Napoleon.

However, if one asks oneself, after having surveyed this German historical development in shock, how it was possible that the German people were able to survive this millennium despite everything and, moreover, summoned up the strength to re-establish and build a new Reich under Adolf Hitler, then only the genealogical records and pedigrees of today's Germans h e l p us to find an answer and the key! for this riddle. We can then see that it was neither emperors and princes, nor noble families or urban bourgeois families that have saved the blood of the German people down through the centuries to the present day: The blood of the German people of today goes largely goes back to the German peasantry.

The German peasantry has directly or indirectly been the source of life for our people throughout its history and has preserved its German blood like an inexhaustible lifeblood; it has saved the vitality of our people. If the German peasantry had been wiped out, then our cities could still be filled with people who would perhaps still speak the German language: Perhaps! But it would be certain that these people would not have German blood in their veins at all, or only to a negligible extent, and would therefore no longer be considered as preservers and bearers of German character and German morals. Because the German peasantry has survived the last millennium despite all the hardships and torments to which it has been exposed in German history, German people still live in Germany today, Germany is able to reflect on itself and rebuild its own state existence in accordance with its own nature.

This is a fact that can be asserted all the more flawlessly. than history provides sufficient evidence for this. A striking example of this, which has the advantage of belonging to German history, is given below: In Estonia, Courland and Livonia, a German nobility and German burghers, the families of these countries have been German for seven centuries.

and German character, so that jurisdiction was still exercised according to German law in the German language around 1880. Despite this, Germanness in these countries was neither able to establish nor maintain itself, because partly due to adverse circumstances in earlier centuries, partly due to short-sightedness, German peasants were not called to Livonia, Courland and Estonia. Today, Germanism in Estonia and Latvia seems to have been erased. In the splendid German cities, such as Riga, Dorpat and Reval, where the stone witnesses of a rich German urban culture tell of centuries of hard work and activity by German people, the houses and streets are populated by people who only reluctantly, if not grudgingly, understand or even speak the German language. It will only take a few decades to erase the memory of the German language. Today, the descendants of Estonian and Latvian farmers are the heirs of a national and cultural achievement that was built by German blood and German labor. The importance of a German peasantry for a German country cannot be more clearly demonstrated by German history than by this example in the extreme north-east of the German living space.

Situated in almost the same area, our province of East Prussia provides us with the same evidence, only with different preconditions and different results, whereby it must also be taken into account that although East Prussia was conquered by German knights for the German Empire at almost the same time as Courland, Livonia and Estonia, it had already left the imperial union of the German Empire a century before the Duchies of Estonia, Livonia and Courland and came under Polish sovereignty. However, East Prussia has always remained a German land to this day. It could only remain so because it had a peasantry of German descent, which was purposefully settled by the Teutonic Knights from the beginning, to which custom the Hobenzollerns later remained faithful. Whether the Order of Knights collapsed, whether East Prussia was under Polish feudal rule, whether its Hanseatic towns became impoverished or whether its nobility degenerated in this confusion of political powers: East Prussia remained German throughout the centuries because its peasantry was German and remained German and was constantly being expanded by German settlers.

was added. Truly, the importance of the German peasantry for a German country could not be more strikingly demonstrated than by this example. It almost seems like fateful coincidence that the state which united Germany and thus saved it received its name from this province in the north-east of the empire: Prussia!

The Germany of today owes the vital conditions of its existence to the fine peasantry, it owes its vitality and the fact that it is still alive as a nation today to it. This is a truth that can no longer be overlooked or denied! And Germany will only live as long as its peasantry lives, as the great soldier of the 19th century, Helmuth von Moltke, put it very clearly and unambiguously:

"On the day when the German peasantry perish
perishes, perishes the whole
German people will perish without a cannon shot."

As a logical consequence of this realization, the "Reich Heritage Law" came into being when Adolf Hitler came to power. Its best meaning and true significance will only ever be understood if one has understood that the German peasantry is the source of life for the German people in the truest sense of the word and that without a German peasantry one cannot count on a German future.

It will initially seem strange to some readers that the German peasantry should have intervened so deeply in the life of our people and, so to speak, unconsciously saved our people through the trials and tribulations of the second millennium of German history. But if one examines the ancestry of today's Germans objectively and impartially, one will find direct confirmation of the correctness of this deed. Certainly, a number of noble families can look back on a proud lineage of centuries. These noble families thus seem to refute the law of life of the preservation of Germanness through the peasantry. However, if one examines the origins of the women who marry into these families, one will find that

The whole picture is shifted in favor of the vitality of a rural population, which is either not of noble origin at all or, like old Allinghausen in Schiller's "Wilhelm Test", living in the ancestral way, differs in nothing from the peasants around them and therefore, despite their right to bear the title of nobility, are and represent peasants in the true meaning of the word.

It is not much different with the bourgeois families of the former free German imperial cities. Hardly any of these families have been able to carry their blood over into our days if they have not moved to the countryside in between as landed gentry or peasants: we cite the Slendal patrician family of the Bismarcks in the Mark as a significant example. Otherwise, even in the case of bourgeois urban families, the strong lifeblood of healthy women of non-urban origin has kept the vitality of an urban clan healthy and saved it through the centuries into the present day. If people had been less concerned in the past with drawing up family trees, i.e. listing the male ancestors of a family, and had instead - as we do today with "pedigrees" - also taken into account the origins of the women marrying into the family, the life-preserving power of landed families would have long since become an obvious fact and a familiar science to every German.

These observations may initially come as a surprise to today's contemporaries, as they are no longer used to including the German peasantry in their considerations. In many cases, people have unconsciously become accustomed to the image that the Jew - the real master of the 19th century - forced the German public to believe about the German peasantry. This image was recorded and distorted in exactly the same way as the famous

"Simplizissimus-Leutnant" before the World War 1914-18 was recorded by the Jew and conveyed a skewed image of the German officer in order to lower the reputation of our army in the world public; until this lieutenant proved his old abilities in the first battles of the World War, much to the displeasure of Jewry. -

Ultimately, however, the reason for this complete failure of the

German people to their peasantry cannot be sought in the Jews alone. The cause lies deeper. The cause has its roots in the year 1525, namely in the collapse of the peasant wars at that time. When the bloody drama of Florian Geyer's "Black Crowd" came to an end in the forest of Ingolstadt near Würzburg, not only was the idea of the German revolution and the revolutionizing peasants of the time put to rest for the time being, but with this defeat in the Peasants' War of 1525, the German peasantry was eliminated from all matters of public attention. The German peasantry was to a certain extent extinguished, not so much in fact as in the fact that no one cared about it any more or took it seriously or paid any attention to it. This state of affairs persisted in the following centuries until the time of the peasants' liberation at the beginning of the 19th century. It should be emphasized here that the Thirty Years' War (1618- 1648) worsened the economic situation of the peasants almost everywhere, indeed in many cases made it hopeless, and therefore also caused immeasurable damage to the German peasantry in cultural terms, but that the public and legal disregard for the German peasantry began in 1525, a development which the Thirty Years' War only exacerbated but did not actually trigger.

In this history of the development of the German peasantry lies the real and tragic reason why the German peasantry was not respected by the German public. The Jew needed

In the 19th century, it was only to prevent the rediscovery of the German peasantry in the German people's consciousness and, where it was nevertheless discovered, to expose this peasantry to ridicule through its Jewish antics in order to keep the German people blind in this area too or to make them blind. It was only Adolf Hitler's wake-up call "Germany awake" that made the German people see their peasantry again and initiated the measures that established a new relationship between the German people and their peasantry.

If, despite all these blows of fate, the German peasantry is still the fundamental pillar of life in the existence of our

If the peasantry of today represents the German people, then not only must the vitality of this peasantry be extraordinary, but then there must still live in this peasantry of today that kind, that blood of that blood, which for a millennium fed the German national community again and again with its vitality, in order to enable the German people to survive the darkest hours of its history alive. This is such a logical conclusion that it cannot be disputed. But if we then have to conclude for the year 1000 after the turn of time that at that time the Germans were still unified in their nature and had changed little in the basic features of their nature and character since Tacitus, then this same blood must still be found in the German peasantry today. This conclusion is undoubtedly just as logical as the first. And it is also immediately confirmed by reality, if only one takes the trouble to open one's eyes and look around.

We made the effort and opened our eyes. And what we found was only the confirmation of the considerations we have just outlined: We found people of Germanic blood in the peasantry everywhere within the German Empire and still expressing the Germanic way more or less purely. We found confirmation that this Germanic blood - we now say the blood of the Nordic race - is still to be found in all German tribes, no matter in which landscape of our fatherland we visited. Thus, however, this Nordic blood proves to be an integral part of the core of our people; at the same time, the Nordic idea, i.e. the commitment to the Nordic blood, proves to be a binding thought within our national community. If an unfortunate millennium of German history divided the German Reich into states and small territories and confused our view that we are a unified, great people in which all German tribes have common shares of Nordic blood, we are now able to rediscover the idea of our nationality from the blood as a unity and thus also as a national community, which is based on the concepts of blood and soil, honor and fatherland, i.e. in a word on National Socialism.

builds on. Through this unifying idea of our Nordic blood heritage, we are thus "overcoming" what dynastic errors and confusions in their legacy have overburdened us as the state disunity of German lands and what, as the spirit of caste and class, has hindered and divided the national community.

This book wants to speak to the viewer in pictures that there is still Nordic blood in the southern German peasantry and that these people resemble each other, regardless of which tribe or country they come from. Anyone who is honest will have to admit that one cannot tell from these heads where the native farm is actually located if the lettering or the costume does not indicate this; one could not even say whether they are southern German or northern German folk comrades whom this book shows if its title did not say so.

In this sense, may this book follow a fine path. May it turn the idea of national community into an experience based on the commonality of Nordic blood heritage. We thereby serve the National Socialist state idea of blood and soil and build German nation, which Adolf Hitler proclaimed to us at the party congress in Nuremberg in 1937.

Part II

**In order to preserve the idea of the state of blood
and soil**

Farmer and Farmer

1.8. iszr

You are not a doctor if you limit yourself to treating the symptoms of a disease and do not have the courage to investigate the causes of the disease down to its ultimate roots; this, in turn, cannot be done without knowledge of the human body and its developmental history. Therefore, only those who know the laws of life of the body and know how to recognize the causes of disease are physicians.

The reader of this agrarian monthly may therefore forgive the author for beginning his reflection on the difference between "farmer" and "agriculturist" among the Germanic tribes. But in this matter we are like the doctor: no medical art can remedy a disease connected with the developmental history of the body if it does not take the trouble to trace the course of the disease through all the developmental stages of its carrier. And the plight of our German peasantry cannot be understood without knowledge of its origins. and its developmental history not at all to understand and accordingly and therefore cannot be remedied.

Probably one of the most dangerous heresies for our German nation and its morals is the apparently ineradicable notion in the minds of our German fellow citizens that the German :

- a) were a simple primitive people, to whom a humane morality was only transmitted through contact with the Romans,
- d) were nomads who only became sedentary with the end of the Migration Period and then became acquainted with agriculture.

Both are not only historically false, but turn the facts upside down to such an extent that, as far as they are officially taught, one can speak of one of the grossest falsifications of history there is. Our people, who are otherwise so receptive and gifted when it comes to questions of history, are not exactly honored by this mendacious reporting about their ancestors.

First of all, a few facts before we go into more detail: The first historically documented request from Germanic tribes to the Roman people is that of the Cimbri and Teutons to the Roman Senate for farmland and grain in 109 BC. It should be noted that the first thing we have documentary evidence of Germanic tribes delivering is a request for farmland! When the Senate does not comply with this request, the Cimbri and Teutons destroy the Roman legions in their anger, but they do not take advantage of their victory, because in their opinion violently appropriated arable land They leave Italy again and are only destroyed seven years later due to disunity in their ranks.

Furthermore: It is certain that the Germanic tribes used the cart. The Romans already knew the cart plow when they clashed with the Romans, whereas the Romans, like the ancient agricultural community in general, did not know the cart plow, but only the more primitive hook plow.

Furthermore, it is certain that in the capitalist-led empire of the Roman Caesars - the anchoring of capitalism in the Roman Empire is the work of G. I. Caesar - the so-called late Roman law, which was completely tailored to a self-serving need, had undermined the peasantry's ability to exist in the territory of the Roman Empire, and therefore there was no longer a Roman peasantry. Why late Roman law had such an effect can be seen in our German people today, since the introduction of the German Civil Code in 1900 marked the final consolidation of the rule of Roman law within our nation, and this law has had the same devastating effect on the peasantry today as it did then. It was the Germanic tribes who, everywhere in the Roman empire where they gained a foothold, restored the "peasant town" to justice and prestige and who once again established a

introduced land rights that protected the peasants. It is a shame for our people that this act of their ancestors is not recorded in any official German school textbook. All land rights protecting peasants in the Western Roman Empire have been of purely Germanic origin since the time of the migration of peoples. Roman land law was purely merchant-based, regarded land as a commodity and had its origins in the Orient, from where it found its way into the Roman state as a result of the trade relations that developed there, particularly with the benevolent support of Caesar. One understands that the Jews wept and lamented for three days and nights at the corpse of the murdered Caesar, but one understands less why we Germans have the term "emperor" as the highest expression of our nationality, a word that is only the same as "Caesar" in both pronunciation and meaning!

In this context we may perhaps also mention that it is significant that after the end of the so-called Migration Period, the first great conflict between Germanic peasant law and the revived merchant law of the late Roman Caesar empire began in Lombardy: late, very late indeed, namely only around the year 1200 AD, the trade route from the Mediterranean basin to the North Sea shores came into use. Until then, only the few Alpine passes had been possible trade routes to connect the rich territory of the Germanic countries on the Rhine with the trading wealth of the Mediterranean basin.

From this it is easy to see what a key geopolitical position Lombardy held until the 13th century and why so much German blood flowed over the domination of this Po Valley. This makes it understandable that the Lombard towns - towns only ever thrive in the shadow of trade - rose to prominence and naturally strove to restore the Roman commercial law, which was more characteristic of them and had never completely disappeared from the memory of their commercial tradition. This agitated the descendants of the Lombards, who had settled in the countryside as landowners, because they were falling behind economically and in their political standing. This led to the "Valvassor uprising", which was led by the Valvassors with the significant justification that they were in the ir*

The Lombard cities were both the more pure-blooded descendants of the Lombards and defended the better law. Although the German emperor of the time sided with them, the Lombard cities ultimately won the day in the course of later developments; one of them eventually became the university for the teaching of Roman law and instructed young Germans in overcoming their old German legal habits and in the grafting of Roman legal concepts onto German expressions of life. The moral foundation for the basis of absolutism in the German people was essentially drawn from the source of this Lombard university, and the alien Roman law that triggered the peasant wars of the 16th century was created.

The author has only compiled a few facts, facts that could be multiplied by a dozen examples: Facts, which the peasantry of the Teutons prove and also the superiority of their morality over the

For example, the Roman Empire of the late Roman Caesars had already become so ruffled that this population was no longer even capable of handling the Roman technology inherited from their own ancestors, let alone developing it further: least of all was this ruffled population capable of imparting "culture". To the Germanic peoples of the time of the transformation of nations, "Röryer" was the most contemptible but most characteristic insult for a characterless rascal.

Despite all these historical facts, the slogan of the nomadism of the Germanic tribes still lives on among our contemporaries, i.e. the Germanic tribes were an arable people of shepherds who roamed the country in search of pasture. Places. E. M. Arndt has already made light of the assumption that "nomads" lived in the forests and swamps of Germania and has poured his scorn on the worldly scholars who seriously believe in such Germanic "forest, meadow and swamp nomads". But today, in the age of flourishing geopolitical science and comparative ethnology, such nonsense as the

Nomadism of the Teutons in the Forest area
Central Europe yourself with one educated
Laymen no longer appear!

Yet it is easiest to refute the alleged nomadism of the Ger. manes by looking at the behavior of real warlike nomadic peoples. All conquering peoples of nomadic origin have the following characteristic: they establish themselves in one or more strongholds among the subjugated population and suck them dry economically. From their strongholds, such nomads then undertake raids into the surrounding area, often hundreds of kilometers away. Examples: Attila in Tokaj (Hungary); Jengis-Chan in Karakorum; the Tartars in the Kremlin; Moorish castles among the Berbers (Berber is Arabic and means country dweller as opposed to the ruling Arab); Seraglio in Constantinople among the Turks. Perhaps the most astonishing example of this kind, however, are the Arabs, who came from Spain in 889 AD and conquered a castle on the Gulf of Saint-Tropes (Provence), today's Garde Frainet, from which they built further strongholds on the St. Bernard, in Provence, Dauphine, Savoie and Valais and extended their raids for 80 years, even as far as Swabia. Neither King Henry I nor Otto the Great were able to deal with them, and it was not until 972 that the desperate population of Provence and Dauphin, under the guidance of Count William of Arles, became their master.

No historian will be able to find anything similar to these nomadic conquests among the Germanic tribes. With the exception of the Lombards, who broke into the Po Valley with the intention of conquering it, although this only happened around 600 AD and then in the thoroughly non-nomadic form of landlordism, no Germanic tribe, from the Cimbri onwards, who initiated the first clash between Germanic tribes and Romans in the Drava Valley in 112 BC, conquered land by force of arms in order to conquer and rule in a way that absorbed the people. All Germanic tribes want settlement land and want to colonize it peacefully, for which they are prepared to offer the most astonishing rewards. This applies just as much to the Cimbri as it does to Arioivist's Alemanni, for

the Goths as well as for the much and unjustly reviled Vandals. Even the Vikings did not conquer in order to conquer or to rob, but their moves must be understood as huge campaigns of revenge by the pagan north against the violent attempts at Christianization by the Franks and their attempts to gain a foothold beyond Lower Saxony in the Baltic region. Both sides did not strike very gently at the time, of course, but with the slaughter of 8,000 Lower Saxon nobles in Verden on the Aller, it was the Franks and not the Norsemen who set the tune for the dance in one of the bloodiest religious wars the world has ever seen.

When Christianity finally made victorious inroads into Scandinavia, the Norwegian nobles fled to Iceland to establish a peasant republic that still exists today. Republic that still exists today. And while nomads everywhere else preserved an imperious special life in urban seclusion from the subjugated rural population, the Roman cities in the vast settlement area of the Franks fell into ruin, while a rural culture flourished everywhere that the depopulated Roman provinces on the Rhine and in Gaul, which had been built on capitalist farming, had never known before. This "re-agrarianization" of western Rome was probably one of the greatest cultural achievements of the Germanic tribes, as it undoubtedly became the foundation of all Western culture.

Even the Norman state in Sicily is no proof to the contrary of the peasant roots of Germanic culture: around 900 AD, Rollo, the son of a Norwegian nobleman, conquered land in the Seine region of northern France. He settled his warriors in lordships in much the same way that 400 years later noble families from Lower Saxony conquered the Baltic region in the service of the Teutonic Knights and established baronies there through the descendants of their families. History explicitly states that Rollo conquered land because he had been cheated out of his inheritance at home in Scandinavia. Rollo may have had a conquering character trait, but not a predatory one.

Of the descendants of these Normans in northern France

a Norman, the knight Tankred of Hauteville at Contentin Castle in northern France, had twelve sons who had to seek their livelihood in foreign military service because of the meagre local soil. Two of these sons, Robert and Roger, came to fame and renown as servant captains in Lower Italy and eventually rose to become lords of Sicily. They then brought other sons of the northern French Normans to Sicily, gave them lordships and based their rule on these territories. This Norman state in Sicily bears a striking resemblance to the rule of the Baltic barons in the Baltic, but certainly not a single parallel to nomadic rule of any kind.

In short, it takes a self-confidence that is based on no knowledge of history whatsoever to make a noma dismus of the Germanic tribes. And this ignorance seems even more embarrassing to the undereducated if you know the following:

As far as the various branches of science have shed light on the Germanic peoples, with comparative law being of particular importance, we know that the Germans had three birth-states, but only one profession (if the word "profession" can be used here at all), namely peasantry. Peasantry is the self-evident, understandable prerequisite of Germanic peasantry in general: they were all peasants, their kings as well as their last commoners.

The three birth 1S stands are:

Noble Free - Common Free - Subjects.

Later, in the Middle Ages, the legal sources still speak of U n. genossen (Jews, Gypsies) and slaves, which word is simply borrowed from the name of the Slavs - (in English still today 8lavs - slave) - whereby it still remains to be examined why the Slavs in particular were given the dubious honor of becoming the term slave for the Germanic tribes and had to give up their tribal name for this. The "serfs" of German history emerged from these slaves,

who, however, have nothing to do with the "bonded servants" or the later "good servants".

The Edelsreien: These are the Uradeligen, who emerged from the clan chiefs, the Hovetlingen or Hövedmänner. Their dignity was inherited within the clan according to the right of the first-born male in the oldest line and was tied to the clan's seat of lineage - the Great Court. These clan chiefs represented the actual "nobility", which word is connected with the great court, not with their descent. However, all members of this oldest line up to a certain degree of kinship, e.g. up to the fourth cousins, were added to the nobles.

The "Großbod" - the clan's ancestral seat - was the property of the clan, not the property of the respective noble free man who sat on it or presided over the clan as its elder, the clan chief. The great court as the property of the clan and the clan itself are ancient Indo-European common property: we know both historically in the Roman "Kbvs" (-clan) with its great courts of the ancient Roman period, furthermore in the clans of the Spartans with their indivisible and inalienable family hereditary seats and from several other places in ancient history. From the early Indo-European period, life in such a clan court has even been handed down to us in quite precise detail, namely in Homer's Odyssey. We have no reason to assume that life on a large Germanic farm was very different from that on Odysseus' large farm on Ithaca; after all, the latest research has shown us that the Germanic tribes knew how to build such large farms in a formidable and perfect manner, for example, the so-called Romanesque architectural style is in reality purely Germanic.

In addition to forest, meadow and pasture, the size of a Germanic large farmstead was around 300 to 350 acres of arable land, which was worked by a large eight-horse plow; this large eight-horse plow represents an economic advance over the Indo-Germanic large farms.

Later, after the Christianization of the Germanic tribes, the influences of the Mediterranean culture had a stronger impact on the Germanic tribes.

When the Germanic "clan" begins to take effect, it breaks down into "families". In many places, this led to the division of the "large farms" into farms of a size whose arable land could be worked with a two-horse plow, i.e. about 75 - 90 acres. Such an estate was then the minimum size of a nobleman's estate.

The commoners: These are the more distant relatives of the oldest lines in the clans, i.e. the cousins from the fifth degree onwards and their descendants in all further degrees. These commoners, not fundamentally different from the noble clans in terms of descent, form the actual "people". Noble and common freedmen are therefore "Volksgenossen" in contrast to those of foreign blood, the "Ungenoffen".

It must be emphasized, however, that the Germanic tribes did not know a lifeless, rigid, so to speak caste-like separation into the nobles and the commoners. Incompetence excluded the eldest son of the clan chieftain from inheritance in favor of another son - (meritocracy!) - just as surely as outstanding achievement brought the commoner back into the ranks of the nobles. Therefore, the Germanic noble families did not differ from the Germanic commoners in rank and outward appearance, apart from the fact that the clan court was more extensive than the court of the commoner. There was, however, a fundamental difference in dignity in accordance with the Proto-Germanic principle that an increase in assumed duties must be compensated by an increase in rights.

The subjects: They are also known by the term "Hoeige" or "Grundholde". They differed" sharply from the "Slaves" and "unopened" are still considered "people's comrades", i.e. they have the right to blood revenge and are represented by deputies in the Thing. It is not easy to say how these subjects were composed in terms of descent. Since they were "Volksgenossen", they could not have been actual blood strangers. What is certain is that there were often those among them who, for special reasons - such as weakness of character, e.g. gambling mania (Tacitus!) or other circumstances - could not remain in common ownership and voluntarily made themselves dependent on a noble or commoner. Such subservience can be imagined

However, it is not so oppressive to imagine that a Germanic subject had more rights and freedoms than a so-called free citizen of the Republic of Weimar. Incidentally, the subject could be promoted to the status of commoner at any time by decision of the Tbing community on the basis of a special achievement: here too, therefore, affirmation of the life-triggering principle of achievement and not adherence to externalities.

All these three birthrates - (essential: one was born into them and could only be born into them on the basis of performance) - are now peasants. In their peasantry they are all the same, at most they differ in the size of their farm, and the "subjects" are not called "peasants", although they are according to our modern conception. Non-farmers, on the other hand, are the un- comrades and the slaves. However, the Greek freemen and commoners were peasants and were fully aware of this.

Here we come across a peculiarity of the Germanic tribes, their peasantry, which at first seems puzzling to us modern people. Our economists are most embarrassed by this fact. Today, this Germanic peasantry is often the subject of a downright egg dance. The solution to the riddle is very simple if you know that the peasantry of the Ger.

The fact is that "peasantry" did not emerge from an economic root, but is ideologically conditioned, and thus represents something completely new, for which there is no term at all in the vocabulary of economics. It is like this: our national economic theory wanted to see something "economic" in "peasantry", because its own ideological basis has and must have the purely economic expediency in all human actions as a prerequisite if one wants to uphold its concept of the "economic progress of mankind". Accordingly, the Germanic "peasantry" that emerged in the early light of medieval history was assumed to have an economic purpose per se and was now forced to somehow explain the actual form of existence of the Germanic peasantry as "economic".

No, the Germanic peasantry cannot be dealt with "economically" at all! The Teuton possessed the concept of "Blut" as the bearer of hereditary human qualities and believed that his "blood" from a divine ancestor. This blood through services to show and through right choice of husband in possible purity to the children was an essential part of the component in the core idea of the Germanic world view. We know why the Germanic tribes thought this way, we have to accept it as a fact. The Christianization of the Germanic tribes did not bring about any, or rather hardly any, change in this respect: The principle of keeping blood pure in marriages survived among the Germanic peasantry, the guilds of our craftsmen and the nobility until the 19th century, i.e. until recently. It must be added that this went so far that the parentage of a child was possibly more important than the fact that it was born in or out of wedlock, since until modern times the term "child" was only applied to the offspring of free parents, regardless of whether it was born in or out of wedlock, while other names existed for other offspring: e.g. "cone" for the union of a free man with a non-free woman.

The unbroken chain of the pure-blooded lineage of a clan symbolized Germanic symbolized Germanism for reasons unknown to us in the hearth fire, which had to burn uninterrupted - "eternally". This hearth fire is thus the symbolized means, point of the Germanic worldview from service to sex, to the clan and thus also to the actual center of life of a Germanic clan. From the hearth fire from you have to build up the Germanic "Hof" to understand the whole. The clan is dedicated to the hearth-fire cult, and the roof is there to protect the hearth-fire, while the roof is there to protect

the house serves the clan. The farmland serves to feed the clan. Thus the Germanic clan - hearth - roof - house and arable land (as the basis of the clan's nourishment) grow together to form a perfect, vital unit, a living entity, a true organism. The term for this living entity, this peculiar organism, was "Bauerntum". And indeed, all parts of this organism were so integrated into the unity of the term

"Bauer" that they cannot be used on their own - detached from the whole - but are able to stand in as a part of the whole in order to characterize the whole. Examples: In our word "bird-builder" the idea of the essential similarity of dwelling and peasantry has been preserved, more distantly but no less clearly in the words "builder", "bauen", "Baumeister" etc.. On the other hand, the word "house" is also used instead of "gender", e.g. "House of Habsburg", "I and my whole house". Until the end of the

In the 19th century, a farm or estate purchase was only legally valid

when the old owner
extinguished his hearth fire, then walked the boundaries of
the land with the buyer and the buyer's wife the
hearth fire relit lit had relit the hearth fire. Even the parents of Scharnhorst, the great innovator of the Prussian army in the Wars of Liberation, took over their new farm in this way, probably the best proof of the extent to which rural Germanic ideas have persisted in our people right up to the most recent modern times!

For the Germanic tribes, the term "farmer" was virtually the code word for for the entire ideological conception of service to sex and its rootedness in the clod. Peasantry was the hallmark of the nobles and commoners. In the Germanic peasantry, agricultural activity played only a partial role in the overall structure of the whole idea; it had a nourishing task alongside hunting and can never be regarded as the hallmark or essential content of the Germanic peasantry.

peasantry put to be as as our economics so readily does today.

Accordingly, Germanism does not recognize "unfree peasants", because from a Germanic point of view this would have been a contradiction in terms, like "black mold",

"White black", but such people were called "listeners",

"Grundholde", but not - "Bauer n". Farmer was an honorary name for the German!

Once one has learned to understand the Germanic peasantry in this way, it immediately becomes clear why the Germanic tribes never show the characteristics of warlike nomads when they appear in history as conquerors, but either settle peacefully as peasants or introduce landlordism in the conquered territory, which is nothing more than the Germanic peasantry developed into a useful aristocracy.

Before we use these findings to answer today's questions about peasantry, we must first take a brief look at the history of the development of Germanic peasantry in Germany and realize where the peasantry of the Germanic noblemen and commoners has actually remained in the course of our nation's development.

The frequently heard view that the nobles of the Germanic tribes passed into the German high nobility, the commoners into the lower nobility and the subjects into the servile estate subjects, the "serfs" of the "peasants' liberation", is demonstrably false, even if it is correct in individual cases and in some areas.

To understand this, we need to briefly touch on the development of the Germanic state. Originally, the clan was the sole bearer of legal sovereignty and the clan chief was its legal representative to the outside world. Where, for special reasons - cult, enemies, etc. - some clans joined together for protection and defense, they formed cooperatives, whereby certain high rights were transferred to the cooperative and taken away from the clan. These cooperatives differed fundamentally from those of today in that they lacked any economic purpose. Several Germanic cooperatives could become tribal cooperatives.

The Germanic state concept was thus quite similar to that of an "aristocratic republic". The Germanic concept of the state was thus very similar to that of an "aristocratic republic". Accordingly, the Germanic kings were only ever

"First among equals", they were basically nothing more than full officials of a public authority, which owed its sovereign rights to the voluntary transfer by those who at the same time voluntarily submitted to it; from this it becomes understandable that hereditary kingship is alien to the Germanic tribes from the outset, and also that they did not shy away from laying bad kings' heads at their feet. The Teutons were never "monarchists" in the modern sense.

In the Roman state of the Caesars, the oriental concept of direct state sovereignty had prevailed, i.e.: State sovereignty was derived from the divine nobility of the Caesars; the Caesars were elevated to demigods - to the All-Roman this was blasphemy - and all rights of state power were now derived from the godlike nature of their sovereigns, a concept that is thoroughly oriental and was just as abhorrent to ancient Rome as it always remained incomprehensible to the Germanic world. The Teuton can only ever understand the sovereignty of the state that is anchored in the will of the people, never one that stands outside the will of the people. It is characteristic that it was only with the breakthrough of capitalist Roman law in the "Holy Roman Empire of the German Nation" that the absolute principality was able to consolidate itself among the German people, because this law offered the princes the means to free themselves as far as possible from the will of the people. This is how the concept of God's grace also gained a foothold in Germany! Originally, however, the prince in Germany was still what his name actually meant: first among equals. This applied to kings as well as to the German Emperor! After all, we have had absolute kings in the course of our German history, but never an absolute emperor. The German emperors were - and even those of the Second Empire, which Bismarck founded in 1871 on the foundation of the German Empire.

The German people had a princely republic created for them - the guardian of the law, not the source of law from its own godlike perfection.

This more or less briefly outlined German state development must be known if the following is to be properly understood: The "Bauern" - (nobles as well as commoners) - are originally the actual Germanic aristocracy, without it being said that they formed a nobility in the sense of a class. Out of them slowly grew a hereditary kingship, principality and finally also a hereditary emperorship. But all three only ever in the form of a division of sovereignty with the freemen, i.e. the peasants.

These "peasants", for their part, now take the following path in German history, although we can only roughly sketch the development here and do not want to claim that this development must always have been the case: The nobleman, who sat as clan chief on a large farm, received the large farm after the disintegration of the clan. Court as a free estate - allodium - and sits on it as a baron. The noblemen with smaller farms and the common freemen often joined together to form free farming communities, but often defiantly remained as free farmers on individual farms or as freemen in otherwise subservient village communities. The barons who had become barons gave rise to the imperial baronage, to which a Freiherr vom Stein belonged and which recognized only the emperor as their superior sovereign. In the course of German history, the number of free peasants continued to decline, but not quite as much as one might initially think. In Dithmarschen, the Germanic clans continued to determine the fate of the land until the 15th century, and there were still free peasant villages in southern Germany with imperial immediacy until 1803: in Franconia: Gochsheim, Sennfeld; in Bavaria: Kaldorf, Petersbach, Biburg, Wangen, Pristenstett, Meynbernhelm, Hüttenheim, Haidingsfeld, Rinsheim, Ahausen; in Swabia: Groß-Gartach, Ufkirchen, Suffelheim. The extent to which individual Germanic peasant dynasties carried over their actual birth nobility into the Christian nobility of the Roman Empire of the German Nation can probably no longer be determined, or only on a case-by-case basis.

at least in the case of the ReventlowS, for example. So when we read in an old legal source: "We free peasants are comrades of the princes", we now understand the meaning of this assertion: it is not a presumption, but simply a designation of an actual state of affairs, i.e. that the "peasants" are of the same blood as the "princes", "equal" to them.

In essence, the peasants were pushed back in their political importance after the people's kings and princes were replaced by dukes and counts as officials of a king, after which the self-administration of the freemen was pushed back in favor of an official administration by non-free men. The development of the vassalage system is closely linked to this development. Even at the time of the Carolingians, no free man would have considered entering the military service of a great man for life. But the wars, with the long distances that began at that time, required a team that was constantly trained in arms and ready for war. Powerful lords drew these mainly from their subjects, i.e. the serfs, who were compensated for their lifelong dedication to their lord's military service in other ways - later through fiefdoms. The "Ritter" (horsemen), who originally belonged neither to the nobility nor to the freemen, but were essentially a form of military service.

"professional association

The

English aristocratic title "Luixdt" - knight - has the same root as our High German word "Knecht". These "knights" largely gave rise to the lower and original German nobility. Insofar as these knights rose to become more powerful vassals, in some places they became part of the German high nobility; this applies to the Habsburgs, for example. In the course of a thousand years of German history, a complete reversal of relationships often took place; we will illustrate this with a comparison: The princes of Reuß, German princes until 1918, are demonstrably descended from knights in bondage, the bailiffs of Plauen; Claus Heim, today a simple farmer, is descended from a family that is demonstrably originally free and has always remained free, so he can be descended from the Germanic

From the point of view of the Reuss, the city can lay claim to a better degree of originality than a Reuss ever could.

To avoid any misunderstandings: the above is not intended to imply that every noble family that jealously preserves its "original nobility" today is necessarily descended from serfs, nor that every peasant family can be traced back to Germanic noblemen and commoners; after all, the case of Heim - Reuß is certainly not a special case.

What is characteristic of Germanism, however, is the fact that it also transferred the vassalage system, an institution that was essentially Roman in its roots and not German - (in passing, "German" appears very early on as a designation of the folkloric species in contrast to the un-Germanic Roman-Welsh cultural influence) - and melted it into the Germanic concept of a family rooted in the clod. The vassalage system as such has several roots: one of them goes back to the institution of the land slave in the Roman Empire, when a severe shortage of slaves forced the owners of the latifundia to sell slaves on the slave market.

"self-sufficiency", i.e. to increase the number of slaves by themselves in order to become independent of foreign slave labor, whereby one then arrived at the "clod-bound serf farm laborer family" for other practical reasons. Another root of the vassal system can be traced back to the feudal relationship of the Germanic subjects, who always owned land. Thus, in the Germanic sense, the first step was to grant land to the unfree, firstly as payment for the services they rendered to their lord and secondly as a livelihood for their office, initially only for life and later as a so-called hereditary fief. From here, the Germanic people, who were always peasants at heart, transferred this institution over the years. Hundreds of years later, he returned to the old Germanic idea of a family rooted in the soil. A decisive factor in this process was that, for various reasons, both noblemen and commoners became vassals and, because of their natural overweight in the circle of vassals, began to determine their lifestyle: Thus, a baron from a formerly free germanic family could be a vassal as an "earl", and therefore both, the

A non-inheriting peasant's son of commoner origin could obtain a hereditary fief and knighthood in the service of the knights and thus become part of the recognized nobility.

Moreover, as the vassalage system became socially established, the influx from formerly free and noble families became more and more lively, especially the younger sons who were not entitled to inheritance devoted themselves to this equestrian service and achieved renown, fame and empire. Later, the military service of sons not entitled to inheritance became such a custom among the nobility that we eventually adopted the word for these sons as a term for officer candidates: "kröre eaätzt" is the "younger brother" in French, from which our word "cadet" originated.

It is also very revealing that the Germanic peasant's rural mentality did not leave him even during the urban development that began in the Middle Ages. Originally, the cities were places of settlement for trade, and predominantly hubs of Jewish trade; their humanity was made up of freed subjects: The Germanic freeman did not move into the city, so that

z. For example, King Henry I still had to choose by lot from among his nobles the person who was to take up residence in one of his new town foundations. These medieval towns are also characterized by the fact that they are self-sufficient, i.e. that they have their own agriculture as the basis for their urban existence; the first towns have nothing in common with the surrounding peasantry. Progressive economic development then slowly brought the so-called "urban economy" into bloom, i.e. the city and the surrounding rural population achieved a division of labor on the basis of barter trade, in such a way that the rural population supplied the food and exchanged industrial products for it. In this way, the countryside and the city became producers of goods on the basis of a natural equalization of their production possibilities. This transformation of the cities from pure trading centers to production centers of urban trade as a division of labor

The balance to rural production has become extraordinarily important for the basis of all German culture. For from the moment that in the city the production of goods, and no longer merely the commercial turnover of a commodity, became the essential content of the urban working area, the rural sense of the Germanic peasant immediately asserted itself in that he transplanted his ideas of peasantry into the city and brought them to bear here in a modified, but not transformed, form. In the cities, we see the peasant idea of gender succession reappearing among the freemen as a characteristic of the free man: the "family", "house", "hearth fire" also reappear in the city in the same way as we already know them from the Germanic peasantry, only with the difference that the arable land no longer plays so much, and later almost no longer at all, the nourishing role in the whole idea, but the possibility of earning money, limited by the possibility of production in the craft trade, also takes over this task and, together with any arable land available, becomes the basis of the urban family's nourishment. When we hear from the guilds that they are scrupulously careful to allow only as many "masters" to earn their bread in a town as they can find earning opportunities for themselves and their families, this merely expresses the old peasant principle that the "family" is the first consideration in all matters and that the secure livelihood of the family is the prerequisite for its continued existence in its descendants. When this stage of urban development was reached, the German cities were characteristically German: the urban master craftsman was the master of the house, tended his hearth fire and the succession of generations at this hearth fire, and carried a weapon as an outward sign of his freedom and dignity. If our marksmen's clubs and guilds still have the now incomprehensible rule that they may only accept as members those citizens who have a "hearth of their own", the remnants of those times can still be clearly felt here.

This urban order and - wherever the freedom to
was true - the old peasant order was also preserved in rr*

196In order to preserve the idea of the state of blood and soil

Keeping Germany alive into the 19th century". Until the 19th century, everything that we call German culture originated from the roots of the of the Germanic peasantry indirectly and directly. It was only the 19th century that was supposed to bring about change in this respect, and it did so thoroughly.

Count Helmut von Moltke once set out the Rhine problem in a wonderfully clear and linguistically sophisticated work, demonstrating that the Revolution of 1789, including the so-called Ideas of 1789, was only the last act of the Roman spirit of pre-Frankish, i.e. late Roman, character to free itself from the Germanism of the Franks. In fact, the French Revolution quite consciously adopted the tradition of late Romanism and purposefully directed its struggle against the

"Germanism" : It was openly declared at the time that the "nobility" should be chased back to "its Germanic forests east of the Rhine"; and the fact that blond hair, blue eyes, tall stature were enough to be put on the scaffold, even if the person concerned was of non-noble origin, speaks a clear language and proves that it was a clash between Romanism and Germanism, not between non-nobility and nobility. The state of Napoleon I was an exact repetition of the late Roman rule: Triggering of all forces promoting trade and its territories with simultaneous centralized handling of all administrative institutions, which allowed the will and needs of the "administered" people to be largely - disregarded. If the late Roman Empire of the Caesars was already nothing more than the most appropriate form of state for a huge national territory at the mercy of capitalism, today's France, built on this Napoleonic centralized administration and whose best state administration has not changed since Napoleon I to the present day, is the living heir of late Roman capitalism. And so we should not be surprised that France today is the "sword of loan capital", as it has been aptly called, and has been and is being developed into the stronghold of the "gold currency", that hypnotic stabilization of the economy in the capitalist sense. What we

"Western form of government -democracy", "Western ideas", are basically neither democracy nor ideas, but are quite simply the form familiar to Germania in its heartland Germany, the loan capitalist form of government with all the demands arising from it.

What only found its political anchoring in the "Weimar System" on November 9, 1918, after almost a century and a half of Germanic, peasant-based Germanness resisting the "Western" ideas" purely by instinct and emotion, is nothing more than the violent attempt of lend-lease capital - (note that the Jew Preuss is the spiritual father of the Weimar System!) to impose and impose a form of government appropriate to loan capital on the Germanic people of Germany, who are alien to it, in its weakest hour. And it is just as natural that Jewry, as the master of lend-lease capital, has taken up the fight to defend the Weimar constitution just as resolutely as the German peasantry is beginning to become the core force in the struggle against the Weimar system. The following should be said briefly about this:

Hand in hand with the penetration of Roman law into Germany is moving ahead of commercial and purely monetary considerations in political and economic life. Although this process was slow, it was unstoppable, as the German princes could only derive their power from Roman law, not German law. Nevertheless, until the beginning of the 19th century, the measure of the value of a commodity in economic life remained the labor used on it and its actual demand in the consumer circle. In other words, economic life still oscillated in its valuation of goods between the pivotal points of "labor expended" and "actual need for consumption"; pure trade was still assigned the role of servant of the market, and loan capital was still limited to pure money trading.

This form of economy has not been able to shake the essential structure of our peasantry. The peasantry adapted more or less to the progress of economic customs, but it remained what it had always been in its essence from Germanic times.

service to the family, rooted in the land. Where genuine peasantry lived, the preservation of the farm for the family was the inviolable guiding principle of every member of the family. For such a peasantry, the purely agricultural activity always only part of an idea that served the succession of generations on the farm. It is significant that in the good farming areas of Germany, lands until well into the 19th century, "money" only served to accumulate treasure, as a reserve for times of need. The idea that money was a measure of value and a means of circulation for economically useful things was completely alien to the German peasant; he stingily guarded his thalers, perhaps showing them as ornaments on his vest, but certainly only giving them away in times of need.

Here the French Revolution of 1789 brought a fundamental change: its world view freed the "I" from all ties to family, class etc. and gave it economic freedom of movement to satisfy its economic needs in the best possible way. In Germany, this transformation, which came from the world view and culminated in the economy, was initiated in terms of ideas by the Age of Enlightenment and then in fact by the reforms of Chancellor Hardenberg in particular. We do not have to dwell here on why these economic reforms of Hardenberg had to bring trade and thus also loan capital to dominance in Germany in order to finally be able to consolidate their rule in the Weimar system, so that we great-grandchildren of that time today stand before the ruins of the economy, but we only want to consider the peasantry in this development.

In Prussia, Baron vom Stein freed the hereditary peasantry - insofar as the peasantry was not already free at that time - from the hereditary subjugation of the lords of the manor, but did not protect it economically, which would have been a prerequisite for the success of his measures. This had in common. This, in conjunction with the whole spirit of the times and Hardenberg's liberalist economic reforms, meant that the peasant - (the Prussian nobility of the time was immediately afterward

The idea of keeping the farm in the family had to be put aside in favor of the idea of surviving the economic struggle for existence with the farm. The "farm" as a concept and as a means was suddenly no longer a nourishing part of the family rooted on the farm, but had become the economic basis and production site of a landlord. This whole development. Baron vom Stein certainly did not foresee or want this whole development, but in fact his reforms were the solution to it.

The whole peasant question was suddenly shifted to a completely different level, so to speak. Many, many peasants - (but also nobles: do some research and you will find that

z. Hardenberg, for example, cleaned up the Silesian aristocracy more fiercely than the Seven Years' War and the Wars of Liberation put together) - lost their farms: what remained became farmers with more or less skill. In many places, the old land laws protected the farmers, in some places economic uncertainty led to economically sensible ways out, such as the Raiffeisen loan monkeys, then again the awakening sense of national responsibility of some governments helped and prompted laws to protect the farmers. What was bad, however, was that the peasantry itself and the landed gentry, who were actually bound to it by destiny, did not even realize that all their previous basic peasant concepts, their peasant world view of service to the family and to the land, the idea of blood and soil, had suddenly and, so to speak, by a trick of the trade, been enchanted into an "economic" question, which they were neither actually nor mentally prepared to answer. They sensed the enemy in the approaching newcomer, but they did not know their own position or the enemy. So they fought haphazardly and aimlessly and finally, full of despair, threw themselves into the "economy" in order to save, through "economic efficiency", what their innate peasant sense dictated they should save: the farm! They were fighting on the wrong front and with the wrong means, because the

"Farm" as a concept and as a peasant idea was only possible through

means that were beyond the economic viability of the business! The 19th century turned the peasant into a farmer, and the laws of the economy, which in turn fell ever more hopelessly into the hands of the loan capitalist trade, forced the farmer ever more ruthlessly into its polyp arms, which absorbed all the soil.

For this had not been considered: when the farm becomes the economic basis of an agricultural production site and comes under the law of profitability, the sales market and its laws dominate it. Ideas about the world, such as the "roots of a family on its farm", no longer have any place.

The sales market itself has a twofold effect on the farm as a place of agricultural production: firstly, through its location in relation to the farm, which means that the transport route and the means of transport are of decisive importance in the relationship between the farm and the sales market; secondly, the sales market has a direct effect through its indirect and direct dependence on trade. As far as one side of this economic law for the farm, trade, is concerned, one need only mention the word "bear" to express without lengthy explanations: with the rule of the stock exchange, lending capital, which was purely trade-oriented, had won the game over the old peasant idea. It was enough to use the "Ideas of 1789" to make a mockery of the values of the idea of sex and its roots, the whole idea of blood and soil, to detach the clod from the blood, i.e. from the land, and to make it "traversable", a "commodity" - what a sleight of hand using the "hypothec" as a means of gaining an "economic" position. "economic" working capital

to hand over the reins of development to the stock exchange and let it run the show as required.

However, as far as the other side of the economic law, i.e. the situation As far as the farm to the sales market is concerned, its influence has been extraordinary: because the constantly improving technology of means of transport has reduced the distances between the farm and the sales market.

While the export market shrank more and more to insignificance, the competitive possibilities of distant countries on the domestic market increased to gigantic proportions. This side of the economic law is the one that causes the farmer to die the quickest. For with the cessation of the transportation route as a co-determining indicator of competitive possibilities, the production conditions of the agricultural production sites enter into direct competition with each other. It then hardly matters for pricing whether the goods were produced 1000 km or only 5 km from the market where they are bought. However, as soon as the world's agricultural production sites enter into direct competition, the old-fashioned means of production and production possibilities of a German farm can simply no longer participate, because their economic basis was originally not agricultural, but rural. As far as cereal production is concerned, this has now been understood in Germany, and it is also slowly being understood for fruit and vegetable growing; but as far as "animal-breeding processing products" are concerned, people in Germany do not yet seem to see clearly: they do not understand that what has so far made animal-breeding processing products economically, i.e. "profitable", is not yet "profitable". The fact is that what has so far made animal breeding products profitable is not the products themselves or the animal breeding production as such, but their natural protection by an imperfect technology of the corresponding means of transportation, which did not yet allow, e.g. But these are problems that have long since been solved as far as the technical side of the matter is concerned; they are really only questions of standardization and sales organization for overseas farmers, and it is only a question of the very near future when German processed livestock products will be just like German grain, German fruit and German vegetables.

In this respect, all the calls for tariffs are of no help. Because tariffs are of no use as long as the question of their why is not clearly answered by the people, who the tariffs introduce wants to introduce them, answered

becomes. Why should one third of the German population be economically protected, while two thirds - the current ratio of the rural population to the urban population - should be economically protected?

- not enjoy this protection? A nation based on the ideas of 1789 - and these are the ideas of liberalism - ideologically, economically and constitutionally - and that is what we are with the Weimar Constitution - cannot answer the question of why agricultural tariffs in the affirmative. For liberalism is the negation of all things popular and national, but only from a national point of view

<nrs seen, a tariff made sense as a preventive food policy measure to safeguard the food freedom of the people and their national economy. Either one is a liberalist, then one atomizes each national body into individual beings and leaves the economy in the free play of economic forces to the one who best asserts himself in the economic struggle of all against all, whereby at all times in history loan capital has made the best deals; but then one must ignore terms such as "nationally conditioned or necessary agriculture", because this becomes an unprofitable matter: Or one affirms the

"Volk" and thus also its national economy, then agriculture becomes the prerequisite and basis of all, but also of all economic considerations, because man is not able to produce any economic or cultural achievements without a food supply.

The Weimar system is the political anchorage of liberalism. This means that German agriculture in this system can only be a matter of its bankruptcy administration by this system. This state of affairs has long since been achieved. This is due to the inner laws of this system and is no more surprising than the death of people who are transplanted into a murderous climate.

What is surprising at best about this phenomenon of a dying German agriculture is the baffled bewilderment of certain "rural economic leaders".

This "helplessness" is food for thought, as it ultimately proves that German agriculture has not been "managed" up to now.

Certainly, for half a century, scientists have been studying the economic efficiency of the agricultural business in terms of net profit and gross profit and have even set up chairs of agricultural economics at our agricultural universities. Institutions for market research have also been founded and have looked at the agricultural market from both the front and the back. Sufficient attention has therefore been paid to the "agricultural" side of the problem. The success of these measures so far has been the collapse of German agriculture. It has also proved to be a mistake to entrust capable "practitioners" with the leadership of German agriculture, for they have not changed the state of collapse, presumably for a reason similar to the fact that although riding ability is a prerequisite for becoming a rider general, riding ability is by no means a prerequisite for becoming a rider leader. After all, even the ground a la ^ erodos has been made the best host! It has all been to no avail, and German agriculture is dying!

The cause of the decline is clear to see: the land
The agricultural economy is a matter for the agricultural market, which no state can control and therefore cannot help as long as it tolerates the rule of loan capital. With the Weimar system, the German people its fate to loan capital, and thus rules over German agriculture
the lending capital, whose concerns are more important than an unren table become German agriculture, which one from standpoint from the point of view of lend- ing capital by cheaper working production sites in other parts of the world replace can. Without fundamental
Without a fundamental change of course in the system, i.e. without its elimination, German agriculture cannot be saved! Not to have recognized this and, where a recognition of the real roots of all agricultural misery has dawned in the rural class, to have brutally suppressed it, is the

huge national guilt of many, many previous agricultural leaders.

The German people have awakened today, they have recognized their mortal enemy, loan capital; they have already taken up the fight against it. The German people want to become free again and belong to themselves, no longer be a slave to international loan capital. Suddenly the German people are faced with the primal question of all economic freedom: the question of the independence of their food supply as a prerequisite for all national independence. The German people suddenly realize that the fate of their agriculture will become the vital core of their national struggle for freedom. And thus, for the first time, the German people once again began to answer the above-mentioned question of the why of all tariffs, as a means of protecting their domestic agriculture, in a national way. In this, and only in this change of mind of the entire German people, lies the prerequisite for creating a foundation in the chaos of the general agricultural collapse on which a reconstruction of German agriculture is possible. Therefore, the question of saving the German agricultural economy is exclusively a question of the political awakening of our people per se.

But there is another fateful question facing the German people: the question of their descendants as a prerequisite for a national life in the future. Germany's future depends on the correct answer to this question. But only a peasant, affirmative German people can answer this question correctly for us Germans, because a Germanic people, such as we Germans are, detached from the land, does not produce enough offspring to keep itself alive in succession. In the cities the sexes wither away, and only the rural population produces a surplus of births. Thus the question of the future of our people becomes the peasant question per se: the rebirth of the German peasantry goes the national future of our people. There is no other way! For the völkisch world view is a world view of the blood, i.e. of the

Raffe. Anyone who affirms this must inevitably also affirm the rootedness of our Germanic blood as the most essential foundation of our German people. To think through the folkish world view to its ultimate consequences means to affirm the laws of life of the people, and this means today, as things stand, to reorganize the German national body, which has been completely atomized by liberalism, and to rebuild it from its basis in the laws of life, from the roots of its strength, i.e. from the German peasantry. We need peasant families once again rooted in the soil as a source of national strength that is valuable in terms of blood, soul and morals. From this it becomes clear that the idea of blood and soil is the vital core of all national worldview and of every national will to shape the state. Thus the question of the peasant future of our people also becomes a national question per se: the national awakening of our people goes the rebirth of the German peasantry.

The farmer question is the touchstone for honesty and follow-through, The idea of a nation-state formation, at least for us Germans, and at least for all other Germanic peoples. Everything that we call "völkisch" demands: the child-rich family of German-blooded ancestry, the German people's ability to stand on its feet, a sensibly structured and self-contained national economy adapted to the German area, they are all basically nothing more than demands based on the further development of the basic "Germanic" idea from the peasantry to the modern national body of a völkisch kind. Just as we Germans understood until the 19th century how to further develop all economic requirements of trade and commerce from the basic Germanic peasant idea and thus created the high morality of German cities, whose expressions of life still delight us today when we look back, so today we will have to rebuild a modern national economy on this basis. The author is well aware that many "economists" will not want to accept this conclusion of the national concept of the state, but an in

The biased thinking through of the entire field of activity inevitably leads to the following if the logical sequence of thought is carried out coldly and clearly: the heart of all völkisch worldview is a clear commitment to the peasantry in the Germanic sense, i.e. a clear commitment to the idea of blood and soil.

It is no coincidence that liberalism has from the very beginning led its main thrust against the basic idea of the law of life in the German peasantry, the idea of root-and-branch succession on the land. And it is likewise no coincidence that Marxism, which in the essence of things does not differ from liberalism and is basically only the economic defence organization of those who have come under the economic wheels of the unrestrained selfishness of liberalist economic management, has always seen its main enemy in "peasantry" and has purposefully, but also actually with the most brutal consistency, taken up its fight against "peasantry". For liberalism and Marxism, thought through to the ultimate consistency of their world view, are the opposite poles of a world view that places gender and its roots in the soil of the homeland above any egotistical and selfish "individuism" and sees something ideological in peasantry and not a farming occupation per se or even just a spade-armed allotment garden.

We said above that the Weimar system was the political system of the state. anchoring of the liberalist world view. We also explained that this system must have a destructive effect on the peasantry by virtue of its inherent legality. It is therefore no coincidence that the German peasantry, despite the obfuscation of its ideological spiritual foundations by agricultural thinking, was the most likely to sense the fundamental hostility of the "system" and attempt to defend itself. But it was a disaster

- or of fateful significance, because the rest of the German people had not yet awakened sufficiently to understand the connections at all - that the German peasantry initially found leaders who believed that by organizing the agricultural side of the peasant distress in an appropriate way, they would be able to overcome it in the

to be able to remedy emotional distress: the "Green Front" and the party-political "Landvolkspartei". If these two foundations were not successful, it was simply because they believed that they could eliminate the laws of the "Weimar system" that were destroying the peasants if they joined in the gears of this system in a system-affirming way. The fact that the leaders of these foundations did not know how to distinguish between the "peasant" and the "farmer" led to their logical collapse, particularly through the work of a party that at first seemed to have nothing in common with the peasantry, but which was able to become, indeed had to become, the largest peasant party in Germany because it understood how to carry out the fight against the system unflinchingly with the means that the "system of Weimar" had developed.

"system": the NSDAP.

Again, it is no coincidence that the struggle against the "system" was most correctly understood in its core idea by the peasantry, which has saved its Germanic peasantry most purely into modern times: the Holstein peasantry, from which the Landvolk movement under KlauSHeim emerged. But the means used by this movement were wrong, even though the aim of the struggle was correctly recognized. This Holstein peasantry clearly saw the "system" as its mortal enemy, with whom there could be no pact. And the system immediately recognized the fundamental danger threatening it from here and took action against it with all the means at its disposal, indeed with the most brutal means. If the struggle of the Holstein farmers found little or no resonance among the German people or among the rest of the German rural population, it was only because the ideological fundamentals of the struggle were neither recognized nor clearly elaborated on the part of the Landvolk movement in a necessary way in relation to the purely agricultural basis of the Landvolk party. Since the Landvolk Party was purely agrarian, it did not understand the Landvolk movement, and the latter, in turn, was guilty of a serious sin of omission by ignoring the difference between "farmer" and "peasant".

"Bauer" has not clearly worked out. This allowed the system to

The leaders of the Landvolk movement could be sent "calmly to prison and wait with the cold calm of the Schächtmeister until life bled out of this peasant movement and the danger to the system was thus eliminated. There was no danger to the system from the Landvolk Party, and that this calculation was correct was proven by the Landvolk. Party proved that this calculation was correct on that memorable day when it secured the support of the wavering Brüning in the Reichstag.

The key to making the NSDAP the largest German peasant movement that German history has ever seen can be found in its unconditional consistency and the use of the right means in the fight against the system, as well as in its unwavering commitment to the idea of the national state. Not only the future fate of the NSDAP will depend on the same consistency in the further commitment to the German peasantry, but also every nationally conditioned German state idea, including the future of our people in general. Adolf Hitler had already clearly recognized this years ago when he uttered the words: "The Third Reich will either be a peasant kingdom or perish like the Hohenstaufen and Hohenzollern empires.

The rebirth of the German peasantry is not difficult, because - thank God - we still have enough German farmers in Germany.

What we urgently need for this is set out in the following four demands:

1. Fundamental rejection of the Weimar system and the affirmation of a national German state.
2. The unconditional preservation of the remaining genuine farming families on their ancestral land.
3. Transferring the idea of settlement into the basic idea that settlement only has a national meaning if it "New formation of German peasantry" means.
4. Creation of a framework law for the German Reich, which enables those who, in the true peasant sense of the word, want to remain farmers on their farmland or become farmers on a newly acquired farmland, to use their farm as a

to register a "hereditary farm", for example with an inheritance roll, so that the hereditary farm could be protected in future from division and indebtedness, but also from agricultural from the of its the respective owner. If a certain minimum and maximum limit is set for such "hereditary farms" and the application is left to the discretion of the current owner of an agricultural enterprise, then the confusion of today's farms and estates, as well as large and small farms, must slowly and organically develop on the basis of natural conditions, slowly and organically on the basis of natural selection, a genuine peasantry must emerge on such hereditary farms, without sudden "emergency decrees" and without unnecessarily disturbing the agricultural market, including the agricultural goods market, and thus jeopardizing the food freedom of the German people.

Position and tasks of the Landstand in a German state structured in accordance with the laws of life

1.9.1930

A state built according to the laws of life is forced to recognize two basic facts as prerequisites for its existence:

1. the humanity that fills it with life and gives it its character,
2. the space available to it for its existence.

Blood and soil are the most essential prerequisites of any organic state structure. - This also means that all economic tasks in such a state can only be solved with reference to these prerequisites, i.e. that they are subordinated to the idea of blood and soil.

However, we are at the end of a century-long development that took exactly the opposite view, namely that blood and soil were things that had to be subordinated to the economy and its laws. This economic conception was initiated in our country by Hardenberg, continued and cultivated by liberalism, and finally ended in the twin brotherhood of Marxism and liberalism, which differ only in sign, but not so much in essence.

It can therefore be said that a state based on the idea of blood and soil and structured according to the laws of life must be the absolute antithesis of the economic state of liberal and Marxist character. This realization is important!

Anyone who affirms the state as an organism also wants it to be independent, because any dependency will soon make a state independent.

or long prevent them from being able to live according to their species. The question of state independence is primarily conditioned by the possibility of being independent in feeding the population. Any other dependence never affects a state with a will to live as much as such a dependence on food: this dependence can paralyze it completely.

A nation's food independence is only assured if it can feed itself from its own resources within the space available to it. From the point of view of an organic conception of the state, the question of food is therefore probably the most important task facing the government. It will therefore devote its main attention to the estate that primarily has to cope with the task of ensuring food security, namely the rural estate, and will make it the cornerstone of the state structure. This is also justified for the following reason: All members of a national body built according to the laws of life are dependent on food for their cultural and economic performance. Consequently, the state that ensures nutrition can be described as the engine of life in the national body.

But a nation should not only eat in order to live, it should also really live, i.e. think about fine preservation in the future. This is essentially a question of a surplus of births. - Now it has been shown that the city is not conducive to the abundance of children of one sex and that the sexes in it die out in the course of time. Conversely, it is certain that Germanism in particular, under the right economic and moral conditions, develops an almost unlimited viability in the countryside with regard to the succession of the sexes. This results in a stream of blood that wells up in the countryside, flows into the cities and there seeps away more or less slowly. The source of the movement of blood in the body of the people is, however, the countryside, or more precisely: the rural class. In other words: the rural class and especially the peasantry are the source of blood renewal for the people.

Summary: Whoever wants to build a state as an organic entity must build it from the idea of blood and soil. This requires that the estates become the cornerstone of the state.

The task of building up the company is a dual one :

1. To be the engine of life for the whole nation,
2. to become the people's source of blood renewal.

If we transfer this knowledge to a corresponding idea of a German state, four very revealing and important tasks arise for a future possibility of realization in the new construction of our empire:

1. The aim is to devise and prepare a state structure that makes the Landstand the cornerstone of the state structure.

2. In the free play of economic forces, the rural classes are at a disadvantage to almost all other professions because the agricultural industry is largely dependent on chance. The rural classes must therefore be guaranteed a certain degree of economic protection. In addition, a well-thought-out education system must ensure that the rural classes can acquire the knowledge necessary for their task to a sufficient extent. Finally, it will be the task of the state to educate the landed classes to view the work on the land not only from the point of view of net profit, but also to learn to recognize this activity as an honorable service to the German people. of Prussia found when he set out to create the old Prussian officer out of feral officers lusting for booty and the old Prussian civil servant out of a civil service that had been deprived of its morals in the system of feudal dues, these paragons of disinterested service to the state.

I. If the estate is to become a secure source of blood renewal in the body of the people, then a law must be created which protects the family and allows the landed dynasties to really take root again; for much depends on the rootedness of a dynasty in this respect. In return, the estate will then be able to grant the state the right to demand that the estate only tolerates marriages among itself that offer a guarantee of healthy offspring. Otherwise, the idea of the estate as the source of blood renewal for the national body would be a mere figure of speech.

(4) If the eternally young stream of blood penetrates the body of the people from the estate, it can also be said that the state takes root in the homeland through its estate, that the estates and farms are actually the places where the body of the people lets its roots penetrate the soil of the homeland. This means that the available geopolitical space is of fundamental importance for a state built according to organic principles.

Space and people must be in harmony with each other if the people should remain healthy. Today we are the "people without space". So there is no harmony in this matter, but a discord: we have too little space!

There are four ways to eliminate this discordance:

a) The German people must be reduced in such a way that it comes into harmony with its space. This is only possible either by allowing millions of German genes to degenerate and die or by deliberately limiting their offspring. Such an approach, however, would be the expression of a castrato morality that we must reject in every respect.

d) The German people give their surplus population to other peoples, who have people, but not people with our intellectual abilities. From a national-biological point of view, such a thing could only be called a huge stupidity.

o) We settle our surplus population in colonies. Unfortunately, however, we have no colonies. Colonies are only acquired by means of power politics or by means of trade compensation: in either case, colonial acquisition is a direct or indirect power issue for the acquiring state. In the entire history of colonialism, it has never happened before that one state has generously given colonies to another, let alone for the purpose of preserving and advancing the nationality of that other state. It cannot be assumed that world history will make an exception in this matter for our sake. - Nor is the colonial idea advisable in this context, because overseas settlements of a people offer no guarantee that the national forces of such plantations will actually benefit the homeland:

Just think of the relationship between the United States of North America and the mother country, England, or how much trouble England has to anchor its subsidiaries Canada and Australia in the British Empire.

Building the state as an organism means affirming the idea of blood and soil: the realization of the importance of blood has taught us to respect the soil again. But this realization requires a fundamental departure from the previous liberalist-Marxist conception of the state. It can be said that the idea of blood and soil has confronted the German people with an ideological decision of the most fundamental kind. This is the meaning of our time!

Only one political party has so far not only clearly recognized these connections, but has also had the courage to steer its will in the direction of the organic idea of the state and to affirm all the consequences resulting from it without consideration: it is Adolf Hitler's movement, which makes use of parliamentary means of struggle. - This fact alone suffices to prove that there can be no more absurd accusation against this party than that (it is so readily made!) that it is hostile to peasants and agriculture.

On the other hand, one recognizes that the idea of blood and soil - it sounds like a contradiction in terms and yet it is not - today's rallying cry of the "Green Front" is proving to be a mistake. On the previous path of liberalist-marxist state development, German agriculture ended up in its present desperate situation, because agriculture will never be able to assert and maintain itself in the long term against the other estates in a state built on purely economic principles. Although Versailles-Dawes-Poing had an accelerating effect on the current situation of German agriculture, it was by no means the cause. At the moment, it is not agriculture alone that is going under, but just about everything that is German. Forming a "Green Front" today is therefore as logical as endeavoring to set up trade businesses on a sinking ship for the purpose of giving every professional group under the

team to save as many of their economic rights as possible during the downfall.

What we need now is not a "Green Front", but a "German Front", which would first of all save Germanness from extinction and establish a state in which Germans could feel at home. Adolf Hitler recognized this task, and the secret of his success lies in the correctness of its implementation and accomplishment.

Farmers' fate - Farmers' rights

November 19ZZ

It has been the untiring struggle of National Socialism to point out that the question of the peasantry is in its deepest essence a social, i.e. an anti-capitalist question. Before there was anything like what we understand by capitalism today, there was already German peasantry at the beginning of our German history. Long before bank palaces were built in Germany and credit problems were the subject of heated debate, the German farmer was toiling and working on the land of his fathers. The guiding star of his work was not economic profit, not the profitability of his farm, not a bank balance, but the preservation and care of the land with a view to the preservation of his family. In the spring of German history, the German farmer sat on his farm as a free man on a free soil, surrounded by his family. His actions were determined by ethical, i.e. moral, considerations. From these peasant families, as if from an eternally bubbling source of blood, rose all those personalities of German history who have marked their names and deeds in German history in letters of iron. There are times in German history when there were no banks and department stores; but no epoch in German history is conceivable without the German peasant. The German farmer is the guarantor of the German people by blood and has also always been the guardian of a custom and culture that is older than any city in Germany.

But from time immemorial, this German peasantry has always been the antithesis of every Jewish nomadism, which has never known how to create and shape values in world history, but has always known how to mobilize and sell the created and shaped values of others as an object of trade.

For it is the essence of an uncreative nomadism that it cannot create itself and ekes out its existence from the commercial exploitation of the labor products of others.

It is clear that as long as a German peasantry enjoyed a kind of life of its own, the Jewish merchant had no means of ruling over this German peasantry. Thus began, in a struggle that lasted for centuries, the tenacious attempt of the Jew "to assert a right in Germany in which it is not the value-creating German peasant who is protected, but the person who, as a nomadic trader, knows how to realize the values of the peasant in a trading place as profitably as possible.

This was ultimately also

the deepest cause of those peasant wars almost 400 years ago. Although official German historical research to date has claimed that the Peasants' Wars were an outrage of the peasants languishing in slavery against their aristocratic masters, this historical research has probably wisely concealed the fact that at that time large sections of the healthy and landed German nobility fought on the side of the peasants under the leadership of their best men. There are names of the best German noble families among them, who at that time let their sons fight in the ranks of the peasants. But what drove these peasant-minded sections of the German nobility to the side of the peasants, and what moved the peasants to rise up to begin a struggle that was to end so unhappily and yet remained so deeply ingrained in the minds of the people that we have not forgotten it even today, was something quite different from a revolt against slavery. History has never recorded strike movements by unpeaceful subordinates as an expression of popular movements, nor have such events remained in the consciousness of the people for centuries. What historiography records and what remains in the memory of a people are always only struggles over ideas, over fundamental questions of existence.

This peasant war was not about the question of front burdens, but about the question of whether the German peasants should be protected by German law, as was the custom, or by an alien law.

and under the cloak of so-called Roman law, Jewish merchant and advocate law was allowed to deny him his existence on his land. In these peasant wars we are faced with one of the most fundamental rebellions of the

old Germanic consciousness of freedom
towards the alienation by

alien legal concepts. If one looks at the history of the peasant wars and their beginnings, it is striking how decent, one might even say how legal, these peasants initially appeared with their demands. At that time, for example, every peasant still had the right to take up arms, and for this reason alone it is clear how all those who portray the peasant wars as an outgrowth of a material wage struggle or would like to identify them with the Marxist strike movements are grossly mistaken. For those peasants who at that time, for example, still possessed the lower jurisdiction and were allowed to go to their council meetings with a weapon at their side, held so much personal freedom that they had no need to hand over the future of their estate and their farms to the uncertainty of domestic or even foreign political turmoil and wars.

The struggle was not about questions of labor performance to the landlords, but about the fact that the eternal representatives of all international stock exchange capital, the Jews, saw in this conscious defensive struggle of a German sense of justice in the German peasantry a threat to their money-seeking plans of domination. And so, even then, the peasant uprising, which could have ushered in a turnaround in German fortunes, was crushed with a flood of international lies, bribery and other ruthlessness. For the first time, Germany triumphed openly

the alien right of Jewish nomads

and the period of the last 400 years began, in which the last freedoms of a German peasantry were surrendered step by step in favor of the alien Jewish merchant right.

Although the international Jew had succeeded in pushing the German peasantry down from its old freedom and finally making the free German peasant a distinct rarity in Germany, this result was sufficient for him on the

Not in the long run. For even the serf peasant, as he developed as a result of the unfortunate outcome of the peasant wars, was always indirectly protected from the attacks and greed of these Jews. Not all the values of human life could yet be converted into money; there were still values that lay beyond purely material calculation. And so then

international Jewry with a second
attack on the down-to-earth German

peasantry. This attack was waged under the slogan of liberalism. With the art of persuasion, they spoke of economic freedom and the economic efficiency of the individual, but understood this to mean that even the last values of German down-to-earthness had to be open to the grasp of a nomadic merchant class.

And so the 19th century dawned. In Baron vom Stein, the German peasantry found a nobleman with a peasant and down-to-earth mindset and the will to help the peasant from this down-to-earth attitude. Thanks to the strength of this personality and the circumstances of the time, Baron vom Stein succeeded in taking the first decisive step towards real peasant liberation. But Baron vom Stein had not reckoned with the international forces of Judaism and its subtle accomplices, who knew how to skillfully push Baron vom Stein onto a dead track and instead put in his place the characterless weakling Count Hardenberg, whose immoral lack of character was a surer guarantee for the Jew's secret plans than the unbending but honest and peasant-minded Baron vom Stein.

Chancellor Hardenberg did not miss out on anything that could somehow stand in the way of Judaism. It is due to this pest of German history that the last remnants of German customs in the peasantry were destroyed by monetary capitalist thinking. With this Chancellor Hardenberg began the commercialization of the concepts of peasant thinking with regard to the down-to-earth nature of our people, which made the entire 19th century such a sad chapter in German history.

One could counter this with the argument that the work of this Chancellor Hardenberg could not have had such a terrible effect if a German peasantry still existed today, a century later, and thus remained alive despite Hardenberg's efforts. But such a view forgets that it is not Chancellor Hardenberg's fault that a peasantry still exists today, but that the vitality of the German peasantry proved to be so strong that it thwarted the final plans of the forces of international Jewry behind the political puppet Hardenberg. But the history of the 19th century is full of critical moments that were about the existence or non-existence of the German peasantry. The peasantry was fortunate enough to find men time and again whose genius managed to prevent the worst from happening. I need only recall, for example, Raffelseln, who succeeded in enabling the economically weak in the countryside to assert themselves against the overwhelming competition of the international economic powers by reviving the old German idea of the common good. Some laws passed by the state governments had a similar effect, as did Bismarck's economic policy measures, for example. But none of these measures were able to overcome the fundamentals. For the fundamental issue was whether a German peasant law should apply in Germany, which viewed the farmer's land from the farmer's point of view, or whether a Jewish nomadic law need see nothing more in this land than a commodity that is traded on the stock exchange today and left on some rubble dump tomorrow if the trade in this commodity no longer proved to be sufficiently profitable. And it is clear that if there were not more men with peasant sensibilities in responsible positions in such a state, the peasantry would be in danger of being further and further destroyed by the Jews.

For the Jew is as alien and as distant from the peasantry as the cat is from the dog. Where the one has its kingdom, the other can find no living conditions. And so in Germany either Jewish law must apply, in which case the peasants must die, or else

if German peasant law applies, then the Jew must do his business elsewhere.

When the state of the so-called Weimar system was born out of the collapse in 1918, this state largely had the face of its actual mistress, the international Jewish high finance. And so it was clear from the outset to anyone with any understanding of cause and effect in politics that from now on the German peasant would have to face the consequences of the collapse.

A fight for life and death

would begin. For it is precisely the characteristic of genuine peasantry that it is in the deepest depths of its being untraderly and therefore also un-Jewish in its thinking, because its work does not serve the satisfaction of a commercial need, but the maintenance of the family on the land. No other class among the German people is so decidedly unmercantile and - to use a modern term - so incapable of thinking in terms of the stock market as the farmer. A farmer can work and labor, even if he has never in his life experienced a trader on his farm or his consciousness registers the fact of the existence of exchange and market prices. But the stock market pusher can never exist on his own, he needs the values to be traded and moved on the stock market that others have worked out. Because either you spend your time on the stock exchange and sell to others or you work; one or the other is only possible. This either-or relationship between farmers and stock market pushers is also most pronounced between these two. While the boundaries are not quite so clear among all the other classes of our people, the commercial brokerage of goods, for example, is the hallmark of the old German merchant class and a prerequisite for its existence as a valuable function in the body of the people.

So it was clear that the Weimar system, whether its leaders wanted it or not, whether they had the natural gift of understanding the problems at hand or not, was initially and inevitably bound to be in complete opposition to the German peasantry.

Certainly, this development took place at different speeds and with different intensities in the individual regions of our nation. On the one hand, the representatives of the system were often still sufficiently peasant-minded German nationals who did not apply the applicable law to their German peasant compatriots with full severity; and on the other hand, many peasants had also moved from the development of the 19th century to allow the thinking of the purely economic entrepreneur to find its way more and more into their lives. Indeed, these farmers were actually favored and encouraged in this development by the law in force. This was because the system only allowed ministers and civil servants whose economic mentality seemed to suit it. Not even ten years have passed since a young German could only have the prospect of climbing the ladder of success as an agricultural official or as a syndic of an agricultural association or as an official in a ministry or other administrative authority or even as a minister if he wrote the word "profitability" across his existence in capital letters.

Profitability was the magic formula with which one gained access to the ministries in Berlin, for example, or with which one could make oneself popular with the then all-powerful directors of the chambers of agriculture. I remember that only a few years ago, necessary things of rural cultural life, such as physical exercises in the countryside or spiritual recreation hours at charitable lectures, were only approved by a high authority if one either expressed in some phrase of one's application that the intended activity was profitable or that profitability would be indirectly guaranteed to those involved. The word "profitability" won out to the extent that, as a foreign word, it allowed the most diverse things to be understood by it, i.e. it was a sponge word under which one could imagine everything and nothing. The ambitious young farmer who juggled with the word "profitability" like a juggler juggles with balls on stage proved that he had not completed his university studies in vain, and the all-powerful chamber director, when the word "profitability" was mentioned, had the reassuring feeling that he had not been in vain.

He felt that he was still on the familiar ground of peasant thinking. If you were even a syndic of some agricultural association, the best way to prove your existence and your peasant heart to yourself and those around you was to write an article about profitability in your local newspaper every month. Profitability was on everyone's mind to such an extent that agriculture was virtually gripped by a profitability psychosis. And it was only natural that in this general frenzy of profitability, when one asked a powerful member of the old system what this profitability actually was, which was applied everywhere and even to the most basic things in agricultural life, the answer was: "Young man, don't worry about things that we old people don't understand ourselves."

Thus the Jewish mastermind finally achieved a state of affairs in which the concept of profitability could be used to at the nose led around, like the farmer led the bull by the nose ring. For just as the peasant knows that his bull can carry him from life to death with a single blow, once he frees himself from the nose ring and becomes aware of his subtle power, so the Jew also knew that the German peasantry is completely superior to him the moment the psychosis of profitability is recognized for what it is: as a means of obscuring clarity of thought in economic life. For the "profitability" of the Jew is not the just reward of the peasant for his diligence, but profitability was the Jew's fool's rope to confuse the peasant's thinking with regard to the stability of the soil. They spoke of profitability and economic viability and thus obscured the farmer's realization that it is not a matter of price whether he remains on the land, but that this is exclusively a matter of the price.

a matter of the right is. If the law protects the peasants' clod, then war and pestilence can destroy the peasant houses and reduce the population of a village to a few survivors, but these survivors remain legally on their clod, and

Even if they carve out a meagre existence for themselves in wooden huts, they do so ultimately out of an indomitable will to live and out of the awareness that the law will allow their children and grandchildren to benefit from the work they have done, because it preserves the land for their generation, even if the land only allows a meagre existence at the moment.

But when a peasant right no longer exists and the clod a commodity depreciated is degraded, then can also the most industrious farmer through a process, that he not understands and never understand learn will ever understand, from his clod. For once the market has become the dominant factor for the farmer, he will soon be forced to take on debt in an attempt to remain competitive with the market. Then, but only then, the prices of the agricultural market become the farmer's downfall, because he then becomes dependent for better or worse on the payment of his interest obligations.

Certainly, in this state of public law, a peasant-conscious government can overcome the critical moments for the peasantry by price-protective means, even without the creation of a special peasant law, by postponing the problem, so to speak, by allowing the peasants to benefit from monetary advantages. It is possible to attempt to burden the farmer on his land by means of customs policy measures and debt relief laws, while retaining the existing merchant law. But such measures are no more and no less than an attempt to save a sick person from imminent death by reducing the degree of illness to a level that is not immediately life-threatening. But this does not mean the recovery of the patient, but only the stabilization of the state of illness. However, just as an unscrupulous doctor can have a purse-filling interest in maintaining his patient's state of illness, so too can the genuine stock market capitalist, who is less interested in a healthy peasantry than in a half-sick peasantry, but on which it is possible to make good stock market profits.

In the main, however, a state leadership based on such a legal status forgets that such a postponement of the critical

Fateful hour of the farmer

Ultimately, this is only possible as long as the men of such a government are at the helm, and as long as such a government can assert itself in foreign policy. Every change of such a government must necessarily confront the peasantry with the critical question of its existence or non-existence.

The state of the system behind us was a product of Jewish law-building and therefore this law-building could offer the peasant no protection. It is only a natural course of history that finally this system was most directly threatened by the German peasantry and that the system in turn recognized in the peasant its most dangerous enemy. It is no coincidence that a peasant struggle against the system began in the regions of Germany with a proud peasant history, in Schleswig-Holstein, while the system, in turn, tried by the most brutal and ruthless means to prevent this peasant struggle from reaching the consciousness of the German public at all, because it was afraid to call upon this German public to judge its conduct.

If National Socialism succeeded in rallying the German peasantry under the banner of Adolf Hitler in the last few years and then, at the decisive moment, used it quite legally in accordance with the rules of democracy against the Weimar system, thereby overthrowing it, while the system itself was engaged in a bitter small-scale war with local peasant revolts, this is a historical fact that perhaps only later generations will be able to recognize.

generations become fully appreciately appreciate. Because only then will they realize that without the iron nerves of National Socialism in the field of the legacy of struggle, unheard-of suffering would have befallen the German rural population.

National Socialism thus succeeded in sweeping away the Weimar system and saving the German rural population from the abyss at the last moment. It is therefore only

It is only logical that National Socialism, which is once again focusing on the blood forces of its people and wants to build on them, sees the rural population as the real guarantor of the nation and therefore tries to ensure its preservation not only through economic measures, but also through good peasant law. To the same extent that Judaism, which relies on a stock market law alien to us Germans, must, according to its nature and disposition, see its main enemy in the German peasant, the mortal enemy of all Judaism, national socialism, sees in the peasant and in the rural population in general the guarantor of a German future. This makes it clear that national socialism could not be content to stabilize the future of the German peasantry and the German rural population through pure price policy, but that it endeavoured to ensure the preservation of the peasantry on its land independently of the laws of the market by falling back on old German peasant law.

Thus it becomes understandable that the struggle of our leader Adolf Hitler is felt most fatefully by our rural population. The German rural population feels **e m o t i o n a l l y**, where they do not do so consciously, that their existence stands and falls with this leader Adolf Hitler. For this rural population knows that only this man is the guarantor against the Jewish alienation of the German peasantry and that a return of this Jewish merchant thinking in German legal life would mean the final death of an upright free peasantry. For this reason, the words spoken through my mouth

Confession of loyalty by German farmers

to our Führer Adolf Hitler on the Bückeberg was not an oratorical matter, for example to raise the consecration of the hour, but it was the most profound expression of a fact.

The German people today know that they stand and fall with Adolf Hitler. Today they have realized that all those economic phrases of the past years cannot guarantee them and their children's children's children's children's children. The German rural people have suddenly awakened, they have emerged from the artificially created

It has found its way out of the fog of the Rentabilitätspychose and sees things again as they are. It has learned to realize how much it was pulled back by an abyss in the last glance. But it is precisely because the rural population has been able to see that it has only now become aware of everything that time has devastated behind us. We are shocked to realize how much reconstruction work is needed to heal the damage of a liberal century and the decade of the Weimar system. Everywhere, industrious hands are now working again and courage has entered hearts that were already in utter despair. People dare to look to the future and hope. It is precisely for such reasons that the German rural population today has a sense of peace to secure their work. If ever in German history the idea of war was far removed from the peasantry, then it is today, when for the first time a National Socialist government is again giving them the opportunity to create a new German peasant life out of the rubble and ruins of past eras of an alien right. Today we need long, long years of peace and tranquillity to carry out this reconstruction work. That is why we can say openly before the whole world that nowhere is the longing for peace as great as among the rural population at this time.

But this rural population also knows that their existence and their future depend on the personality of their leader, Adolf Hitler, to the same extent that years of peace are necessary in order to be able to carry out peaceful peasant reconstruction work. The German rural population today knows exactly that Adolf Hitler is the only guarantor that the German peasantry will finally be freed from the hitherto valid Jewish merchant law of the stock exchange pushers. And because this is so, the German rural population not only stands and falls with the person of Adolf Hitler, but has also become aware of this fact. This German rural population knows today that anyone who touches the Führer Adolf Hitler is in any case also touching the foundations of life of the German rural population and thus slamming the door to a new millennium of German history. For this reason, the German peasant is not only aware of the necessity of peace as such, but also of the need for it.

longs for it from the depths of his soul, but he also knows that there is no peace that does not see Adolf Hitler at the head of the German people, because that is not peace for him, but the return of the era of impoverishment of the German peasantry in the time before January 50, 1933. That is why no state today is so for better or for worse connected with the person of Adolf Hitler as associated with the person of Adolf Hitler precisely the Reichs nährstand.

Stedingen

>7.1-Z4

While German historiography is eager to portray what is called "German history" as the effect of imperial, ecclesiastical or territorial princely interests and conflicts of interest, this same historiography is strangely silent about what could be called German peasant history. This is all the more striking because, almost in inverse proportion to the zeal with which the historians describe sovereign affairs, the German people as such have preserved in their subconscious the memory of great peasant disasters in their history much more vividly than the worries and hardships of their ruling lords.

The correctness of this assertion becomes particularly tangible when one realizes, for example, that the slaughter of thousands of Saxon peasants by Charles the Saxon Butcher in Verden

a. d. Aller over 1000 years ago not only remained in the memory of the Lower Saxons throughout the last millennium, but even survived despite a deliberate falsification of history that sought to erase this deed from the memory of the German people. Or let us take another example: the struggle for freedom of the Swiss yeomen against the arrogance of the Habsburgs, which Friedrich von Schiller described in his "William Tell" did much more to turn the German people against their territorial rulers than any other trendy play of the time. In passing, the rumor persists in knowledgeable circles that Friedrich von Schiller, after the publication of the

"William Tell" received his first warning from the Masonic Lodge, which did not approve of the glorification of yeomanry. A process which, on the basis of the files, can be objectively investigated for

Our historians would be more useful in the interests of the German people than wasting time and energy on keeping the German people stupid or in the dark about the cultural level of their Germanic ancestors.

Another example of how, despite all efforts to keep the truth from coming to light, the people themselves have not allowed their memories of great peasant traditions to be erased is the struggle for freedom of the Stedingen peasantry 700 years ago against the Bishop of Bremen. However, I could also have pointed out that although the history of the great peasant wars 400 years ago in southern and central Germany has already had a number of editors, we still lack a truly exhaustive historical work on these peasant wars that presents the actual events as they happened.

In conclusion, we can once again note the fact that, to the extent that we have been kept more or less in the dark about the fate of the German peasantry by the authorities, the German people as such have preserved the peasant disasters of their history far more in their memories than any other historical event: the people only speak of the plague in the Middle Ages, the Crusades, the Wars of Hus. The memory of the people only speaks of the plague in the Middle Ages, the Crusades, the Wars of Husbandry when the school points them out to individual Germans; the memory of the Peasants' Wars, on the other hand, has stuck tenaciously, even if nothing was said about them in school.

We must consider this strange phenomenon for a moment and seek an explanation for it. This explanation leads us to the basic problems of nationhood in general.

For anyone who is aware of the nature and significance of the peasantry in a national body, the explanation is very simple. Unfortunately, however, the German public, and in particular large sections of the German scientific community, have hardly given an account of the significance of the peasantry for a nation up to the present day. These circles cannot even claim the excuse that before the 19th century the time conditions were unfavorable for such insights and that after the 19th century until well into the present day they have not been able to do so.

It is a fact that the intellectual currents of the modern era were distracted from the peasantry by the idea of Liberalism, the world economy, etc. For it is certain that we already had a Meitzen in the 18th century, and that around the turn of the 19th century there lived an Ernst Moritz Arndt; furthermore, that in the middle of the 20th century a Riehl put his pen to the service of the German peasantry. And if you like, at the turn of the 20. If you like, you can also point to Hermann Löns, the great herald of German peasantry.

The German peasantry therefore already had sufficient and well-designed callers who could have directed the German public and German science towards it. But if, with a few exceptions, one examines our historiography for this, then one has the feeling as if the ecclesiastical and territorial princes had first been present in Germany, under whose more or less benevolent protection the city and commercial life had developed; in addition, there was also a German peasantry somewhere in passing, with which the professional historian knows nothing to do, but whose existence he at least - objective as he is - at least registers. This method is very reminiscent of the economic "Our Father's Prayer" of a certain type of yesterday's economic greats of liberalism, which could be formulated as follows:

In the beginning, God created the world, then the animals and the plant world, then he created the bank and interest; finally, he created man so that he could also pay interest to the bank.

In reality, however, what we call Volkstum is never the result of the work of German emperors, German churches and territorial princes, but is linked in its precondition exclusively to the existence of German peasantry. First there was German-Germanic peasantry in Germany before it developed into

- and unfortunately often on its back - was able to develop what is served up to us today as German history. Neither princes, nor the church, nor the cities have created the German man as such, but this is in its basis and presupposition Germanic-German peasantry. Certainly, princes, the church and cities, each for themselves, have created a special kind of German man.

The Germanic-German peasant was and remained their raw material throughout the centuries and thus the prerequisite, basis and framework for their effectiveness. We National Socialists in particular, who have brought back the old truth that the blood of a people is the shaper of its culture, see these things with crystal-clear insight. The blood of our cities has always been complemented by that of the peasantry, and thus the blood of this peasantry has always determined the German content of our urban culture.

If you travel through the German countryside, you will find a tradition among our farmers that has survived for a millennium. In this fact, we have a much more modern proof of where the basis of a people's identity is to be found than in bloodless abstractions at the scholars' table. And if we then look up the sources of records and history, we are astonished to discover that this age-old custom among our peasantry did not develop through the benevolent understanding of the churches and territorial rulers, but that, conversely, the peasantry was able to defend its custom with bitter tenacity against these very churches and territorial rulers. It makes no difference whether you go to the old farming area of Lower Saxony to discover this fact, or whether you travel to Hesse or Thuringia, or whether you visit Upper Bavaria or Franconia; Everywhere one finds an ancient peasant custom reaching far back into the hundreds of years, everywhere the circumstances show that the German peasantry knew how to preserve its nature and its essence with unheard-of tenacity against every attempt to suppress it, even against the attempts of the church, and often preferred to perish rather than bow to the foreign law of forced masters.

Although the German-conscious part of our scholars has long since moved away from the methods described above and has begun to acknowledge the true significance of the peasantry, a part of science still insists that the opposite is true, and tries to prove to us that the Germanic tribes were nomads who were only laboriously brought up through what is called a German history, i.e. through the paternal efforts of its emperors, churches.

and territorial princes were brought to culture. I would like to counter this type of scholar coldly and soberly with the following: Before there was a German science in Germany, the German-Germanic peasant was already there and preserved his nature and his way. Despite centuries of efforts to alienate the German peasant from his essence, the common sense and the deep blood feeling of the German peasant has been able to preserve his German nature, despite a science that wanted to prove the exact opposite with scientific methods. If the German peasant had enough common sense to survive this form of erudition for over a millennium, then the scholars just mentioned should realize that there is still enough of it today to survive them and their scribblings. What a millennium has not been able to destroy, the hasty activity of certain scholars will not be able to destroy in the years to come.

On the contrary, when we speak today of German tribes, of German characteristics, it is customary to associate these tribal characteristics with the borders of the territorial principalities as they still exist today as German states. This has even gone so far that, for example, the borders of southern German states were considered so important that people tried to persuade Germany, which was awakening under National Socialism, that these borders of the southern German states were ordained by God, and to touch them in any way meant no longer wanting to take into account the tribal characteristics of their populations. The nonsense of this assertion is particularly evident in Bavaria, Württemberg and Baden, because the borders of these countries are neither the borders of the tribal lands nor of any tribal duchies. Rather, the borders of these countries were drawn arbitrarily by Napoleon 1, who did not even think of caring about the tribal nature and history or other traditions. It is precisely these southern German border relations that prove that the individual landscapes of these countries have nevertheless retained their ancient character, regardless of how the borders were drawn. But if they were able to do so, they did so despite their national borders, and that

in other words, they did it on the basis of laws that have nothing to do with these national borders.

For what preserved the character of these individual landscapes and gave them their character was the peasantry, tum. For example, what gave a city like Munich its typical Bavarian character was never its artistic monuments or other Munich characteristics, which another German tribe might have developed in one of its cities, but what we encounter in Munich as typically Bavarian - as it was a hundred years ago and beyond - are the Bavarian farmers who still live on their farms today, just as their ancestors lived there hundreds of years ago, and who keep sending their sons to Munich. And what I say here about the Bavarian farmers applies to the peasantry of every German tribe. On the old farms, whose economic structure often remained demonstrably unchanged for half a millennium, the tribal peculiarity of the German people was preserved. Where the people who live on such old farms cling to the customs of their fathers, the individual German tribal character grows, which still embodies and represents the diversity and variety of German folk life today. No German city can ever claim the same for itself. For no city in Germany can prove that the people still living within its walls today are the true blood descendants of the people who gave the city its character centuries ago. There is no doubt, however, that our German farms are home, if not always directly, then at least indirectly, to the descendants of those who cultivated the land on them centuries ago. This is where the eternity of a tribal character is anchored. And it is true when someone in southern Germany said a few weeks ago that the Imperial Heritage Act guaranteed the preservation of tribal identity more than any national particularism ever could. It can be said that the blood of a people in its farms allows its roots to penetrate into the soil of its homeland, from where it is always able to receive the life-giving force that makes it unique.

Therefore, it is also a fact that in no state is the diversity

I am convinced that, despite all the differences in the nature of the land and tribal characteristics, there is no other class that has so much in common in its deepest subsoil as the German peasantry. For years it has been one of my tasks to travel up and down the German countryside and to speak to German farmers from village to village, from region to region. And time and again I am surprised at how unified the German peasantry feels and feels at the core of its being. I speak no differently to Bavarians than to Hessians, to Thuringians than to Alemannic farmers. My language doesn't change, and what I say to them doesn't change either. But they all still understand me, and that is the best proof that a common bond embraces the German peasantry, because otherwise it would be impossible.

But now "come" again certain ne'er-do-wells, pointing to history and in particular to the Main and Elbe lines. They say that if what you say about the German peasantry is true, how can one explain the Main Line, for example? Do you perhaps want to deny that the unification of the German people would have failed by a hair's breadth along this Main Line? Do you want to deny that there is at least as great a dividing line in the so-called Elbe line?

I can only answer all such questions: No, I am not disputing that at all, I am simply asserting that the German peasantry as such has nothing to do with either the Main Line or the Elbe Line. But I do maintain that the Main Line and the Elbe Line are a thoroughly artificial product of those who were interested in preventing the German people from perceiving themselves as a unit. But the German peasantry as such can be absolved of this accusation and has not contributed in the least to the creation of these two lines. To prove my assertion, I will cite a simple fact: The Guelphs were one of the few dynastic dynasties that always acted in a people-conscious manner, i.e. with the peasants in mind. Now it is an established fact, but one which is, unfortunately, almost nowhere mentioned, that the Guelphs were originally a Bavarian ducal dynasty.

dynasty, which had its ancestral seat in Bavaria, but which was also anchored as dukes in Lower Saxony. So 700 years ago, a dynasty of dukes ruled over Bavarian and Lower Saxon peasants. At that time, neither the Bavarians nor the Lower Saxons suspected or knew anything about a Main line and declared a n y o n e who spoke to them about it to be insane.

However, many "people today do not like these things, but they need to be openly stated by authoritative figures. Few people today know that Henry the Lion, for example, was not only the founder of Brunswick, but also the founder of the city of Munich and the city of Schwerin in Mecklenburg. Here we have clear proof that as long as a truly people-conscious and people-responsible duke was able to unite southern and northern German peasants, the peasants of this duke did not even think of perceiving each other as strangers. On the contrary, they felt themselves to be part of one blood, so much so that they understood their Duke Henry the Lion when he wanted to establish a completely different line, namely the line of the Alps, which the German emperors involved in the crusades did not see.

When the German emperors of the time no longer sought the center of their being in their German lands and no longer felt responsible for the basis of all true national power, the German peasantry, but had their political center of gravity south of the Alps, only then did that unfortunate contradiction begin that was never to leave the German people since Henry the Lion and Emperor Frederick II. Only then, when the When the "ultramontane" policy, i.e. the policy "over the mountains", of the German emperors prevailed, the division of our fatherland began, which was the beginning and birth of the Main Line. Henry the Lion lost his Bavarian possessions when the emperor was victorious over him and was confined to Lower Saxony. The German Main Line began on this day.

It was not the need of Franconian, Alemannic or Bavarian peasants for a Main Line that created it, but the enemies of a united German peasantry had an interest in it,

to artificially create a Main Line. For these enemies of the German people know very well that the united power of the German people alone is enough to make this people insurmountable. So they set out to turn the forces of the German people against each other by artificially stirring up conflicts of interest and thus weakening them externally. The German people were set against each other by such antagonisms, so that it was easy for the enemy neighbors to deal with the German people.

It is now a striking phenomenon that at the same time as the Main line is artificially established, the urge to settle and the joyful act of settlement of all German peasant tribes lays down the Elbe line, which at that time separated the Germanic and Slavic peoples, and carries out the germanization of today's eastern Germany. Here again the phenomenon that when German peasantry is united, the concept of the Elbe line as such does not exist. Only when thousands and thousands of German peasants of Germanic descent were laid to rest by the selfishness of their manor owners in "East Elbe", only then did an Elbe line arise again among the German people. I already spoke about this a few weeks ago in Starkow, but I would like to quote a word from "Freiherr" vom Stein to illustrate what I said then. In a letter dated April 22, 1802, he wrote to Frau von Berg: "... I wandered seaward through the whole length of Mecklenburg... The home of the Mecklenburg nobleman, who lays his peasants instead of improving their condition, seems to me like the den of a predator that desolates everything around it and surrounds itself with the silence of the grave..."

Thus we see the fate of the Elbe and Main lines directly and most closely linked with the history of German peasantry and see that the united peasantry never knew an Elbe or Main line. Significantly, the German peasantry, united under Adolf Hitler's banner of freedom, immediately set about laying down the Elbe and Main Lines again and joyfully declared their allegiance to the German state.

After all we have said, it is clear that a German history cannot be written at all if it is not written by history.

history of the German peasantry. Unfortunately, nothing at all has happened in this respect so far, but it is to be expected that the National Socialist youth of the Third Reich will also disabuse themselves here of the traditional false beliefs of historical research and then look at things with clear eyes as they should be seen. Then this German youth will realize that for a millennium the German peasantry has been the one part of the German people that has to be regarded as the guardian of the nature of the German people, but that no other class has had to bear such unheard-of blood sacrifices as the German peasantry in the defense of this German nature. Don't tell us peasants the old wives' tale about the higher interests of the state and other interests that inevitably led to the slaughter of thousands of German peasants in order to make German culture possible in the first place. What higher state interests justify, for example, that the entire Thuringian peasant class was massacred by the Merovingians in the most brutal way? The only survivor of that catastrophe, who was forced to marry a Merovingian prince, wrote the following moving poem about it, which was delivered to us by chance:

"I saw the women dragged into servitude with their hands tied and their hair flying, their bare feet in their husband's blood or stepping on a brother's corpse. All weep, and for all of them I myself wept for the "slain" parents and for those still alive. When the wind rustles, I listen to see if the sound of one of my loved ones is not heard. Those I loved, where can I find them? I ask the wind, the "drifting" clouds, and I wish a bird would bring me news of them."

Or what higher interest justifies the slaughter of the leading Bavarian dynasties by the Merovingians, or what higher state interest justifies the murder of thousands and thousands of Alemannic peasants at Cannstatt? What higher state or other interest justifies the slaughter of thousands and thousands of Lower Saxon peasants near Verden an der Aller? And if we are told that all this was necessary in the interests of Christianity, then we as National Socialists must reply that we cannot understand this. For we believed until

We believe that Christianity is a religion of love and therefore do not understand why such methods of slaughtering thousands and thousands of people are necessary in order to spread a religion of love. We National Socialists in particular, whose leader converted the German people to his convictions in a thoroughly bloodless manner, cannot understand that in ideological disputes bloody executioner's hatchets can lay claim to ideological arguments of conviction. There seems to us to be a contradiction here in our historical transmission, and we urge German historians to study these matters in detail if they do not want to lose the confidence of the National Socialist youth completely.

We National Socialists have the suspicion that all these Although the massacres were cloaked in a religious mantle, their true motives lay on quite different ground. And that this must be true is proven in clear historical light by the slaughter of the Stedingen yeomen. What is the essence of the event at Stedingen? Well, Stedingen, settled by Lower Saxon and Frisian farmers, had developed into prosperity. The Stedingen peasants were free men who were only subject to the Bishop of Bremen as landlords, but without this subservience including any form of bondage. This relationship was so clear and unambiguous that it seemed natural to the Stedingen yeomen to fight for the German-elected Bishop Wal. dem ar of Bremen against an opposing bishop from the Danish side. The "Stedingen yeomen" were the bishop's strongest supporters and at that time they were also seen everywhere as the bishop's allies. However, Bishop Waldemar of Bremen did not have the Pope on his side, so he resigned and became a monk. This was in the year 1217.

It is now so natural for the "Stedinger" to be loyal to the church that in 1227 they take part in the crusade in the Holy Land as free peasants. Their work on the crusade was so outstanding that in the summer of 1230 Emperor Frederick II expressly commended them for their valiant conduct on the crusade. Meanwhi le, back home in 1229, the successor to the archbishop

Waldemar, Archbishop Gerhard, tries, the Stedinger, who were in the Holy Land with their actual crew, to force them to pay taxes. We must note this point very carefully. At the beginning of the conflict between the Archbishop of Bremen and the Stedingen peasantry there was no religious opposition or ecclesiastical insubordination on the part of the Stedingen yeomen, but only the tax windfall that the Archbishop was after. At the same time as the armies of the Stedingen yeomen were fighting for the Pope and the Emperor in the Holy Land, the Archbishop of Bremen was trying to force the part of the Stedingen yeomen who had stayed behind in their homeland under his fiscal control. It is only humanly understandable that the yeomen of Stedingen felt this action of the archbishop to be an outrageous underhandedness, for their brothers and fathers were in the service of the church far away in the Orient and sacrificed their blood for this church there. The archbishop's actions proved that he believed he could take advantage of a favorable hour for himself by forcing those who remained behind under his tax yoke. In other words, this conflict between Stedingen and the Archbishop of Bremen began with a purely disdainful desire for financial gain, a fact that must be explicitly stated.

The continuation of the conflict is significant. The archbishop tried to force the Stedingers by force, but was defeated on Christmas Eve 122 by the Stedingen peasants who had stayed behind. The bishop then convenes a synod in Bremen on March 17, 1250, at which he summarily heretizes the Stedingen. In the summer of the same year - and this is very interesting in this context - Emperor Frederick II publicly praised the Stedingen peasants for their brave conduct on the crusade in the Holy Land. But the Archbishop of Bremen, eager for the tax windfall, could not rest on his laurels. He turns to the Pope, whom he manages to persuade - albeit after much effort - to sign the heresy charter against the Stedinger on July 26, 1231.

Emperor Frederick II now found himself in a very embarrassing situation, as exactly one year previously he had publicly praised the Stedinger family for their loyalty to the church and bravery in the Holy Land.

had. The emperor initially attempted to avoid the decisions, but was threatened by the pope and decided a year later, in the fall of 1232, to declare the imperial ban against the Stedinger.

For all its tragedy, this process is nevertheless characteristic. Since the Hohenstaufen no longer based their power on the German people and the German peasantry, but sought to strengthen their power outside these borders, they lost their cohesion with the native forces of the people and fell into the sphere of influence of non-German powers. Because Emperor Frederick II relied politically on the Mediterranean as the center of his power, he was no longer able to protect German yeomanry. In the Mediterranean, Rome was more powerful than he was and was therefore able to force the emperor to expose himself to the world by declaring this peasantry, which he himself had praised in 1230 for their loyalty to the church and bravery in the service of the church, to be outlawed two years later on Rome's orders. Even if Emperor Frederick II's face flushed with shame when he signed this imperial ban, this could not prevent him from acting as he did because he did not have the power to do so. His behavior is proof that German emperors become a pawn of foreign powers when they rely on non-German authorities.

Incidentally, the process has a parallel in our time. We are reminded of the time before the World War of 1914-1918, when the last advocate of German peasantry, Otto von Bismarck, was sent home by Emperor Wilhelm II because this emperor, like the Hohenstaufen emperors, saw the future of the empire in distant parts of the world and not in the old center of gravity of the German essence, in the German peasantry. It was no longer said that Germany's future rested in blood and soil, in its peasantry, but that "Germany's future rested on water". And because Bismarck, who felt like a peasant through and through, and who liked to be called "a diplomat in clogs", opposed the young emperor's ideas, he had to go. And just like Emperor Frederick II, Emperor William II was also forced to leave.

no longer back. While it was the forces in the Mediterranean that forced Kaiser Friedrich II to act against the German peasants, it was the actual masters of his international world ideas that prevented Kaiser Wilhelm II from pursuing a healthy German peasant policy. I am referring to the Warburgs and Rothschilds, the Friedlanders and Oppenheims, the Bleichköder, Ballins and Mendelsohns, all of whom had more to say in Germany than blood-conscious peasants. And I need only mention the key words "Caprivi period" and "foundation of the League of Landowners" to reinforce my words.

The bull of heresy against Stedingen signed in 1231 did not yet produce the desired results for the Archbishop of Bremen. So another means had to be found to achieve the desired goal. A "crusade" was invented for this purpose. It sounds like a bloody mockery, but it is a shameful fact that a crusade was preached against the Stedingers who had just returned from the crusade in the Holy Land. On October 29, 1232, the Pope signed the Bull of the Cross against Stedingen and the first crusade against Stedingen began in the winter of 1232/33.

Just think about this insane process for once. While the prime of the male youth of these yeomen in the service of the Pope is taking part in the crusade in Palestine and sacrificing their lives and health in the service of his church, an archbishop who has meanwhile come to power considers it right to use this moment to levy an increased tax on those left behind by these crusaders for his own economic advantage as a political landlord. And when he fails to do so, because the men left behind are enough to defeat his army and punish his vindictive selfishness, this deceitful lord manages to turn things upside down by ruthlessly exploiting his ecclesiastical position and initiate a crusade against the peasants who have just returned home from Palestine. This is such an outrageous act, such abysmal wickedness, that we simply have no words for it. But we do understand that historians who are less interested in

They are more concerned with serving the factual truth than with their own position and their own scholarly fame, they avoid such essential matters as these and prefer not to write anything at all or to gloss over things to the detriment of the Stedinger. Perhaps such historians think that where there is no plaintiff, there is no judge. But these historians are said to have been mistaken. We National Socialists will scream about these things - and the whole German youth will scream with us - until this type of historian no longer feels comfortable in German lands and runs away. Whereas in the peasants' wars it used to be said "God bless you, knights, the peasant has risen in the land", today we peasants are shouting out:

"God have mercy on you, anti-farmer pro-professors, the farmer rose up in the land."

A brief report on the further development of the Stedingen fortunes is in order. The first crusade in the winter of 1232/33 was unsuccessful and the peasants chased the crusading army away. The second crusade was undertaken in the summer of 1235, but was initially directed against Oststedingen, where the population was successfully destroyed. The third crusade then took place in 1234 with a contingent from all over the world. While, it must be emphasized, neither the Guelphs nor the traditional nobility of the country took part in these crusades against the Stedinger, it was especially the ravenous adventurers who came from all sorts of regions, from Brabant, the Rhineland, Bohemia and other areas of Germany. In this army, dukes, counts, knights and vassals join forces, for the archbishop is prepared to pay a price to defeat the Stedinger. And the booty promises to be quite something! Of the local nobility, only one Count of Oldenburg, as the archbishop's feudal lord, was persuaded to fight against the peasants for Judas's pay, but he was slain, which served him right. A Count of Lippe, a brother of the Archbishop of Bremen, distinguished himself particularly ungloriously.

This third crusade finally had the desired success. On May 27, 1234, 700 years ago, the Stedingen yeoman armies are defeated and routed in the Battle of Altenesch. Now everything that falls into the hands of the crusaders alive is captured.

even women and children, were burned and executed as heretics. As in the traditions of the Cimbri and Teutons, as in the traditions of the Icelandic sagas, the women also fought here and encouraged their men to persevere. The peasant armies held out until they were completely annihilated. After the battle, the crusader armies scattered across the land, plundering and pillaging. A document from that time proves how thoroughly the destruction was carried out. It says: "The army of the Christians roamed the land and killed everything that lived. Thus, by divine grace, these very bad people of both sexes were exterminated; nor were their children spared, because from a bad egg always comes a very bad chick." So much for the chronicle.

The Archbishop of Bremen established a church festival to commemorate this mass murder, which was celebrated annually on the Saturday before Ascension Day with a solemn service, public procession etc. in honor of Mother Mary. Twenty days' indulgence was promised to all those who gave alms on this day of remembrance. This feast was celebrated for centuries.

If one examines the history of the slaughter of the Stedingen peasants soberly from the records, one realizes that this crusade has nothing, absolutely nothing to do with religion. If we are told that the slaughter of the Saxons in Verden an der Aller was necessary in the higher interests of religion, we will give the answer I have given above, but in the case of Stedingen we must point out that the Stedingen peasants proved their loyalty to the Church by their participation in the crusades, so this argument does not hold water here. The case of Stedingen is clear proof of the unheard-of entanglement of religion with the special political interests of individual servants of the Church. And just as National Socialism has always and repeatedly emphasized in its struggle to date that the servant of the Church must confine himself exclusively to his pastoral sphere and should not become involved in political matters if disaster is not to befall the people, so we National Socialists say here too that the senseless slaughter of thousands and thousands of Stedingen yeoman farmers is only an excuse to do so.

is clear proof of the correctness of this National Socialist claim of the depoliticization of the servants of the church. In any case, we take the liberty of asserting that the massacre of the Stedingen peasants had nothing to do with a religious reason and was exclusively the result of the egotistical lust for power of a church servant who interfered in politics.

In this context, it makes no difference to us whether the person who opposes the peasantry is a prince of the church, as in this case the Archbishop of Bremen, or a secular territorial prince. In German history, both have used their rule to make their existence possible on the backs of German peasants. And this law of their existence has forced them for centuries to trample on the freedom of German peasants in order to maintain their own rule. If it is true that German peasantry is the source of all German essence, then the anti-farmer course of German history for a millennium has obviously only been a great process of de-Germanization of the "German people" in order to provide some "foreign" special interests with opportunities to live in Germany. From this point of view, however, we understand the remarkable fact mentioned at the beginning that our history books are full of the deeds of church and territorial princes, but report little about the gigantic struggle of German peasants to preserve their species and thus also their nature. It is understandable that as long as the circles that came to power through this millennial development held the reins of power in their hands, they were not interested in allowing the truth about the deeper events of German history to come to light. Thus, for a thousand years, the German peasant has stood in the darkness of history. But it should be noted that today, with Adolf Hitler, a new era has begun. National Socialism will ensure that the German people will become aware of the truth about the struggles of the German peasantry for its own kind and thus the German kind in general, that the historical truth will finally come to light again.

Finally, I would like to take this opportunity to say a few words about the express. If, in the course of German history, this

Even if certain territorial princes and ecclesiastical princes did not go along with the anti-peasant policy of their rulers, the historical fact is nevertheless certain that all the ecclesiastical and territorial princes, taking the German development as a whole, have only brought the peasantry deeper and deeper into dependence, and from century to century have knitted it deeper and deeper into bondage. I would therefore like to express quite openly that if certain monarchist circles believe they can point to the will of the German peasantry, which wishes to see the return of its territorial princes, these circles obviously do not know the true nature of our German peasants. Certainly the German peasant is conservative, and in this context he still preferred the territorial principality to the democratic republic of 1918, in which he not only had nothing to say, but which also deliberately allowed him to die. But do not imagine that the German peasant has forgotten his history. As little as the German peasant forgot the slaughter of his ancestors here in Ste. dingen, or the Lower Saxon peasant the slaughter of his ancestors in Verden an der Aller, as little as he forgot the slaughter in the peasant wars, so little has the German peasant forgotten the many crimes of German territorial powers against the German peasantry, of which the pages of German history are full. And do not imagine that individual shining exceptions - I single out Frederick the Great, for example - are proof against the overall picture of his contemporaries among the territorial princes.

We German peasants know that as long as the German peasantry felt that they belonged together by blood, and as long as dukes who were truly responsible for the peasantry and the people, like the proud Guelphs, held the fate of the German peasants in their hands, there was no Main-Elbe line. It was only when the selfish politics of German churches and territorial princes were able to spread throughout Germany that the Elbe-Main line was torn open and the blood unity of the German peasantry was torn apart. The German peasantry has not forgotten this fact. We therefore want to say clearly to the whole world that our present unification of the German peasantry in one organization is not a result of this.

We did not draw this decision" because we happened to f e e l the need to organize, but because we know very well that our unity is the prerequisite for the success of the work of our leader Adolf Hitler, namely to finally establish the German state of the Germans on the basis of blood and soil.

Because we know this, even today the German farmer no longer allows himself to be deceived by false prophets about an inherent freedom that is endangered for him today. Certainly, if the individual can do and burden himself as he pleases, that seems more comfortable at the moment. But woe betide him if he then gets into trouble, then he is helpless as an individual with his freedom; as helpless as the individual soldier is helpless in war who has been scattered from his troop. But just as the individual soldier, by integrating himself into the solid structure of the regiment, the brigade, only becomes powerful as part of the whole through the whole, and in preserving the freedom of the whole also receives his freedom, so it is with us farmers today. We have joined together so that foreign enemies will not be able to carry out another Stedingen bloodbath with us in a similar way, as the other defeats of the German peasants in German history are called. We have joined together to form a solid block, so that in the future all foreign elements can bite their teeth out at us and, on the other hand, all leaders rooted in the people, such as Adolf Hitler, can lean on the German peasantry like a rock. For us farmers it is no coincidence that Adolf Hitler c a m e from the peasantry. And it is precisely for this reason that we see in him the avenger o f German peasantry, the avenger of the many injustices that a millennium of German h i s t o r y has brought to the German peasant.

May all those who today toy with the idea of replacing Adolf Hitler with some kind of dynastic moment make these words clear to themselves. We peasants no longer have the slightest interest in giving our blood for any dynastic son politics, and we abysmally hate all those who do not base their leadership exclusively on the German people. In addition, there is the fact that we do not understand with the best will in the world why we should bring back people w h o left us at the moment of our greatest danger. We peasants

want only one thing from our leaders, that they have a heart for us and lead us well. But whoever simply abandoned us in one of the most difficult hours of our peasantry and left us at the mercy of Jews and shifters has proved that he has neither a heart for us peasants nor that he is a good leader. For if the princes claimed in 1918 that their retreat had prevented the worst, this may be t r u e of them personally. But in the years that followed, we peasants almost died as a result of this experiment. The fact that we did not die in spite of this is not due to the selfishness of those gentlemen who left us in 1918, but only to Adolf Hitler, the farmer's grandson, who had the courage to take up our banner and make life possible for us again. May no one from those circles therefore dare to attempt a trial of strength with us peasants as to which leader we stand by, Adolf Hitler or those who abandoned us in a decisive hour.

Ostelbier,

L. 6.1954

In terms of its current structure, Pomerania is only to a lesser extent a real farming region. In its main part it is, like Mecklenburg, the land of large estates. Certainly, the proportions within the province are not the same everywhere, and East Pomerania in particular still has areas with a distinctly peasant structure. But there is no doubt that this no longer applies to West Pomerania. It is at least certain that the general German perception of Pomerania is that of a land with distinctly large estates, i.e. that large estates left their mark on the landscape and the people.

The extent to which such ideas about Pomerania exist in Germany, rightly or wrongly, is less important than the fact that they exist. And this fact is worth taking the opportunity to deal with this problem in a fundamental way, in two directions. Firstly, by publicly stating that there are still farmers in Pomerania and that these farmers have the right to be treated on an equal footing with the "old farming families" of southern Germany and western Germany, and secondly, by calmly and dispassionately taking a stand on the problem of large estates in eastern Pomerania. I would now like to begin my remarks with the latter.

When driving through southern and western Germany, the attentive observer is immediately struck by the abundance of prosperous villages, small and medium-sized towns that blend harmoniously into the landscape. The peculiarity of these towns and cities is that they all show in their appearance how much they can look back on a long tradition,

and that - this is the strange thing - despite this tradition, they are still full of commercial life today. These places are filled with a great deal of commercial industriousness. If you have lived in these areas for a while and read descriptions of these towns and cities written 100 or 150 years ago, you would think that the century that lies behind us has passed by without a trace, so little has actually changed. Such a center of industrial diligence is framed by a thoroughly structured agriculture, in which numerous farms and villages give the picture its characteristic character. The picture is so typical that it can be called characteristic of the concept of the German landscape par excellence, and it was not the worst Germans who were able to capture this landscape in pictorial or literal descriptions.

At this point, for example, we would like to quote a word from Goethe:

"From these heights I see so much in a graceful valley that is repeated far and wide in all countries according to the needs of man. I see rural residences gathered into villages, separated by garden beds and groups of trees, a river that often runs through meadows where a plentiful hay harvest keeps the busy people busy; weirs, mills, bridges follow one another, the paths connect up and down. On the opposite side, fields stretch along well-cultivated hills up to the steep slopes, colorful to look at according to the variety of sowing and degree of ripeness, bushes scattered here and there, gathered into shady trees there. In rows, offering the most serene view, I see large plantations of fruit trees.

It all appears to me as it did 50 years ago, in yesterday's prosperity, when the region has been repeatedly and repeatedly afflicted by the greatest calamities. There is not a trace of devastation to be seen, even though world history has come down hard and mightily on the valleys. On the other hand, everything points to an industriously successful, rich, cleverly increased culture of a gently and calmly governed, thoroughly moderate people."

So much for Goethe. This typical German landscape is what makes the

attracts sober Americans just as much as it is an incentive for all other European peoples to travel through Germany.

The picture is quite different, however, when you cross the Elbe to the east. Not everywhere, however, because even here many areas still resemble the landscape described above and are in their essence delicious parts of our German homeland. But there is no doubt that the familiar structured landscape of villages and individual farmsteads has been replaced in large parts of Eastern Elbe by vast areas with few trees, which represent fields of enormous dimensions. In these areas, villages are rarely to be found or only on the fringes of the overall picture, tolerated casually, so to speak.

And now comes the strange thing: if you come to one of the towns in such areas with the vast arable land - in contrast to the numerous small towns of our west and south - which are only sparsely populated, then you are presented with a fundamentally different picture than you would find in similar cases in the district towns with a typical farming hinterland. Such towns do indeed find the central public life of the district, they have all the places that are necessary for the public life of this district, but what they obviously lack is the commercial life of a numerous middle class, which is the real cultural pulse of the smaller and smallest towns. After all, this commercial middle class, when it achieves prosperity, is the real cultural force in the life of such a town. The splendid buildings and artistic achievements of our small towns in southern and western Germany would not have come into being without the sedate prosperity of their citizens.

But now one could perhaps say that in the "Eastern Alps", in the areas where there is a lack of numerous farmers, the soil and the climate have created these large areas because otherwise it would not be possible to farm. And that under such conditions a district town has nothing more and nothing less to do than what is of primary importance for the district; in other words, that it is quite natural if the district towns of the East are not filled with the commercial pulse of life as we know it in southern and western Germany. But on closer inspection, a contradiction immediately becomes apparent. For anyone who drives through the district towns of the East Elbe with an attentive eye will notice the

It is immediately apparent that there is a wealth of evidence of a proud and prosperous past here. Indeed, these witnesses of former prosperity are often in stark contrast to the current subdued economic life of its citizens. One cannot shake off the feeling that not so long ago all these district towns were just as lively as we are accustomed to today in southern and western Germany under the same conditions.

This brings us to the question of how to explain this strange fact. The answer will only be found if we first realize why and why the rich life in the small towns of southern and western Germany has developed and survived. First of all, it must be made clear that the life of a small town is only possible in the form of a division of labor with the hinterland surrounding the town. This means that in this town is produced what is not produced outside in the flat country, but for which the hinterland in turn supplies the food for this town and is the buyer of the industrial products. This also applies if the city essentially builds its commercial activity on transshipment traffic for transit trade.

This makes it immediately clear that the more diverse and people-rich the hinterland of a city is, the more pronounced the stimulus to commercial activity will be within the city. In other words, the more families there are in the villages and on the farms of the flat country, the more hearth fires are burning, the greater is the possibility for the urban center of this area to fulfill commercial orders of any kind from the hinterland. It is instructive to note that in southern Germany, for example, it can be precisely demonstrated that just as a district town there has maintained its character throughout the centuries, its hinterland has not fundamentally changed in its structure. It is almost surprising to note how constant the agricultural structure has remained in these areas, and indeed - what is particularly surprising - for centuries, in some places even for the whole of the last century.

thousand through. In this hinterland we see a certain percentage of large landowners, whose holdings often change very little in size, although these holdings change through the generations; the rest of the land, however, is filled with farms which, as we have now established, have also remained unchanged in the organization of their holdings through the centuries. The relationships here are so clear that one must inevitably come to the conclusion: There is a direct connection between the lively culture of small towns in southern Germany and the continuity of the agrarian, above all rural, structure of their hinterland. Here, the vital basis of a balanced division of labor that fertilizes both parts is not disturbed.

So when we stated earlier for certain areas of East Elbia that the district towns there bear ample witness to a prosperous past, but that today their commercial life can no longer measure up to that of many a small town in southern or western Germany, then it is logical to ask whether an economic change in the structure of their hinterland is not perhaps directly related to this phenomenon. In fact, a drastic change in the agrarian structure of the hinterland can be observed. This observation also raises the question of the cause of this structural change in agriculture.

However, one idea must be recognized and kept in mind from the outset: Agricultural structural changes in a country are only possible if the applicable law makes them possible. The laws of economics alone are never capable of triggering agrarian structural changes if the applicable law of economics does not create the legal conditions for intervening in the agrarian conditions of an area to bring about structural change. This is a cardinal principle of all economic history, which is unfortunately little known and even less respected. Even catastrophes and wars can have a destructive effect, but they can never fundamentally change the picture, as can be clearly demonstrated by the conditions in southern Germany: pestilence and wars, economic hardship and uprisings raged across the southern German fields, the people tore themselves apart in bloody peasant wars, castles, palaces and farms sank into rubble and ruins. And yet the picture

The landscape has hardly changed over the centuries because the law has not changed, or only slightly. What all these disasters destroyed was rebuilt by human hands on the old foundations. Where the old farm had stood, the farming family rebuilt their farm and plowed the destroyed field in the same place as their forefathers. In this way, the image of the rural community as a whole remained intact, because the legal basis did not change. Perhaps one of the clearest examples of this was provided by the Baltic states. Two hundred years ago, during the so-called Nordic War, a Russian commander destroyed the country estates of the local Germans so completely that he was able to report to the Tsar that there was not a single house left standing. But what he had not destroyed, probably because he did not understand it, was the applicable law. So when the Ruffen left again, the Germans came out of their forest hiding places and began to build anew on the ruins, living primitively in makeshift huts, but over the years and generations they created a decent existence for themselves again, so that after half a century no one could see the cruel devastation they had had to endure. 200 years later, a single law in Estonia and Latvia, the law on agrarian reform, shattered the legal foundations of the Germans in one fell swoop to such an extent that today hardly any significant sections of the Germans in Estonia and Latvia can still be found in the countryside. This example clearly shows that war, pestilence or economic laws can never fundamentally change the image of a landscape, but only the law in force. Depending on the type of law in force, the German either lives or dies by it.

Therefore, the first question to be asked here is why the law was able to change in such a way that a drastic structural transformation of "Ostelbier" became possible. "Ostelbier" was originally a farming country like the other areas of Germany. At least its colonization history clearly proves this. It had a certain percentage of larger estates, around which rural villages were grouped in rich diversity. These farmers were free from the beginning, as far as they had moved from Germanic areas to "Ostelbier". The often popular representation today that the

There is no historical basis for the idea that the peasantry of East Elbe was "in bondage" from the beginning, not even in the variation that the bondage was originally only a very light one, which only turned into an oppressive one in the course of time. The yeoman farmers of East Elbia are the later-born sons of West German yeoman farmers who would never have thought of migrating to "East Elbia" if they had faced even the slightest lack of freedom. And if the historical records were not so clear in this respect, I could at least cite the history of my own ancestors in the male line as proof, since they are expressly noted in the land registers as yeoman farmers in Karkow near Platthe around 1570 and in Wulkow near Stargard around 1700. I would like to mention in passing that the French derivation of our name turned out to be a mistake: I am the great-grandson of Pomeranian yeoman farmers.

The larger estates in the middle of the East Elbe farming settlements were mostly created as a result of the compensation paid to the settlement entrepreneur, who had to bring the farmers from West Germany to "Ostelbier" at his own expense and naturally had to be compensated for this risk. These estates were usually called Schulzenhöfe, and their owners often belonged to the South German or West German aristocracy, although they adopted the family name Schulze over time. Alternatively, the larger estates had arisen from a natural military or other administrative principle on the basis of noble manor owners. In any case, just as in southern Germany, the relationship between the larger estates and the peasant farms was a healthy one. Accordingly, despite the poverty of the land and the unfavorable climate in the areas, the entire economic life was developed.

In the course of this development, a legal idea spread, initially from Mecklenburg and then spreading to Swedish Pomerania, which held that the owner of a larger estate had the right to appropriate the land of the farmers assigned to him by the administration for his own economic improvement. It would go too far here to explain in detail why it is precisely in

In these areas, on the basis of such legal concepts, free peasants slowly fell into a bondage that caused the freedom-loving natures to emigrate, but forced the others into an ever more oppressive bondage until their house and farm were also confiscated by the lord of the manor. In any case, the fact is that this was the actual development; furthermore, the fact is that the idea of peasant laying emanated from England and gained a foothold in Mecklenburg and Swedish Pomerania in particular, while where the Prussian kings ruled, the worst could be avoided except for Hardenberg.

In the other areas of Eastern Elbe, the peasant-friendly Prussian kings were able to keep the same development somewhat in check, although the noble landowners of the time did not have much sympathy for the peasant policy of the Prussian kings. On the contrary, they often looked with envy at the economic development of their fellow landowners in Mecklenburg and Swedish Pomerania and often did not make their peasant policy easy for the Prussian kings, indeed often outright sabotaged it under quite trivial pretexts. For example, under the reign of King Frederick William I, who was opposed to the French, the nobility tried to reverse the peasant settlement of northern Frenchmen and Palatines in the Uckermark by the Great Elector on the grounds that it was unacceptable for the Lutheran nobility of the Uckermark to have Reformed peasants in their immediate vicinity. Although there are areas in East Elbe that form a praiseworthy exception in this respect; the well-known Junker von der Marwitz was perhaps the last manifestation of this kind, the fact remains that even his contemporaries only understood him to a very limited extent. Generally speaking, today's East Elbian noble manor owners do not have the right to claim the appearance of a Junker von der Marwitz as a typical contemporary phenomenon of his class. I must state this quite openly here, for one only needs to consult the files of the Secret State Archives to verify the truth of what I have just said on the basis of the files from the time of Friedrich Wil-

I and Frederick the Great. In this respect, Frederick William I was often engaged in a bitter administrative war with his nobility, and Frederick the Great's words in this context, despite his preference for his nobility, are too clear to be simply denied from Prussian history, as now s e e m s to be the fashion in reactionary circles for reasons of expediency. Or does one perhaps want to deny that Frederick William I and then, to a certain extent, Frederick the Great already attempted to liberate the peasants, but failed due to t h e fundamental resistance of their nobility?

It was therefore only natural that when Frederick the Great had closed his eyes and no equally strong personality c o u l d be found among his successors, the noble landowner Oftelbiens immediately attempted to improve his own economic existence by establishing farms, as his peers in Mecklenburg and in former Swedish Western Pomerania had shown him. This development was encouraged by the "idea" of the French Revolution of 1789, which put selfishness on the throne and thus largely loosened and destroyed the old ties, i.e. the old balance of rights and duties. Although the law was still opposed to the circumstances for the time being, this did not prevent ways and means from being found to absorb peasant land. Any means could b e found to put a legally valid cloak around the proceedings. As the noble landowner was also the lord of the peasants' court, the peasants were practically deprived of the opportunity t o defend themselves. If you rummage through the files and church records from the end of the 18th century, you will be amazed and shocked at the laconic brevity with which the peasants' actions are recorded; in many cases, no effort is even made to give any reason why the farm was simply confiscated by the lord of the manor.

This development was to make particularly rapid progress, however, when the economic development of liberalism favored by Hardenberg after Baron vom Stein's emancipation of the peasants made it possible to use economic means to develop into a "liberal" economy.

land from the peasants. I have not yet been able to obtain statistical figures on the number of farms laid out before the collapse of Hardenberg's liberalism, i.e. in the period from 1750 to 1825, as no statistical work has yet been done in this direction. In contrast, the figures after the collapse of liberalism are better known. For the time being, however, the number of farms laid down is not known, because the archives and church records have not yet been systematically worked through in this respect either. However, it is possible to estimate the area of the settled farmland. According to the "commentary on the Reichsfiedlungsgesetz" by Ponfick-Wenzel - essentially based on Gering's documents - the following results:

The Regulatory Edict of 1811 transformed the eastern provinces of the old Prussia and the province of Saxony from a farming area into a large grundbesitz transferred..... 1 700 000 Morgen

The losses suffered by the peasantry as a result of the 1816 declaration, which excluded farmers who were not fit to work from the regulation, can be estimated. with 100,000 jobs - around..... 2,000,000 acres

The transfer of farmland in free circulation to the manors is documented for the period from 1816 to 1859 indicated with..... 620 000 acres

According to this, the total area of farmland that was sold in the 19th century - mainly due to agricultural legislation - amounted to has been transferred to large estates. 4 320 000 acres

The calculation refers to the old eastern Prussia, i.e. including Posen and West Prussia. If the area lost as a result of the Treaty of Versailles is assumed to be 30% of the old eastern Prussia, the above area must be reduced by about 200,000 acres. The area in the eastern provinces of today's Prussia that has been transferred from farmland to large farms thus amounts to around 2,000,000 acres.

In the above-mentioned commentary it is stated that in the whole

In the course of the 19th century, the large estates in the eastern provinces of Prussia grew by about 17 50/0 of the current estate area at the expense of the peasantry; after deducting the state domains from the estate area, the increase is not much less than a quarter. Including the acquisitions made by the estates in earlier centuries, the total increase can be estimated at a good third.

According to the 1925 statistics, the companies accounted for over 400 acres in the eastern provinces of Prussia and the two Mecklenburg provinces amounted to 15,600,000 acres of farmland. If the increase in farmland during the 19th century is assumed to be one fifth, the area of lost farmland amounts to almost 3,200,000 acres.

Both calculations give only approximate values. The agreement is more or less coincidental, as Mecklenburg is not included in the first calculation and the share of Poznan and West Prussia was only very roughly determined.

As already mentioned, the number of farms laid is not known. Assuming an average farm size of

60 acres - corresponding to today's settlement size - the 3,200,000 acres transferred from farmland to the large farm corresponds to a number of 50,000 to 60,000 farms.

If you now know these figures, then it becomes clear why the commercial life of the district towns in these areas had to shrink, and why precisely what I described at the beginning of my speech occurred. The fundamental difference in the landscape of Eastern Elbia compared to the landscapes of Southern and Western Germany is directly attributable to the owners of the knights' estates, who enriched themselves at the expense of the farmers. While the first colonizers of the East brought farmers into the country and thus created cells of a structure everywhere which, if they had continued to grow undisturbed, would have structured the landscape of East Elbe in the same way as it was done in the South and West, this growth was not only destroyed by the penetration of liberalism, but the descendants of the former settlement entrepreneurs initiated the reverse process: The rural exodus through peasant laying. What their

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The people who had dragged their ancestors into the country drove them back from their homes and farms with the white stick. This fact must be stated openly, because historical truths do not become different by trying to keep them from the public. And it must also be emphasized that this development did not take place with the understanding of the Prussian kings. In this respect, it will also be the task of a National Socialist government to help shed light on the historical truth. The evaluation of the individual family of noble knightly estate owners of East Elbia will no longer have to be considered one-sidedly from the point of view of the blood losses this family has suffered in Prussian history, but also according to whether it has shown itself to be farmer-friendly in the sense of the farmer-friendly will of the great Prussian kings and from the point of view of the laws of life of the entire German national body.

I say these things so openly because today, more and more The attempt is again made to link the problems of large landed estates in Eastern Elbe with the problems of German large landed estates as such. However, this overlooks the fact that we are dealing here with two fundamentally different problems, namely that in one area of Germany and individual places in Eastern Elbe, large landed property is the result of an organic economic structure that has maintained its existence throughout the centuries and is not challenged in its existence by any sensible person, whereas the so-called typical Eastern Elbe large landed property is not the result of an organic economic development, but owes its ownership to a completely selfish action. It is necessary to draw this sharp line of demarcation in the interest of a percentage of large estates that is absolutely necessary for the entire economic structure of our nation. Otherwise there is a danger that our people will confuse the concepts and create a completely unnecessary front between large landownership on the one hand and peasantry on the other, which, in the nature of things, is completely unnecessary.

It is significant that never from the areas of southern Germany and western Germany, where an old agrarian structure has been preserved.

has revealed far-reaching antagonisms between peasants and large landowners. In all these areas, large landowners and peasants have lived together more or less peacefully for centuries, and where differences arise, the roots do not lie in the problem of large landowners and peasants, but in purely local, human or factual circumstances.

The situation is quite different in "Eastern Bavaria", especially in Pomerania, where the peasantry has not forgotten the history of its relations with the large landowners, but on the other hand the large landowners are particularly fierce in their rejection of the idea that they are somehow of the same nature as the peasantry. Nowhere else in Germany is there such a sharp divide between landowners and peasants as in Pomerania and Mecklenburg.

Now there are a number of unprejudiced people who, while openly admitting these circumstances, nevertheless take the view that the oftelbische large estate has its necessary function in the economic life of our empire and must therefore be affirmed, even if one cannot agree with the moral conditions of its creation. One argues, for example, that an infinite number of crafts and trades have also been established in West Germany through the development of our industry. It is further concluded that just as this economic development of industry was necessary for the continued existence of our people, the same applies to the "oftelbische" large estates that grew up on the same principles of liberalist economic development.

What is true about this view is that all the selfishness of East Elbe landowners would not have been enough to achieve what was achieved if Germany's overall economic development in the 19th century had not also accommodated their aspirations. The general industrial development of Germany in the previous century massed large numbers of people in the city, and indeed in western Germany. These masses of people had to be fed. From an industrial point of view, they could have been fed by overseas grain, and industry demanded this from the outset. England took this path very early and clearly. But in

Prussia was still influenced by the old continental line of Prussian-Hohen-Zollern tradition, but in particular by military policy thinking. As long as Bismarck at least was still at the helm of state, the principle was upheld that Prussian-Germany had to stand on its own two feet in terms of food policy if it wanted to assert itself militarily in Europe. Only Kaiser Wilhelm II broke with this tradition and cleared the way for industrial development; with Caprivi, the famous period of agricultural hardship could begin, which only Adolf Hitler then tried to overcome. As long as Prussia's national political interest kept food independence in mind as a national principle, the problem of supplying grain to the people massing in the industrial centers of Germany was naturally acute. It was logical that a division of labor within agriculture took place within this nationally politically enclosed area, in which the principles of the longer or shorter route to the market had an effect. The closer to the industrial center, the more profitable it was to bring intensive economic products to the market, while in the areas further away from the market it was important to produce easily transportable and durable products. Since all intensive food production is directly dependent on manual labor and shelf life, this development promoted farmers in the West, as they were best able to master this task there, while grain and potato production was promoted in the East. After all, grain in particular is still the easiest to transport over long distances without necessarily losing its quality. This development contributed significantly to the fact that "Ostelbier" became the typical cereal in the 19th century. And this development also contributed to the fact that everything that could promote and facilitate the cultivation of grain was promoted. However, once grain is produced for the market, the larger the cultivated area on the one hand and the greater the possibility of using machinery on the other, the more secure the profitability of this enterprise. This is how those vast areas of grain in East Elbia were created,

on which mechanical technology was used to produce the highest possible harvest from the soil, which ensured the profitability of the farm through its size.

It is quite clear that the relationship between such huge estates and the district towns within their sphere of influence can no longer be an organic one. For it becomes more profitable for such an estate to satisfy its own artisanal needs on the estate itself. As a result, however, the vital prerequisites for the existence of a flourishing middle class in the district towns no longer exist. In these district towns, life thus dies out to the extent that the commercial expansion of the large estates is completed. On the other hand, it now becomes all the more expedient for the large landowner to go directly to the provincial capital for purchases, etc., instead of making his purchases in the district town, which gives back commercially. We can therefore see how this economic development towards large estates is associated with the decline of the district towns and the direct growth of the provincial capitals. The agrarian structure of the East was the component to the industrial structure of the West. That is why the cities of the East had to disappear - they lost their breeding ground. And the rural exodus of the East served to concentrate people in the industrial cities of the West.

Now there is a dispute as to whether the current economic structure should be maintained because it was necessary in terms of food policy, or whether the replenishment of East Elbia with farmers is the real vital task of Germany, in order to restore the prosperity of industrial resources in this way. This question is very easy to answer insofar as, in my opinion, East Elbian land ownership has long since lost its economic prerequisite because the entire economic situation in Germany has fundamentally changed or is in the process of changing. So far, people have closed their eyes to this fact and, according to the Cou6 method, have simply not wanted to see it. In doing so, however, it has been completely forgotten that the economic development of the grain factories of East Elbia was a direct precondition for the indu-

ftrial development of West Germany. The industrial development of West Germany is in turn a direct result of the global economic development of the 19th century. It is not uninteresting that it was the so-called "emerging "world market", which pushed the operating system in the direction of large-scale expansion. Today, however, this global economic development has come to a halt because the competing industries of the colonial countries and the colored peoples have taken away the old sales market in the world from European industries. For this reason, our industry today is undergoing a structural change which, together with the realization of the laws of human life, has caused contemporary industrial leaders to call for the decentralization of industry. But the moment industry begins to decentralize - development is clearly already moving in this direction - economic progress ceases. This is simply because the decentralized industries can always fall back directly on their own hinterland, a process which today is also largely supported by the new market organization of the Reichsnährstandgesetz. In the circles of the East Elbe grain and potato factories, one must take a sober look at these facts. The days of unrestrained industrial liberalism - the economic prerequisite of the East Elbe grain and potato factories - are over, quite simply because the world only wants to buy German industrial products at a certain percentage rate. The sooner the circles of East Elbe landowners come to this realization, the sooner they will get out of their economic difficulties. It is inconceivable, however, that the state should pay millions and millions in subsidies because they were once important in an earlier economic development. With the same right, every industrial entrepreneur in the West who has lost his sales as a result of the changed economic situation and has no prospect of regaining them could demand that the state provide a, kon6 psr6u subsidies until a silver lining of hope appears on the horizon for him again.

For this reason, we also reject outright the idea of providing subsidies in the future to support large East Elbian landowners who are unable to maintain themselves on their own. We are of the opinion that where the individual large landowner is able to operate a healthy business on his own, i.e. where this large landowner fits organically into the economic fabric of the German nation, his large landownership should be preserved. On the other hand, large estates that can no longer be maintained economically must be led towards an economic structure that is viable. This is undoubtedly the refilling of Eastern Elbia with German farmers as far as possible. This will then also provide the basis for organic growth in trade and commerce in the east. Furthermore, if the national government has agreed in the Imperial Heritage Act that old East Elbian family estates, which were already owned by one family before the liberalist economic development of the 19th century, are to be returned to the German farmers, this will also provide the basis for organic growth in trade and commerce in the East. If the amount of debt is too high, it can be saved in the hereditary estate, which, however, need not have the former size of the manor, provided that the person concerned makes the application and is free of Jewish blood, then the national government thereby proves that it knows how to appreciate the political and military blood sacrifices of the families residing in these old estates. We want to say openly that the families remaining on the land of the old ancestral property owe it only to this high conception of the national government of the hereditary value of blood that they have been able to save themselves as a family through this time. Never would the preservation of the East Elbian large estates have been possible on the basis of purely economic considerations without the idea of blood inheritance enshrined in the Imperial Heritage Act. For from the point of view of sober economic profitability, it must be said that the time of the East Elbe large estates is over, and that the government would be acting recklessly if it wanted to raise a penny from the people's tax coffers to subsidize these unprofitable and no longer economically viable enterprises. economically unviable businesses. When it is often declared today that the extent of today's large l a n d h o l d i n g s must be maintained at all costs because this land is

If we say that this is the way things have become, then we overlook the fact that this is a purely economic question. It would certainly be conceivable to maintain the property sizes according to the same economic principles according to which they have become. This is not disputed at all. But the fact is that those who raise this question in the first place are not those who are able to answer it economically because they are still economically sound, but those who raise the question today are those who are no longer able to answer it economically because their debt burden has long since answered the question against them. And we have to answer these people that if they want to keep their property, this can only be justified economically if they leave their land so that another owner can try his luck on it. From a purely economic point of view, it may be possible to play with the idea that such land can be preserved, but it is not possible to keep the present family on it, which, as a result of its "indebtedness, raises the question as such in the first place. "

In the old system before January 30, 1923, all these large landowning families had died from the same economic laws with which they acquired their property in the course of the 19th century. Therefore, if it can be discussed at all today that long-established families can remain on their ancestral estates, albeit on an area of land reduced in accordance with their level of debt, then this circumstance can neither be based on economic considerations, nor is it a public recognition of blood sacrifices made in Prussian history, but is exclusively, and indeed entirely, a result of the National Socialist world view, which has made the concept of blood, of race, the core of its reasoning. Without the National Socialist thesis of blood and soil, about which a narrow-minded caste spirit here in Pomerania in particular believed it could scornfully go back to business as usual, fate, for its part, would have long since gone back to business as usual on the question of whether long-established peasants could remain on their land.

It must therefore be said with all clarity to today's East Elbe landowner that he can hold on to the land as a family, provided he recognizes the spirit of the times; but that

For me, as the minister responsible for these matters, there is not the slightest reason to make concessions if the person concerned does not want to recognize the possibilities of his salvation on the basis of the idea of blood and soil, who, moreover, uses his activity to undermine the authority of the man to whom he owes it exclusively that he is still sitting on the plaice at all: Adolf Hitler. Let these people realize that it was only the unprecedented discipline of the National Socialist freedom movement that prevented them from having to leave their turf long ago or that Marxists gone wild set fire to the red rooster on their roofs.

I therefore see the development of East Elbia in the next few decades in such a way that we will experience an organic structural change in the direction of natural farming and medium-sized enterprises. As far as today's large landowners belong to families who are sitting on ancestral property, they will not be able to prevent a reduction of their landholdings to the actual boundaries of their ancestral property 150 years ago, as this is expressly stated in the Imperial Hereditary Farm Law. This applies to large landowners who are not indebted. As far as indebted large estates are concerned, the amount of debt will essentially determine the size of the hereditary farm, but not less than 500 acres. In this way, the millions of arable land will slowly but surely find their way back into the hands of farmers. Then "Ostelbier" will once again become a farming country, and in the district towns of Ostelbien the commercial middle class will once again begin to flourish.

However, this will also enable another problem to finally be solved. A problem that has not yet been solved in any way in East Elbe: I mean the question of agricultural laborers. On the one hand, it will be possible to turn a large proportion of agricultural workers into farmers, which is what they originally were. On the other hand, that part of the agricultural labor force that wants to remain agricultural workers will have to find its relationship to the landlord on a completely new basis. Liberalism had brought with it the replacement of payment in kind and the purely

monetary settlement between landowner and farm laborer was introduced. The prerequisite for this relationship is the economic profitability of the large estate. This economic profitability no longer exists today and will no longer exist in the future. Thus the meaning of this relationship between landlord and farm laborer no longer exists, and a new form of mutual relationship must be found. On the basis of the affirmation of liberalism, the former organization of the Pomeranian Land League had created a relationship between the landowner and the agricultural worker that had its advantages. But the prerequisite for the entire organization of the Pomeranian Land League was precisely the retention of liberal principles in agriculture, which meant that it had to come into polar opposition to National Socialism. At the same time, I do not want to mention the fact that the peasant idea was not anchored in the Pomeranian Landbund and was often only a cheap decoration, because it seemed contemporary to talk about peasantry.

I see only one way out for agricultural workers, and that is this, that, on the basis of the "North-West German" hireling system, the farm laborer is re-settled on a piece of land in a cottage of his own on the landlord's estate, for which he then performs a certain amount of work on the estate's land in return. There is no other way out; you can turn things around however you like. And one cannot get around the fact of this phenomenon by simply denying it among themselves in the salons and, if possible, in the German public.

The "foundation" of the Prussian concept of the state

7.7. I "25"

On the occasion of the swearing-in ceremony of the farmers' council of the East Prussian farmers' union, which was held in the presence of the heads of the East Prussian authorities and members of the German Reich Farmers' Council on July 7, 1935, the Reichsbauernführer gave the following speech.

Members of the German Reichsbauernrat
and the Landesbauernrat Ostpreußen!

If I have decided to conduct the swearing-in ceremony of the East Prussian Peasants' Council in the presence of the members of the German Reich Peasants' Council and at this historic site, I have been prompted to do so not only by the need to lend this swearing-in ceremony a particularly solemn setting or to pay special and honorable attention to the separated province of East Prussia in this way, but also for another reason. This reason is the fact that hardly any other region in the area of our fatherland has had such a lasting effect on the development of the German state as the region in which we find ourselves today, but on the other hand very few Germans are aware of this fact. Even in the old Prussian regions, the details of Prussian history are often known, but not so much the connection that this province of the State of Prussia has always had in reciprocal relationship with the entire German state life. In western and southern Germany, there is hardly any connection at all, and the same applies to many areas of today's Prussian state. In most cases, the concept of "Prussia" is associated with all those inappropriate

The feelings that fill southern and western Germans when they hear the word "Berlin".

A simple consideration may lead us to the heart of the matter and show us how little justification there is for

"Prussia" is to be equated with the complex of emotions known as "Berlin". What we call the Prussian state today was created by the Hohenzollerns, who were enfeoffed with the Margraviate of Brandenburg and made Berlin the capital of their state. Initially, there is no mention of the state of Prussia or Prussianism. It would therefore be logical to speak of a Hohenzollern state or a Brandenburg state, but not of a Prussian state. Indeed, the red eagle of Brandenburg was originally the symbol of the Hohenzollerns and not the black eagle as we know it today. These simple facts alone show that the term "Prussianism" does not initially have anything to do with the term "Hohenzollern" or "Brandenburg" or "Brandenburg".

"Berlin", but somehow developed over the course of time and must therefore have its own history. In fact, this is the case, and this fact is connected with the history of this castle in which we find ourselves today. What we today perceive in common parlance as particularly Hohenzollern and in this respect "Prussian" is in reality only the legacy of the Hohenzollerns to the Order of Prussia. If you want to show these connections, then you have to take a brief look at the history of the Order that built this castle here. We will do this in the following, but I will not give you a picture of the history of the Teutonic Knights filled with many names or historical dates, but I will only show you the broad lines of its development so that you can recognize the connections in relation to the entire development of Germany.

Thus, my speech today is not only intended to be a declaration of the German peasantry's commitment to this provincial peasantry, which lies outside the core of the German Reich, but also to be a reminder to the peasant leaders of the German Reich gathered here that the history of this German province concerns the entire German people and has always been German history in the true sense of the word. I would now like to begin by saying a few words about the

The following is an overview of the history of the Order and also of its history, to the extent that knowledge of it is necessary to understand why the Order moved to Prussia and why it was here in Prussia that it achieved such world-historical significance.

There is a widespread or actually general opinion that the Teutonic Knights, like the Knights Templar of the Crusaders, owe their origins exclusively to a monastic ideal and only expanded and developed into a warlike monastic order during the Crusades. This view is also undoubtedly correct; however, I am not quite able to subscribe to the view that this development basically has a completely non-Germanic root, since such monastic communities are an oriental custom and are alien to Germanism. It is true that all monasticism was alien to the Germanic tribes. But it is easy to overlook the fact that the idea of warlike orders, living together in a feminine and very strict discipline, is already to be found in pagan Germanic culture and, as a warlike male order, was quite peculiar to Germanic culture. This has been handed down to us quite clearly in one particular example. I am referring to the famous pagan Viking community, the Iomsburg Vikings. These Vikings had the Iomsburg as the center of their community. Although the constitution of this Viking order has been preserved to this day, we unfortunately do not know where the Iomsburg was located. However, we do know that it must have been on the coast of what is now Pomerania, and we can assume, on the basis of more recent finds, that it was on the island of Wollin.

Among these "Iomsburgwikinge" we now find a warlike community of men with laws that are already very similar to those later found in the Teutonic Knights. I will only mention a few of the laws of these Iomsburgwikinge in order to compare them later with the statutes of the Order:

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The seventh law was:

All women are excluded from the community by permanent law, because the Iomsburgers must lead a life without marriage.

272In order to maintain the idea of the state of blood and soil

The 9th law read:

The Iomsburgwikinge must hand over all the booty taken on the voyage, which is then distributed collectively.

The 11th law read:

All leadership positions may only be awarded on the basis of personal ability, not wealth, kinship or friendship.

The 12th law was:

Anyone who violates the laws of the Iomsburgwikinge is expelled from the association in the most shameful way.

I emphasize that the constitution of the Iomsburg Vikings preserved here is not in itself a special case in Germanic culture, but has parallels in other Viking confederations; it is only in the case of the Iomsburg Vikings that details of their constitution have been preserved by chance, whereas otherwise we only know the fact of the constitution. What is striking about this league of pagan Vikings from Iomsburg is the conspicuous disregard for material goods and the exclusive focus of the league on the personality of the individual. We know that the Iomsburg Vikings were so rigorously selective that only the most capable young men dared to join them, and yet half of these were sent home without being admitted to the community.

I will now give you the basic rule of the Teutonic Knights so that we can compare. Its basic rule was:

"Three things find, the foundations find of every spiritual life and find commanded in these rules:

**The first is eternal chastity,
the other is renunciation of one's own will,
that is obedience unto death,
the third is the deprivation of poverty,
that he may live without property who receives this order."**

In addition to this basic rule, there was also the provision that only people of knightly birth and on the basis of a military performance test could be admitted to the Order.

A comparison of the statutes of the pagan lomSburg vikings with the statutes of the order of the Christian Teutonic Knights reveals the following similarities:

1. Admission to both orders was only reserved for the noble or free sex: on the basis of personal merit. The Teutonic Knights knew how to consistently maintain their members' brood closets.

2. The celibacy and other unmarriedness. However, the difference between paganism and Christianity is already apparent here in the fact that the pagan lomsburgwikingen were at least free to meet a woman on a raid or outside their community, whereas a woman was such a sin for a Christian knight that he was forbidden, for example, to kiss his own mother or even to speak the name of a woman.

3. The iron discipline with which the members of both the pagan order and the Christian Teutonic Knights submit themselves blindly and unthinkingly to the community as such and to the leader is also the same.

4. Similar, if not the same, is the fundamental recognition of the fact that the individual member of the community has no claim to the property of the community as such, but that all materially acquired goods remain the property of the community as such. The only difference is that the pagan lomsburg vikings made the benefit of the common property available to their members by distributing the conquered booty, whereas in the Christian order of knights poverty remained the supreme law and non-compliance with this rule could result in severe penalties.

This comparison proves to us that the forms and laws of such female-less, warlike male alliances are possible in and of themselves in both pagan and Christian Germanism, and are therefore intrinsic to Germanism. On the other hand

the sameness of the forms does not yet indicate the agreement of the spiritual content of the content that animates these forms. The fundamental differences between Christianity and paganism result from the difference in worldviews with which the laws of both orders, which agree on essential points, are applied.

On the other hand, there is a fundamental difference between the JomSburg Vikings and the Teutonic Knights, which is of great importance to us. The JomSburg Vikings are a purely martial community, born from a time filled with fighting and created for a fighting age. The Teutonic Knights, on the other hand, are in their deepest essence an administrative system for creating money and accumulating capital in a thoroughly capitalistic form. This fact is of fundamental importance, although historians tend to ignore it. Let us briefly explain why this happened.

The Order owes its origins to a purely charitable foundation by Hanseatic merchants who set up a hospital for their blood brothers in the Holy Land. This originally purely practical institution gave rise to the Order of the Teutonic Knights in Palestine, more or less as a result of the eternal warlike turmoil of the Crusades, which in turn gave rise to the so-called Teutonic Knights. At first, the history of its development was almost more of a purely regional affair, as the Germans sought to escape the influence of the non-German, particularly French, orders of knighthood and to become independent in their charitable and Christian matters.

But it was only when a man from a Thuringian noble family, Hermann von Salza, became Grand Master that the Teutonic Knights were to be given the foundation that enabled them["] world history to grow in importance. Hermann von Salza was the chancellor and confidant of Emperor Frederick II, a Hohenstaufen.

What Hermann von Salza essentially did for the Order was to give it an organization of internal administration that was to become a model for centuries down to the present day. It corresponded to the administration introduced in Sicily by its emperor.

But what was this Sicilian administration? The answer

must be: It was the form of administration developed by the Saracens in the Orient that brought the ruler extraordinary advantages, in particular the guarantee of secure taxes. Emperor Frederick II introduced this administrative system in Sicily, where it developed under Norman-German supervision and represented the first step towards the administrative form of Western princely absolutism.

This Sicilian form of administration goes back to the Islamic state constitution already created by Mohammed and then further developed by the caliphs, which strives to secure unconditional rule over subjugated agricultural peoples in an order of warlike nomads. In essence, the Mohammedan worldview is only a means to justify forms of government that enable a generous system of plunder and allow the subjugated population to counter their possible rebellion efforts with religious motives. If you are particularly interested in these questions, I refer you to Ruhland, "System der politischen Ökonomie", Volume II, page 1-82, where Ruhland has worked things out very well. Ruhland says

z. B.: "At the beginning of Mohammedan development, we see the people of the Arabs organized as a robber horde to conquer and plunder as many peoples as possible."

For such reasons, the Arabs, for example, were forbidden - forbidden by their religion - to acquire land. For every possession of land increases the danger that its owner will turn away from a purely predatory system and turn to constructive work, because no land can tolerate a purely predatory system in the long run. The Mohammedan rulers, who relied on the rule of nomadic warrior peoples, could not make use of this, because they needed a "warrior population that was always on the move and ready to plunder" if their state coffers were to remain full.

The basis of the Islamic states was therefore capitalist and became increasingly so. We understand capitalism here to mean the accumulation of wealth on the basis of the predatory drive and its use to suck out value-creating resources.

Labor. The Arab system of rule of Mohamed can be described as the system by which the taxes of subject agricultural populations can be collected from above in a simple and secure manner.

The Normans became acquainted with this Arab administrative system when they established their rule in Sicily. And this development brought it to the attention of Emperor Frederick II, who then officially introduced it in Sicily. Treitschke says: "Emperor Frederick II learned about the absolutist form of government from the Saracens and then introduced this system of government in Sicily. A numerous, well-trained civil service developed all means of fiscal policy. A codified body of laws kept everything under strict control."

This was the administrative school of Hermann von Salza, who then transferred his experience to the Order of Knights. This excellent administrative organization, guided by the principles of oriental finance, which Venice and Naples also applied with art, brought the Order treasures of cash, a formidable power in those days of the economy of nature. In addition, there were clear military, civil service and other measures that are taken for granted by the modern state, but which were something unheard of at the time, because being ruled from above was alien to the Germanic element.

These were the foundations on which Hermann von Salza and how correctly this statesman had designed the administrative structure, the Order later proved when it broke away from its activities in the Mediterranean region and then experienced its real heyday here in East Prussia.

What the Order had learned about oriental constitution and administration in the Mediterranean, it developed here under the cooler skies of this Baltic landscape into a masterfully clean German administration. However, the form of government was the first absolutist form of state north of the Alps and was essentially un-Germanic through and through. The Order ruled from the top down! It divided the country it governed into district administrations, whose

We will see several of these castles on our journey through the province of East Prussia. Every commander of an Order castle was also a district governor (we would say Landrat today), presided over the Landthing, and even the powerful towns had to bow to him, for the Order did not relinquish any sovereign rights. The Order created a clearly structured military administration that guaranteed it a powerful army at all times, which it could deploy at any time and in any season. It was the first to create a uniform law in its lands and was the highest legal authority in every case; it created a uniform financial administration. And since the incoming taxes belonged to the Order as a whole and were not distributed as revenue, the Order became rich and soon developed into a feared banker. The Order had already recognized and implemented the necessity of a jurisdiction separate from the financial administration in the interests of the ruler - a basic rule of modern state administration.

What the Order achieved with this administration and together with the strict monasticism of its knights is more than astonishing. We still have all the accounts of the Order, which are kept in the archives in Königsberg and are meticulously recorded. It can be ascertained that up to the 15th century there is no trace of any undercutting of the Order. Just think: it is around 700 - 500 years ago that these accounts were kept, but even today even the Chamber of Accounts is unable to prove any inaccuracy on the part of the Order.

From this perspective, the Order's colonization efforts here in Prussia become understandable. In the period up to 1410 - (Battle of Tannenberg) - the Order created 1400 German villages and 95 towns, not counting the villages established by noble landlords. All this was achieved in 200 years and represents a colonizing achievement for which we can find no comparison.

It is striking that the Order, despite all the absolutism of its form of government, nevertheless showed a fine understanding in its good times for allowing questions of self-government, although it took care to ensure that they did not jeopardize the sovereignty of the Order. Although the Order laid claim to supreme ownership of the entire country, the land

He himself gave the land to the German colonists who had been called to Prussia as hereditary leaseholds. The German farmer moving to the Order's land from the west was therefore practically free, as the Order only reserved the right to decide who was allowed to buy when selling. Here we see a conception of the state's superior ownership of the land that already comes extremely close to the Reichsherbhofgesetz of the Third Reich.

This cautious hand of the Order was also felt in the self-administration of the craftsmen's guilds and the merchant guilds of the Hanseatic city, insofar as they had their branches in the territory of the Order. The Order left their self-government to them, but reserved the right to be present at council meetings and other sessions with a representative who had the highest decision-making power, so that these self-governing bodies could not pose a threat to the Order as long as it had the power to maintain its sovereignty.

All these principles of administration and rule go back to the first real organizational plan of the Order through the reform that Hermann von Salza gave it. Hermann von Salza was a statesman who did not concern himself too much with the details of the business of his order, but who nevertheless had such an influence on the community he led as a personality that his guidelines continued to have a lively effect for centuries after his death. Hermann von Salza is perhaps the most telling proof that men, not measures, make history. The Order should continue to benefit from the fact that Hermann von Salza enjoyed the Emperor's utmost confidence without losing the Pope's trust. He was able to work in the interests of his Order while wisely keeping a low profile, and his person is the key to understanding the historical development of the Order.

At the time of Hermann von Salza, the main seat of the Order was still Acre in Palestine. But Hermann von Salza had already recognized that the defence against heathen nomadic peoples in the eastern region north of the Alps was at least as important as the battles in Palestine itself. This realization was perhaps one of the most significant insights that German history has ever made.

known at all. The Order of Knights thus also began to fight against the warlike nomads in Hungary. Eight years before Salza's death, in 1231 - almost exactly 700 years ago - Hermann Balk crossed the Vistula in the spring with seven brothers of the Order and a band of crusaders to begin colonizing the area east of the Vistula. The Order began its work on the entire German eastern front - from Hungary to the Baltic Sea.

On March 20, 1239, Hermann von Salza died at Salerno in Italy, sincerely mourned by his emperor. Among the many favors that the emperor bestowed on him, two were to have a peculiar and special significance for German history. The Emperor awarded the Teutonic Knights the Black Eagle on the shield and banner of the Grand Master, on a white background, on the imperial shield, and added that the Order's respective Grand Master was to sit as a prince in the College of Princes of the German Empire. Even today, few people have any idea of the decisive importance that this favor from Emperor Frederick II to Hermann von Salza would have for the entire political development of Germany. I will come back to these things below, but let us already note that this is how the "Black Eagle" of the medieval German emperors, i.e. the imperial eagle of the so-called "First Empire", came to East Prussia; in the following we will see why it had to become and did become the symbol of Prussianism.

In order to understand this development, it is worth briefly explaining why the Order moved its Grand Master's seat here to Marienburg.

In Palestine, the Saracens were able to defend themselves against the advancing Saracens.

High Master's seat in Acre could not be maintained in the long term, and so the High Master Konrad von Feuchtwangen transferred it to the May 18, 1291 - 60 years after the death of Hermann von Salza - from Acre to Venice, where the Order already had an important convent. However, the Teutonic Knights were unable to remain in Venice because a few years later, in 1309, the pope punished the city of Venice with an excommunication order

and gave the Order the ultimatum either to be expelled from Venice or the Pope reserved the right to seize all the Order's property. So in the spring of 1209, Grand Master Siegfried von Feuchtwangen first moved the Grand Master's seat to Marburg an der Lahn and then, in the fall of the same year, finally took up residence here in Marienburg. That was exactly 825 years ago.

The Order's old and never abandoned cooperation with the German Hanseatic League, which had its political center of gravity in the Baltic Sea region, played no small part in this decision; but there was also another circumstance. While the Order visibly gained ground and political influence here in East Prussia, for example, developed and prospered, it was not granted the same fate in the rest of the eastern German region. Why this development took place in this way may be discussed here. Suffice it to say that the Order instinctively saw its center of gravity up here in Prussia and consequently developed it correctly.

In this way, over the course of a century, the Order's activities shifted from the Mediterranean region to the German East, finally finding the focus of all its political considerations in Prussia.

It has been the peculiar fate of all political entities in this Prussian landscape and on this Baltic coast that they fall into a "maelstrom" that takes them away from the spiritual and political supremacy of Rome. This was also the fate of the Teutonic Knights. It had only been able to work freely here in Marienburg for 100 years when the fate of this peculiar development had already befallen it. Rome took control of the political game. A masterpiece of his diplomacy was the reconciliation of the Polish and Lithuanian peoples, hitherto deadly enemies, and the organization of their joint action against the Order. As far as the money for this campaign was lacking, the Jews of the time bravely provided the Poles and Lithuanians with the money.

The storm gathering around the Order was unleashed in the Battle of Tannenberg in 1410, which the Order lost, not because it was outnumbered militarily, but because it had a better chance of winning.

but because the betrayal of the nobles from the Kulmer Land, the so-called Eidech Order, who were obliged to follow the army, decided the victory in favor of the others during the battle.

For the Order itself, this defeat was the beginning of the end. For Germanism as a whole, however, it was the end of a west-east colonization that had begun with great hope with the Ascanians and especially with Henry the Lion. Henry the Lion had developed Lübeck into the gateway of Germanism to the East and, hand in hand with the Teutonic Knights, the Hanseatic League gained a firm foothold in the Baltic region. The city of Dorpat in the Baltic is a daughter city of Lübeck, and Riga still unites the coats of arms of Hamburg and Bremen in its shield. But when Tannenberg shattered the political independence of the Order, the Baltic States could no longer be held and were lost to the German Empire half a century later. The overpopulated German people had the door "ach Osten" slammed in their faces. This was the beginning of the actual development towards a "people without a smoke", which was to experience its horrific effects in the Peasants' Wars and the Thirty Years' War.

However, the Battle of Tannenberg was to have an effect which - strange as it may sound - was also the cause of the reorganization of Germany, so that almost exactly 500 years later, on the same battlefield of Tannenberg, in the year

1914, a second battle could be fought, which has become just as historically significant. And anyone who wants to learn to understand German history must know these connections.

Only four years after the Battle of Tannenberg in 1410, in 1415, the Burgrave of Nuremberg, a Zoller, was enfeoffed with the Margraviate of Brandenburg. This fact and the lost Battle of Tannenberg were soon to bring the Order of Knights and the Hohenzollerns into a peculiar alliance.

After the Battle of Tannenberg, the situation here in Prussia changed; partly warlike, partly peaceful relationships alternated. Finally, almost 50 years after the battle, peace was reached between the Order and Poland in the Peace of Thorn in 1456, in such a way that the Order

The Order had to cede large areas to Poland, the rest of the land remained with the Order, but the Order had to recognize the King of Poland as the feudal lord of this territory. In order not to become completely dependent on the Poles, the Order pledged the Neumarkan belonging to it to the Margraves of Brandenburg in return for a considerable sum of silver. The Neumark was then the Order's land and thus came into the possession of the Hohenzollerns, who came into direct contact with the Order on this occasion. The Order's action arose from the need to save itself from Poland and the Lithuanians, after the Order had already renounced its own sovereignty and agreed to become the feudal lord of the Poles.

This process gave rise to the first form of cooperation between the Hohenzollerns and the Order of Prussia, which was soon to bear further fruit.

The Order suffered greatly under the unworthy Peace of Thorn. For this reason, in 1511 the territorial authorities elected Margrave Albrecht of Brandenburg, who was not a member of the Order. Ansbach as Grand Master. He was 21 years old and known for his energy. It was the time of Franz von Sickingen in Germany; Luther's hammer blows at the cathedral gate in Wittenberg echoed through Germany and the first storm clouds of the approaching peasant wars were on the horizon.

At the Imperial Diet in Nuremberg, the papal legate Chieregati demanded that the young Grand Master Albrecht eradicate the new doctrine with fire and sword. But the latter replied that he would indeed like to support the Church and was quite prepared to do so, but that condemning the revealed truth and burning books was not the right way to help the Church rise. The Grand Master Albrecht was thus urged to approach Luther, with whom he met several times, and who then advised him to abolish the Rule of the Order, to renounce celibacy and to transform the Order of Prussia into a secular duchy. This advice made sense to the Grand Master, and in careful, tenacious work he then turned it into reality. On April 2, 1, 1525, as the secular Duke of Prussia, adorned with the Grand Master's black eagle cross, he concluded the following in Krakow

He made peace with the King of Poland and swore fealty to him. Eight days later, the solemn enfeoffment took place in Krakow. Albrecht was only able to take this step because centuries earlier Emperor Frederick II had granted the respective Grand Master of the Teutonic Order princely rank in honor of Hermann von Salza. A Hohenzollern thus became the secular Duke of Prussia, albeit as a feudal subject of Poland, and thus the shield of the new secular duchy in ~~in~~ ~~l u d e d~~ the Black Eagle from the shield of the Grand Masters, which the Emperor had also awarded to Hermann von Salza at the time.

The new duchy passed by inheritance to the House of Brandenburg, and when the Great Elector succeeded in shaking off the feudal sovereignty of the Poles in Prussia, he was sovereign duke in Prussia, since Prussia did not belong to the German Empire at that time. This was the reason why the son of the Great Elector, who aspired to be king, placed the royal crown on his head here in East Prussia, in Königsberg, in 1701 out of his own power. He was able to do this because here in Prussia the imperial court of Vienna had nothing to command. This is also the reason why he called himself King of Prussia and not King of Prussia. Only Frederick the Great succeeded in having the title King of Prussia generally recognized. The Vatican in Rome, however, only recognized the kingship of the Hohenzollerns after Versailles (1871).

Thus the Black Eagle migrated from the Prussian duke's shield to the royal shield of Prussia, and Frederick I expressed this outwardly by placing the royal crown on his head on the day when he put it on his own authority. "Order of the Black Eagle". In passing, I may perhaps note that the "Iron Cross", which was founded in 1815 and was used in three wars - the Wars of Liberation, 1870 and the World War - was deliberately adopted here by the King of Prussia from the Order. What we call the "Iron Cross" today is the old badge of the Teutonic Knights.

On the battlefields of the Seven Years' War and the Wars of Liberation, the "Black Eagle" was then to acquire that ~~e v e r l a s t i n g~~ fame which in 1871 gave Prussia the leadership of the

German tribe, culminating in the imperial coronation at Versailles. This is how the Black Eagle came from the Prussian royal shield to the imperial shield of the Second Empire and, via the development that we all know ourselves, to our present imperial shield. The path that the eagle has taken, from the imperial shield of the Hohenstaufen to us, is almost miraculous, but is virtually the guideline for understanding the state development of our people.

Bismarck was able to forge an empire in 1871 because the Prussian kings - especially Frederick William I - had created the basis for it in their state. But the Prussian kings, as heirs to the Teutonic Knights, took their administrative skills from the Order, as they were the best political and de facto heirs. The state of Frederick William I of Prussia rested on the foundations of a state organization that had already been exemplified in every detail by the Order of the Teutonic Knights. The merit of this great Prussian king is not diminished by saying this. For, on the one hand, he did not slavishly imitate, but knew how to adapt to the requirements of the time, and on the other hand, there was still a long way between knowledge per se and the ability to politically realize what was recognized as correct in the reality of human existence.

But the extent of the Hohenzollerns' legacy to the Order may be among other things, also show the fact that the famous words "I am only the first servant of my state" are not original Hohenzollern words, but rather represent the guiding principle for the Grand Master's conception of service, with which he was made aware that it is not he who commands the Order, but the Order that has to command him.

It is therefore quite logical that we speak of a "Prussian" state formation and never of a "Brandenburg", "Berlin" or "Hohenzollern" state formation. For what we perceive as "Prussian" has Hermann von Salza as its spiritual father, developed to its highest flowering in the Order of Prussia and was faithfully nurtured by the Hohenzollerns as an inheritance to us today. This can almost be explained as the actual task of the Hohenzollerns. For

- Is it not a curious fact that four years after the "first" Battle of Tannenberg - 1410 and 1415 - the Hohenzollerns were enfeoffed with the Margraviate of Brandenburg and thus began their political career, and that exactly four years after the second Battle of Tannenberg - 1914 and 1918 - the Hohenzollerns abdicated the throne? The Hohenzollerns ruled for almost exactly 500 years and defended the Ostmark for the German people, apparently until the German people had come of age again to be able to fulfill Henry the Lion's political will.

Let us come to the end. One thing is certain: what the Order and the Hohenzollerns developed in its organization and administration is un-Germanic as a form of government, even though it has been purified over the centuries into what we recognize today as the administration of our state and of which we are proud. This form of government is nationalist when it is administered nationally, but never national socialist; the governed people only have an indirect say in it. On the other hand, it should not be forgotten that without this path via Prussia to the Third Reich, we as a people would never have received the state instruments that are now necessary to assert ourselves as a people in a world that possesses these instruments in abundance and knows how to use them excellently, and actually always - against our people. But all this recognition in principle does not prevent us from saying that we still have the task of developing the purely nationalistic "Prussian" concept of the state into the National Socialist concept of the state of blood and soil. We do not know whether our generation is already called to master this task. But we do know that the task cannot be mastered any sooner than until we have become aware of this task and impose its mastery on ourselves and our descendants as a legacy.

With this in mind, we who belong to the Reich Farmers' Council want to, to pay tribute to this landscape, in which the best German blood from all German districts worked together to develop the means of statehood for the German state of today, which it needs to survive in a world of enemies. We want to see in the peculiar fate of this province a symbol of the fact that the ways of Providence are indeed

are often miraculous, but nevertheless clearly reveal God's will in everything and everyone with regard to an eternal Germany. From this we want to draw the strength to live unwaveringly in accordance with the idea of the state of blood and soil.

In the year 1410 Tannenberg threw the gate to the East shut and in 1914 Hindenburg opened it again for the German people. This province of East Prussia thus became a symbol of the German idea of space for us farmers. Anyone who, like us, professes the idea of the state of blood and soil cannot pass by the German East indifferently; therefore, in this hour, we want to recognize how directly every German region is affected by the fate of this country, and we want to pledge ourselves, as a sacred legacy of the united German peasantry, to continue unwaveringly and tenaciously on the paths that Henry the Lion, the great leaders of the Teutonic Knights, the Hohenzollerns and, ultimately, our Führer have shown us.

With this commitment to the German idea of the East, I now take the oath of office of the East Prussian Farmers' Council and give the members of the East Prussian Farmers' Association now and for all future generations a motto by which they can always orient themselves mentally and be able to review their actions.

The motto is:

"People - clan - you."

This old German saying means: First comes your people, then your clan, and only then do you come!

And now, since our Führer Adolf Hitler is today the legally recognized leader of the entire German people, I solemnly swear in the Landesbauernrat of the Landesbauernschaft Ostpreußen by asking you to rise from your seats, raise your hands and recite the oath formula one sentence at a time, which I will now recite to you:

"We swear to you - Adolf Hitler - loyalty and bravery.
— We promise you - and your designated supervisors
— Obedience unto death - so help me God."

Essay for the press on the occasion of the promulgation of the Reich Serbian Court Act

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The peasant policy of National Socialist Germany is guided by the motto of our Führer and Chancellor Adolf Hitler: The Germany of the future can only be a peasant kingdom or it will perish again, just as the Hohenstaufen and Hohenzollern empires perished because they forgot to seek their national and economic center of gravity within themselves. All Schicksalsschläge, all crises are to be overcome when "a healthy, vigorous peasantry is the living foundation of the people forms! Peoples who sacrificed their peasantry to an un-folkish addiction to money have always been eliminated from history.

The death of the peasantry means the death of the people! Germany is irredeemably condemned to a gradual death if it does not succeed in retaining the people's source of strength in a flourishing peasantry. Under the influence of liberalism, i.e. an unrestrained struggle of all against all as a result of a selfish view of life, Germany has become more and more a dying nation, today already a nation without youth. Since the time of the founding of the Reich, for about 60 years, the number of German children has been constantly declining. The current birth rate is no longer sufficient to secure the existence of our nation for the future. The current birth rate is only sufficient to maintain about two thirds of the current population of our people. While our people are in danger of dropping out of the ranks of the leading nations as a result of an increasing loss of life, we see a number of fertile nations on our borders which pose a serious threat to the preservation of our borders. Therefore: Germany must once again become a"

cheerful country lively growth b e c o m e ,
because the birth rate decides

whether a nation remains alive or is wiped out of history! For this reason, blood, i.e. the legal preservation of our people, is at the center of our thoughts and actions.

The farmer contrasts the urban one-child and no-child custom with the wealth of a child-filled marriage. That is why Adolf Hitler's state decided to give special protection to the peasantry. Our peasant policy has attempted to pave the way, step by step, to enable the peasantry to fulfill its tasks as the blood source of the people.

However, this protection cannot be achieved with economic measures alone. The preservation of our peasantry is not dependent on the favor or disfavor of its economic situation. economic situation determined, but by whether the farmer's land becomes a commodity or not. Good or bad prices alone have never robbed the farmer of his land. It was always only the farm's indebtedness that drove the farmer from his ancestral property. The unlimited indebtedness of the property, which was tolerated by the previous law, arose by way of the building dispute and overpurchase when buying a farm. No price or customs policy, no reduction in interest rates or burdens can save our peasantry from destruction in the shackles of unbearable over-indebtedness in the long term, unless a German peasant law, which makes the inalienable clod of land of the peasant a non-debt-bearing property again, protects the peasant.

Dm ie-km ckfm Grim Meer M/MaWiMrfchm Nwew-
The full implications of our policy will perhaps only be appreciated later.

With all our measures measures the
creation a German building rights. The
land and land of a clan is not a matter
of the ego of the respective owner, but is a part of the clan idea in the sense
of gender. The ego of the cultivating farmer is always only a

The clod is the individual link of its gender in the chain of gender succession. Through the unconditional classification in the line of succession as the superior whole, the clod serves the gender and its **preservation**. A selfish ownership of land is fundamentally alien to the Germanic sense of justice. The purpose of peasant labor is never to satisfy commercial needs. The farmer must be able to work and labor under conditions of life that are bearable for him and be allowed to bequeath to his family the clod of earth that has been sanctified with his sweat and the sweat of his ancestors. Liberalism saw in land only a matter of the selfish satisfaction of the owner's needs, a link in the whole capitalist economy, in which only the calculating pen decides! The land should go to the best landlord, technology and rationalization should secure the pension. Liberalism and peasantry are polar opposites.

But the decisive factor for the future of the peasantry is and remains the either-or: the people's attitude to the land as either a capitalist enterprise of commodity production or as inalienable property in the succession of peasant generations. We National Socialists see in the German land as the guarantor of a sufficient food supply for nourishment of our people, above all but above all the healthy basis for the preservation and increase its good good blood! For us National Socialists there has never been an either/or. Adolf Hitler has repeatedly and unequivocally stated that only a healthy peasantry is capable of securing the existence of the nation.

This spirit has given rise to our Imperial Heritage Law, which The aim is to finally re-establish the farmer's hereditary connection with his land in accordance with old German law and to secure the ownership of his land as inalienable and indefeasible property beyond all economic crises.

The Reich Serfdom Law has met with a strong response in all the regions of our fatherland. This is clear proof that the peasants and the people have recognized what their leadership is trying to achieve with this incisive law.

t h e law. For the farmer, the Imperial Heritage Act puts an end to the constant threat of losing his farm and his land. The Imperial Heritage Act

is the only possibility to peasantry
the clod inseparably to connect
and it and his grandchildren to preserve
the farm for eternity. Through this peasant right, we ensure that the farmland
remains both the breadwinner for the German people as well as the healthy,
rastafarian-biological foundation on which German history will still be made
after a millennium.

There is no doubt that the law contains provisions that could be perceived as a certain hardship by individual farmers in one case or another during the transition period. In reality, however, this is not a hardship, but only appears to be a hardship. We cannot possibly consider the fate of the entire peasantry solely from the special case of an individual farmer, any more than the responsible company commander may judge the fate of his company according to the special wishes of one of his company members. The law provides for numerous ways of supporting the farmer's descendants within the limits of the farm's capacity. A farmer must realize that laws that build for the future cannot be created in the style of compromise, any more than the farmer can manage his farm if, instead of considering the needs of the farm, he wants to please everyone on the farm. Victory over the powers of the past is only possible if the estate as a whole is saved first.

The Imperial Heritage Act saves the German peasantry.

The land issue, the key to understanding social problems

IZ.4.I "Z4

The fathers of the most important political worldviews in 19th century Germany were Jews: the Jew Julius Schlesinger gen. Stahl created the Conservatives and laid the foundation for what we today call "reaction", Jews were the godfathers of the Democrats, and Marxism was created by two Jews, Lasalle (Feist Lhasal) and Marx (Mordecai). The fact that "liberalism" as such represents a purely Jewish world view has now been understood in Germany; liberalism is nothing other than the Jewish enthronement

of egoism. Jewish thinking is always ego-related. Accordingly, all these Jewish political worldviews have always treated "socialism" as the bearer of a worldview in the sense of ego-referentiality: some saw in it the enemy who wanted to take something away from them, others saw in it the means to harness the concept of the state for the purpose of expropriating those people who had something or more of what they themselves wanted, bypassing the embarrassing provisions of the penal code. What is essential in all these political world views, however, is that that the concept of the state only ever always serve to make property for the purpose own utilization and legalize the use of property: the Jew lets the political puppets dance on the nose ring of selfishness in order to enforce his original Jewish goals.

These Jewish ideas stand in stark contrast to the socialism of Adolf Hitler's National Socialism. This socialism is the designed order of the iy*

body of the people according to its laws of life, and the concept of the state them means, this to guarantee and ensure this order.

Nowhere is the contrast between the Jewish and National Socialists concept of the state more obvious than in the land issue.

One must be clear: The land and soil of a nation are an absolute quantity, which cannot be increased, at least not substantially, if one does not want to think of warlike conquests. Now, if all political world-view is Jewish and thus all ideas of property are ego-related, be it with a positive, i.e. capitalist sign, or with a negative, i.e. Marxist sign, then the idea of ownership of a part of the land of a people must also be ego-related, i.e. there must be the idea that the individual can do what he likes with his land. This must inevitably lead to free trade with this land, because from the point of view of the ego the alienation of a thing or its acquisition is a prerequisite for the satisfaction of ego-related desires.

However, since land is non-renewable, with such a world view the price of this commercial value "land" must rise in line with the increase in demand as the number of people increases and thus also as demand rises. In the agricultural sector of a nation's economic life, this leads to the phenomenon that the purchase price of a farm or an estate is overpriced and therefore does not allow for economic management from the outset. This was a major source of indebtedness of our farmer, business before and was thus at the same time the source of the death of farmers in the

19. On top of this came the payment of the heirs who gave way, which was very rarely possible without mortgaging the farm.

In and around the city, this development caused land prices to skyrocket, forcing people to be accommodated on ever smaller areas of land, i.e. to live together in ever smaller spaces.

cramming: This is the source of all social housing misery of a city and is therefore quite actually the root of all social misery in general. Now the psychological preconditions had been created to set in motion a great propaganda campaign among the city's dispossessed against those who still owned some of this precious property. The slogan of the "expropriation of the expropriators" could begin its disastrous course!

Such ideas in the city and in the country had as their only root the delusional idea that land was a thing that could be exploited in the egotistical sense of one's own selfishness: The permissiveness of trade in land is therefore the source of all social misery of a people. This fact is due to the inability to multiply the land. The way out for weak peoples is always either unheard-of social misery at home or, in the case of strong peoples, a reaction to this internal political pressure through imperialist conquest in order to answer the land question in this sense.

In any case, the spiritual father of the whole, the Jude, remains unaffected by such catastrophes, for he is not interested in the land itself, but only in the trade with it. In addition, he is a nomad and is therefore little affected by the social fate of his host people, for he moves on when he can no longer earn anything from this host people. Here we find the key to understanding the deepest meaning of the saying of a very wise Jew: "The racial question is the key to understanding world history."

For German socialism, a nation's land is part of its organized state order and must therefore be withdrawn from irresponsible use and placed under the sovereignty of the state. Ownership of land must never be for personal enjoyment, but must always in some way be borne by the moral seriousness that this is a costly and unjustifiable use.

is owned by the people. Under no circumstances, however, can German socialism tolerate the land being in the sense irresponsible. Land can pass from one hand to the other in the sense of irresponsible ownership, because this must lead to land usury with all its consequences of social misery: there is no other solution to the social tasks than from this root.

In the Reich Serfdom Act, National Socialism took the first step towards achieving German socialism in this sense. If this path is followed to the end, then the social misery of the cities will also be remedied. There is no other way, unless, in the Damaschkean sense, one only cures the effect instead of getting to the root of the problem: here it becomes obvious why Damaschke's "socialism" enjoyed so many Jewish patrons with quite a capitalist bias. As paradoxical as it may sound, it is indeed the case that the dispossessed worker of the city his social problem only solved if it is possible, in the sense of the Reichserbhofgesetz taken ways. In other words: from the point of view of German socialism, the best struggle for its future validity is anchored in the problem of the Reich Heritage Law.

The opponents of a German Socialism have understood this very well and are trying to stabilize their main opposition with the Reich Serfdom Law. They are trying to discredit this law by every conceivable means.

These facts had to once openly be spoken. And namely because because it is not the resistance of the opponents and their means the things will decide things, but will depend solely on whether the German people understands that this about there reason. problem of a German socialism or whether it does not understand this. This is where opinions differ and where Germany's fate will be decided.

Blood and soil, a fundamental idea of National Socialist law

27.2.1935

The conventional view is known from constitutional law as it has been taught up to now: A state consists of:

- 1. a people,**
- 2. a national territory on which the people live,**
- 3. a state authority.**

It has long been recognized that these three basic components of the state: " nation", " territory" and " state authority" are not only external characteristics of every state, but that they are also interrelated. It is precisely this inner connection of a people with its territory and with its state order that constitutes the character of a state and gives it its living character, i.e. turns a problem of organization into a living organism. Thus it is no accident what kind of people live on its territory and what kind of state power is established by this people on its territory. From this alone it is clear that the state - at least according to our conception - is not characterized by the idea of unlimited power over its people and in a fine area, but that the power of the state is drawn from the special kind of interaction in which the vital forces of the p e o p l e , the shaping of its soil, the willpower of fine leaders and the nature of the state structure interpenetrate each other and are united into a unity. It should not be overlooked that the state is also conditioned by forces of various kinds acting outside its borders and that it must also assert itself in peace against these external influences. In particular, we want to emphasize that the character of our state is not determined by foreign territories, as is the case in the

The state is not characterized by a foreign population that is subject to state authority, but by the fact that our state has its center of gravity in its own soil and in its own people and must also develop its idea of the state on this basis. This soil and this people provide our state with its tasks; they also provide the natural forces that enable and limit the development of state power and determine its nature.

The special relationship of the people to the state has always been the subject of scientific and constitutional consideration and has today gained increased importance in the cooperation between the party and the authorities, as well as in the division of public administration into state administration and tasks left to self-administration. Administration. As an example of such self-administration, I will cite only the corporative structure of the national socialist food industry. Here, the markets for agricultural products were organized for the sake of the public necessity of a secure state food base with the help of a public-law self-administration association.

This kind of self-administration demonstrates the interplay of state objectives, which are necessary for the sake of the whole, and state supervision on the one hand and the orderly self-administration of economic forces on the other, a practical example of the interlocking forces of the people and the state.

The inner connection between the organization of the state and the people in the sense of blood-related national connections has also been recognized and appreciated for a long time - especially thanks to Romanticism and philosophical German idealism . National Socialism was able to build on these intellectual traditions with its conception of the people and the state. In our time, the connection between state and territory has also been scientifically clarified: I need only recall the work in the field of geopolitics, which investigated the influence of space on historical processes and in many cases uncovered connections that are worthy of serving as the basis for a statesman's wealth of knowledge in the future.

On the other hand, it seems to me that not enough attention has been paid in science to the relationship of the people to the soil, at least not in the sense of the effects of space on the people in terms of the laws of life and the community of fate existing between the two in terms of the laws of life. The connection between the people and the land on which they live is not limited to the fact that the composition of the soil, the yield of the soil and the mineral resources have a natural influence on the economy and the material conditions of the culture of this people. Early historical research and modern racial research have already pointed out the importance of soil type and terrain for the settlement history of the people.

But if we go beyond the general effect of the soil on the living conditions for a certain race and a certain national life and ask about the particular way in which a nation itself shapes its relationship to the soil, in what form it owns and administers its native land, then this question can only be answered by the land law. Thus, in practice, land law also determines the internal structure of the state. This fundamental truth can also be extended by saying that land law decides thus inevitably

also determines the future of a state. I even maintain that there is no state of Germanic or Indo-European nature that did not undergo a transformation of its land rights before it was extinguished or died out in history. The decline of these states is always preceded by a revolution of their land law, often unconscious to them and very rarely noticed by our historians, which creates the conditions in the first place to dry up the vitality of their statesmanlike blood. The clearest picture in this respect can be seen in Sparta, where the fate of the hereditary courts of the Spartans created by Lycurgus and the fate of the Spartan state clearly go hand in hand; we have such excellent clarity about these connections in Sparta because Rusolfie, who unfortunately died too young, studied them in detail.

and brought it into the light of the possibilities of assessment. We do not yet have many similar studies on other Indo-European and Germanic states. But these few studies clearly show that the assertion I have just made is correct, as soon as one first approaches the problem of the exit and decline of states of an Indo-Germanic and Germanic nature from the point of view of the relationship of their land law to these events. I consider these connections to be so decisive and significant that they would, in my opinion, justify the establishment of a chair at every German university.

The political impact of the current law on land is due in particular to the fact that land and the work on it have always had a persistent, constant character. The arable land does not yield a quick profit - like a share package in times of rising economic activity or like other movable assets - but the arable land requires constant care, which is based on the nature of the land. This peculiarity of land cultivation has always resisted a rapidly changing right of possession and favored a consolidation of land law, as is known in legal history under the term of the conversion of personal property rights into real and hereditary rights to the land. The actual cultivation of the land in particular forces the peasant family to serve the land and the farm and thus binds the generation growing up on it so firmly to the land that the subordination of the family to the laws of the land is perceived as natural and as a self-evident imperative. This, in turn, gives rise to the custom or law that only one of the blood heirs should later carry on the economy, so that the law of the farm and the land does not suffer through inheritance. If we contrast this tied property, which requires a certain way of life and daily work from the owner, with movable capital invested in the bank, this contrast may make it clear that such movable capital cannot point the way for the work of the next generation and is not able to express a binding obligation, such as the ownership of a farm. That is why the arable land is the site of firm tradition and constant

customs. This is what gives land law its political significance. For the viability of every state leadership is conditioned by the fundamental laws of consistency, and these necessary character traits develop more easily or more exclusively in the rural population than in the fluctuating mass of a non-rural population driven by economic considerations.

It is then to be understood that, as far as the historical record goes, the law of the soil has formed a core issue for the construction and decline of states and that, especially in our time, the revolutionary transformation of the neighboring territories to the east has placed the agrarian reforms there at the center of events. Finally, I would like to point out that the Russian state still regards its agrarian constitution as the core of its internal political power. This alone would make it clear that a sustainable agrarian constitution pointing to the future was a fundamental necessity for the development of the Third Reich. Instead, under influence of the BGB.

all rural steadiness completely into a state of flux, thus achieving the opposite of what a rural population is worth. The debt possibilities and thus the interest burden as well as the dependence on an immense, unregulated market, which was dominated by foreign influences, brought the farms more and more under the control of a foreign creditor capital. And while the Civil Code protected this creditor capital and its creditors as far as possible, it no longer even included the word "peasant", this primal concept of all stability, in its vocabulary, let alone that it cared about a peasant right. National Socialist agrarian legislation thus had the task of re-establishing a firm land law and securing the economic survival of farms through orderly sales on the markets.

However, if we want to fully grasp the significance of land law in today's German state, we need to go deeper and look beyond the value of a permanent, fixed land lease.

Beyond the agricultural constitution, we must ask what the **p e a s a n t r y** means to our people. And this is where the peculiarity of national socialist agricultural policy compared to the agricultural policy of other states becomes apparent. For us, too, it is essential to firmly link the holders of the right to the land with the structure of the state, i.e. to do justice to the political significance of the landowner; and we have therefore **u n i t e d** all farmers and agriculturists in a public-law organization, the **Reichsnährstand**, which is closely linked to the state and the party in terms of personnel and administration. It is also our duty to create the economic **c o n d i t i o n s** to not only **m a i n t a i n** domestic agriculture, but to enable it to achieve the best possible increase in performance. Just a few years ago, the future of German agriculture was **e n v i s i o n e d** as a farming system based on the American model, i.e. a form of agriculture **t h a t** is geared towards maximum profits, dependent on the economic cycle and calculated according to the model of stock market capitalist profitability. As is well known, the farm economy has **c o l l a p s e d** in the United States today. If our peasantry had really adapted to this farming economy, most farms would be idle today, the land would be deserted and we would probably not be able to fight a production battle. Instead, the German peasant economy is today in the midst of the production battle in order to secure food freedom, i.e. the minimum needs of the people from their own soil, thus relieving our foreign trade balance and freeing up means of payment for the import of industrial raw materials. This objective is shared by the nationalist agricultural policy of other countries, for example fascist Italy. The special feature of our procedure lies in is that that we the

economic policy objectives with the
population and cultural and political
necessities and in short in short

- Reconciling politics and business in the interests of the one
and dominating idea of National Socialism. In the
National Socialist agricultural policy is not
only about the the food industry, but at the same
time the preservation of the

peasantry as a source of blood of the of the people. And this last fact is very decisive and fundamental. For it is the first time that the conclusion has been drawn from the fact that in a state of a Germanic nature blood is only preserved and multiplied in generations in the countryside, but that turning away from rural life has a strong effect on the generations. If we may use the analogy, we can say that the blood of the people bubbles up like a spring on their farms, so to speak, only to dry up sooner or later in the city. For peoples whose basic character is nomadic, for example the Jewish people, this law does not apply, but for Germanic blood it applies unconditionally and can almost be called the iron law of fate of Germanic humanity.

The National Socialist agrarian policy has conceived its task under this basic idea: through the same measures it tries to secure the food supply of the people as a whole as well as to guarantee the preservation of farms and farming families as the blood source of the people.

We know that the number of births in the countryside is higher in relation to the population than in the cities. In 1927 we had an average loss of births in the Reich of 10 percent, measured by the birth rate necessary to maintain the population: the country, on the other hand, still had a birth surplus of 15 percent! In 1955, the birth rate calculated per 1000 of the resident population amounted to 18 live births per 1000 in the municipalities with fewer than 2000 inhabitants, i.e. in the rural municipalities, only 14.5 per 1000 in the middle group of municipalities with 2000 to 10000 inhabitants and only 11.2 live births per 1000 inhabitants in the large cities. But it is not just about about

the numerical population of our people, but it is about the preservation of the hereditary traits to which we all ability and all the achievements of our people.

Here, the one-sided movement of the rising forces from the countryside to the cities in connection with the development of metropolitan civilization poses a danger. The Swedish population

Professor Lundborg, Upsala, once described cities as "traps" from which the bearers of good hereditary traits are lured and where their hereditary traits are wiped out in a few generations. It is important to realize the terrible implications of this insight. What has ever been accomplished in the German people has been accomplished out of its hereditary mass, which knew how to master the tasks that presented themselves in accordance with the circumstances: this applies equally to all areas, regardless of whether we look at culture, art, politics, economics, technology, crafts, etc. The liberal-democratic delusion that talent can be replaced by education is known today in all its hollowness. But aptitude is dependent on heredity, as we know. But if this is the case, then our nation has only one absolute asset, namely the hereditary values of German blood, which it possesses and which will continue to provide it with the leaders and heirs it needs for centuries to come in order to prove itself equal to the tasks of those centuries and thus be able to assert itself as a nation among other peoples. No material economic prosperity, no treasures in the world will secure the future of the German people as much as the seeds of valuable heritage that it still possesses today. Today we are drawing up balance sheets and statistics on all aspects of our national existence, but unfortunately not yet on the biological foundations of our national life. And we are even further away from drawing up a biological budget based on a flawless biological balance sheet of our national body. Like a parvenu who got rich overnight, we still have no relationship to what made us rich and, like him, waste his money, our precious blood. With a cold heart, we watch as precious blood lies fallow or even withers away and in this respect we act like a fool who throws precious stones with his hands full into the sea where it is deepest and not a soul will ever see them again. In this context, I am reminded of a truly revolutionary saying by Gustav Frenssen, who once relates in "Seagulls and Mice" (page 247): "A clever man told me that, while traveling in Thuringia, he met a young man in the train.

who was similar to Goethe in his whole appearance, and thought that there was probably more than one of Goethe's blood living in Thuringia and thereabouts. I think that this is indeed the case, and I say it is a pity that there are not more. The time will come when, in the name of religion and morality, those with a bad heritage will be emasculated and many children will be demanded of a man like Goethe."

So much for Frenssen! And if we are not yet able to absorb this last intellectual conclusion of a thinking poet because of its novelty, we would have to be fools if we did not want to do something about the fact that our rural source of blood is drying up as a result of the law in force up to now and is wasting itself uselessly in the non-rural sector of our national existence. And all this after all history proves to us that our culture is conditioned by Germanic blood and that this in turn depends for its viability on land law, under which it must "live".

The spirit of liberal capitalism and its liberal land laws were the basis for the rural exodus of enterprising, industrious people over the course of the last century. Liberal capitalism drove people to follow only the pursuit of profit; as a result of the economic development of the world that began through it and with it, it brought high profit prospects in urban, commercial professions. However, it plunged the farmer into uncertainty as to whether he would be able to find a market for the yield of his land and his work and what fluctuating price he could expect. The land law of liberalism valued the ownership of farm and field no differently than the ownership of movable property embodied in papers and allowed the same legal transactions and inheritance rights for both. The BGB. stabilized

stabilized

liberalism legally and broke thereby

the baton over every down-to-earth

German peasantry, but it also broke the baton over any affirmation of the blood laws among the German people.

This dangerous loophole in our legislation, which is reflected in the Ernst Moritz Arndt, the farmer's son and scholar, correctly recognized from the outset that the 19th century was about to begin.

I quote from his work "On the care and preservation of forests and farmers in the sense of a higher, i.e. humane legislation", which was published in 1820:

"People may be free, but when sticks and stones and forests and mountains pass to and fro from one hand to another like feathers in the wind, when even the most solid things become mobile and fleeting, then nothing remains firm in people's minds that the laws should make unshakeable. The two classes, however, which preserve this core strength of a people most firmly and intimately are the farmers in the country and the craftsmen in the cities. These, however, lose all solidity and **m o r a l i t y** if in the country the hooves and farms of the peasants are made easily alienable and if the last old strictness and discipline of the trades is broken through the dissolution of the guilds and the introduction of the promised general freedom of trade. One cannot say enough to an age staggering along in a deluded delusion of freedom that not everything is freedom that has the appearance and name of it."

And elsewhere:

"Few have considered that if everything is left free, nothing remains free, but a state of dissolution and dissipation **m u s t** necessarily arise, which kills freedom in its germs. This is the secret of true freedom, that man is held by many material ties, by institutions which **r e l a t e** first to things outside him and only in the third and fourth instance to him, and is held to discipline and order and to the sacred feeling of stability and permanence, without which no good citizens can be."

So much for Ernst Moritz Arndt.

The tasks for National Socialist agricultural policy arose from this insight: First, the liberal capitalist **m e n t a l i t y** in the peasantry had to be eliminated and the conditions had to be created so that the farmer and his children, instead of being guided by capitalist economic aspirations, would once again become proud of their own kind and remain true to the law of life of the peasantry. Only by cultivating the peasant spirit can

We hope to keep the valuable children of farmers as farmers in the countryside, on old and new farms. In this way, we are already directly preventing the best hereditary stock from dying out. The prerequisite for this change of attitude among the rural population, however, was the separation of agriculture from the capitalist boom economy and the development of a steady form of economy corresponding to the natural conditions of arable farming. On the other hand, it was necessary to create a land law corresponding to the peasant way of life. For a peasant mindset cannot survive in the long term if the law refuses to recognize it, i.e. in our case, if the legal equality of arable land and monetary property counteracts the development and continuity of a peasant mindset in inheritance law. The National Socialist agrarian legislation serves both tasks, a down-to-earth economy and a land law that supports farmers.

The market organization creates fixed prices and secure sales for all agricultural products. It thus ~~re-establishes~~ a down-to-earth form of economy for farms, makes farmers independent of the influences of the stock market and fluctuating economic cycles and frees them to serve the national food supply. It is not the pursuit of temporary maximum profits through a one-sided increase in this or that branch of production, but the pursuit of a general increase in yield through the most versatile possible cultivation of all the forces of the farm that becomes the driving demand for the farmer. This also corresponds to the law of life on the farm and the best traditions of German peasantry.

The local economy is legally secured by the land law corresponding to it, which is likewise linked to the peasant transmission of Germany. It corresponds to the Germanic peasant mindset that the farm and field are not capital that can be used at will for the purposes of a generation, but an inheritance that has been handed down from ancestors and is to be passed on to descendants. It is an ancient German legal tradition that land is not counted as movable property.

The living generation has to manage and inherit the legacy.

and she is entitled to the income she earns from it for her needs. Peasant custom also asserted this view at a time when the law had become alien to peasant thinking and regarded a farmer's property as divisible by inheritance in the same way as a sum of money. The custom of handover contracts practically preserved an undivided inheritance of the farm in many areas. However, the dilemma between the legal possibility of division and the peasant custom of undivided inheritance jeopardized peasant customs and attitudes. This is particularly evident in the numerous state inheritance laws of the 19th century. Although they were aimed at transferring the farm to an heir, the calculation of the compensation in most of these inheritance laws shows that they basically included the farm in the division of the estate and calculated the rights of the individual co-heirs from this most according to head shares; the farm was already regarded here as capital, the best value - even if after deduction of a so-called "advance" for the heir - was to be distributed. If the peasant tradition of the farm serving the clan, the future generations no less than the present and the past, was to be restored, the farm had to be clearly removed from this capitalist calculation of inheritance shares or settlements. This cleared the way in the law of inheritance to use the proceeds of the farm for the needs of the living generations in accordance with old custom and old law and to enshrine this purpose in the law itself. Now, the descendants of the farmer, who are the heirs, once again have the right to equipment and vocational training and, in emergencies, the right to take refuge on the farm.

This preserved the rights of the clan on the farm. Thus a new, but nevertheless very old German-legal concept of property has come into effect on the farm and the connection between old custom and current law has been re-established. The influence of custom and the peasant's own views on the shaping of the law in individual cases is ensured by the fact that the concepts of hereditary farm law correspond to peasant and National Socialist thinking itself: Ackernahrung, Bauernfähigkeit, bäuerliche Ehre are the

Requirements for the hereditary farm. The interpretation and application of these terms is placed in the hands of courts in which farmers participate alongside the judges. Thus, as far as legally possible, a guarantee is given for the harmony of law and custom, and a legal basis is created for peasant thinking. People are generally less aware of the fact that an old peasant demand from the time of the peasant wars has finally been met.

Just as a people becomes aware of its own values in its law, so too does the individual estate become self-aware in its law. This is why hereditary farm law is the basis for a peasant's own self-awareness and thus for the strengthening and preservation of the peasant's view of marriage.

I have emphasized the connection that links all measures of National Socialist agricultural policy. We saw the questions of the food economy in their connection with the questions of the peasantry, and we saw the peasantry as both the nourishment and the blood source of the people. The unified approach, which brings the economic, legal and population policy tasks into focus and integrates them into the overall issue, is rooted in the National Socialist view of the vital unity of the farmer and the farm, the people and the arable land.

This brings me back to my starting point. The connection between our people and its soil cannot be grasped only in economic terms, nor is it a mere question of the distribution of power in the state. The connection between our people and their soil is rooted in the peasant character of our people and in the indissoluble unity of peasantry in the Germanic-German sense with its arable land. The field can produce a constant yield and, as far as we can see, enables the family that cultivates it to live forever. The family that cultivates the field can attain such permanence if it maintains the field and itself on it in a form of law and economy that corresponds to agriculture. Agrarian legislation has nothing else to do than to enforce this law of life of the peasantry of our people under the present conditions of our national economy, and to make it a reality.

in the form necessary today. National socialist land law and the land-based economy with its market system are based on this. The state's population policy and food security are based on this. In this sense, the law of the unity of blood and soil is a fundamental idea of the National Socialist concept of the state. And this idea of the state of blood and soil differs fundamentally from all purely nationalist concepts of the state in that it makes blood, i.e. the rape, the axis of its world view and of all political considerations, whereas the purely nationalist idea of the state is also possible without the idea of blood.

It would be wrong to take individual pieces out of the unified and unique whole of agricultural development and transfer them to completely different subject areas without the same natural and mental conditions being present there. It must therefore be rejected when the slogan "hereditary farms of the economy" is coined in the dispute of opinions on the structure of the commercial economy. For the peasant hereditary farm was not created to s t a b i l i z e , in the liberal economic sense, an economic form that was somehow in need of protection for nationalistic reasons but worthy of preservation, namely the peasant economy. Rather, the hereditary farm was created solely to preserve our blood for centuries to come. It is the preservation of the blood, of the family, that m a t t e r s , not the economic system. And according to all the experiences of our history, this blood can only be preserved through generations on f a r m l a n d , not on urban land. In addition to this, the farmer must also enjoy economic protection because he always has to reckon with the uncertainties of the weather, which can be reduced to almost nothing in the city, because there you can make yourself independent of them on the farm. In my opinion, it is therefore a falsification of the national socialist peasants, and hereditary farm idea, in the commercial sector of the economy of " o f the economy". When it comes to the

If there are farms in the commercial sector of the economy that are to be protected from being broken up by inheritance, or if one wishes to preserve them in a family for reasons of a healthy middle class policy, a right of inheritance would suffice, which would make it possible to pass the farm on to a child. However, it is not necessary to water down the National Socialist concept of the hereditary farm and turn it into its opposite, so to speak, by no longer mentioning or emphasizing its actual task, the preservation of the bloodline for generations to come, but by placing the preservation of the economic form of the farm in the foreground and thus achieving a very skewed representation of things.

The situation is similar with the concept of the entailed estate, which is repeatedly discussed in certain public circles. From a purely legislative point of view, there is no fundamental difference between the old Fideikommiß and today's National Socialist Reichserbhofgesetz, not even in degree: only the conditions from which they were created and the objectives they serve are different in both institutions. In the ReichSerbhofgefetz, the German nation wants to secure its existence for centuries to come, after experience has taught it that it must see its source of blood in the peasantry. The German peasantry has ensured the existence of the German people throughout the centuries up to the present day, and from this realization the legislator drew the logical conclusion. In the entail, on the other hand, a territorial principality wanted to stabilize a family that was valuable to it and supported its rule by protecting this family from the increasingly noticeable mobilization of land as a result of the spread of capitalism.

Thus, both institutions have a common basic idea in that they want to preserve a race, i.e. the blood, from economic contingencies and thus stabilize it. While the ReichSerbhofgefetz, however, was created out of a national spirit and refers to the preservation of the German people as a whole, and is therefore socialist, the idea of the Fidei-

The imperial hereditary court law presupposes a territorial principality, for the best stabilization of which the dynasties loyal to it are privileged. The Imperial Hereditary Court Act has thus a socialist sign, the entailed right sets the the return o f territorial feudality.

In itself, the Imperial Hereditary Property Act is quite sufficient today to link a family that is valuable to the German people to the land in the same way as the entail did in the past, even in the case of large landholdings. If, in spite of this, the question arises again and again as to whether it would not be possible to create a Fideikommiß law in addition to the Reich inheritance law, this can only be explained by the fact that certain circles still hope to be able to occupy a special position in National Socialist Germany in the future because they once d i d so under other constitutional conditions. Such circles completely forget that this question can only be answered in the affirmative for them if their merits for the national socialist state are as extraordinary as those for their former territorial rule, so that they are also extraordinarily rewarded

could. That the National Socialist state is prepared to take such a stance has been proven in the case of the von Hin tz e n b u r g family estate. It is also no secret when I say that the National Socialist government is quite prepared to continue along this path and to reward extraordinary services to the state and the people. This is entirely in keeping with the National Socialist principle that anyone who assumes greater obligations in the service of the German people may also enjoy corresponding privileges. But it is pointless to demand privileges of past times from today's state without at least showing today's achievements for this state as compensation. This is especially true when one considers that the memory of the German people is not so bad as to forget that the catastrophe of 1918 was due to the failure of its former ruling class and that - what is perhaps even more significant here - the names of this responsible and privileged ruling class, especially the former owners of the Fidei Commission, are not among the dead of the freedom movement of Adolf Hitler.

Hitler, those dead who washed clean a disgrace with their blood, w h i c h the political failure of those responsible at the time helped to bring about. It should also be borne in mind that it was only through the sacrifice of hundreds of dead under the banner of Adolf Hitler that it was possible to re-establish legal conditions that make an orderly constitutional state possible for us today. I therefore have no sympathy for today's fideicommissary discussions, which lack any merit or blood value in the National Socialist sense. The Reich inheritance law certainly gives the possibility of binding large estates in a fideicommissary manner, so to speak, if they fulfill the requirements of the

§ 5 is fulfilled. However, this presupposes proof of the value of the property in its hereditary value or in its performance for the present-day state of Adolf Hitler, because what matters to us is the quality of the blood and its preservation. In this sense, we have already made a number of larger estates, which met the requirements of the Reich Hereditary Court Law, into hereditary courts. However, there is no room in the Hereditary Court Act for people with a Jewish weave in their pedigree, no matter how beautiful-sounding and historically well-sounding their names may be. For this would be a contradiction in t e r m s , since the Hereditary Court Act aims to preserve the blood source of the people with a view to the German future, and that means keeping it pure. Unfortunately, practice proves that the resistance to the Reich inheritance law on the part of individual large landowners must often be attributed to the fact that the families concerned are afraid to reveal a previously carefully concealed flaw in their pedigree due to Jewish blood by applying for recognition of their property and thus expose themselves to rejection of their application. Today, on the basis of rich experience, I can only recommend that one always first obtain a picture of the pedigree of such opponents of the Reich inheritance law, if possible down to all great-grandparents, before taking their opposition seriously.

This b r i n g s me to my conclusion: When the Führer's deputy, Party comrade Rudolf Hess, said at the Reich Party Congress of the NSDAP, in Nuremberg in 1938, that National Socialism

ZI2In order to maintain the idea of the state of blood and soil

If the term "blood" means nothing other than applied racial science, then he was saying at the same time that for National Socialism the racial question is not only the key to understanding world history, as a witty Jew who understood politics expressed it in a fine novel, but also that the racial question is the axis of all political considerations of National Socialism. But since no statecraft in the world can disregard the geographic conditions of the territory in which the people live, it is clear from this that the terms "blood" and "blood" are not the same. "soil" to become the decisive basic idea of National Socialism.

The racial foundations of the National Socialist ban law

ir.II.i-Z7

Law, like all expressions of a people's life, is rooted in race, ethnicity and species, in other words, in blood. This applies in particular to comprehensive law, which is based on the peasant way of life and is the guiding principle for all peasant living conditions. The peasant law created by National Socialism in the broadest sense attempts to develop the forces rooted in our blood in all areas. For this reason, this law is just as much in harmony with the great basic ideas of German law of our people, i.e. with its legal ancestral heritage, as it is with the National Socialist world view. world view and the great and the great future goals of our people.

In the idea of blood and soil, the nationality of its itself, and thus of its heritage and its task. The task of law is to preserve and shape the heritage handed down by our ancestors and to make it fruitful for future generations. In this way, it serves the bloodstream of the people flowing from the past into the future. This sentence applies first and foremost to peasant land law. In accordance with old German hereditary custom and practice, the Erbhofgesetz connects the peasant clan with the land and eliminates the alien influences in our German land law, in particular the predominance of monetary thinking, which turns the land into a purchasable, movable and *lendable* commodity and, through interest charges and forced auctions, exposes the creative work of the peasant to the power of capital.

A right of free alienability may apply to movable property in whose fate the people have only a small share. However, land is not only individual property, but

at the same time also national soil. The transfer of ownership of land must therefore also be justified from a national point of view. German land can only be dedicated to German blood and German labor. Therefore, German land must not pass into the hands of foreign blood bearers or be taken away from the laboring peasantry. If the law of inheritance secures the property rights of the peasant families for their children and their children's children, then the law on land transactions secures the control of land transactions from a national point of view.

According to the old German conception of law, as well as the Aryan sense of law in general, ownership of land and landed property obligated people to work. As the documents from ancient rural Iran show, working on land was even seen as a service to the ruling deity of light. We, too, experience working on the land as a duty given to us by God, especially in relation to our people, whose livelihood is maintained by peasant labor. For this reason, our new law creates through education, in the extreme case

through fiduciary management,
guarantee that the farmer uses his land for the benefit of the people as a whole.

Anyone who has recognized in the peasantry the source of the blood of the nation, which gushes forth with everlasting strength, sees a tremendous task in the rebuilding of German peasantry, and thus in the creation of new settlement communities and settlements in which peasant labor can live. Therefore, the conscious cultivation of the peasant way of life is inseparably linked to a peasant settlement right. According to National Socialist legal opinion, the settlement is a public task and is therefore no longer compatible with a private-sector view of settlement design based on capital considerations. The public sector is involved in the settlement through the provision of labor service, through the provision of funds and through the use of the state with its selection principles. This is the only way to create the hard-working and strong young settlers who are committed to the idea of peasant labor and the cultivation of peasant blood. From this point of view, the right of settlement gains a

unprecedented significance. This continues the line of development that brought about the enormous successes of colonization and the expansion of the national living space in the Middle Ages.

If the land, as the basis of the people's livelihood, is to serve the creative labor of the peasant, then the exploitation of this creative labor through the supremacy of property and capital must be eliminated forever. The supremacy of property could develop under the rule of "alien legal ideas", namely when the ownership of land came into the hands of legal entities who did not themselves serve the land through creative labor, but instead left it to others to work in return for taxes or interest payments. These legal ideas are still partly reflected in today's tenancy law. Here too, the task of a National Socialist legal system is to protect creative labor and protect it from unreasonable demands. The Finnish agrarian reform, for example, clearly recognized the damage caused by incorrect tenancy law and made the tenants the owners of the leased land. It may remain an open question whether this approach is feasible in all countries. What is clear, however, is that the ultimate justification for the ownership of land can only be the creative work on the land. This idea corresponds to the old concept of the Germanic free peasantry. However, peasant freedom dies in countries with a predominance of tenancy, as history shows.

The superiority of capital over peasant labor was particularly evident in the area of credit law, which took on an alien form in the liberal era. The task of capital is to serve the soil and to increase output. But it must not, conversely, suck the soil dry and take the output of the working man. Credit means trust. According to German law, the basis of credit is the trust that is placed in the creator on the basis of his performance, his labor and his respectability. The basis of trust is the trustworthiness of the person and their performance. For this reason, a credit law must be created in the area of rural life, in which the German legal concept of performance, honor and reliability is in full force.

This is a demand that was also clearly expressed in the National Socialist agrarian program signed by the Führer.

The idea of honor is inextricably linked to the idea of blood. The idea of blood and soil points to the indissoluble link between man and the soil on which he was born. The idea of blood and honor points to the indissoluble link between man and his task, which is set for him by his people and his destiny. Every person receives his honor through his performance, through the extent to which he fulfills his duty and through his service to his people and fatherland. The supreme task of a national, species-appropriate right is therefore the cultivation of honor, achievement and the fulfillment of duty. However, this is only possible in the communities in which people live by virtue of their work, their profession and their attitude to life. The community of the peasantry is the estate. It is the task of the estate and the estate law created by National Socialism to make clear to every member of the estate, through conscious education, his obligations towards the people and the fatherland, towards his professional colleagues and fellow workers, in such a way that he performs out of inner insight what the law of life of the community demands of him. The idea of the profession thus overcomes the liberal idea of the association. The association was group-oriented. The estate is responsible to the people as a whole. The German-law idea of fulfilling one's duty in the professional community thus finds its modern-day development. The leadership of the profession is responsible to the supreme leadership of the people. At the same time, however, it also wants to advance in the fulfillment of its duties as a leader and educator.

We have called the overall performance of the estate for the people, the task of continuously increasing performance in the service of feeding the people, the battle of production. For us, the battle of production is the fulfillment of the duty of the estate towards the people as a whole, i.e. its socialist task. However, it is also a matter of law, i.e. the production of total output within the estate and the integration of this total output into the national economy.

improving the performance of the German economy within the framework of the four-year plan. All the measures that have been or will be taken here are based on the one idea that the great tasks of the present and the future can only be solved through joint efforts. Here the idea of community and achievement merge into an indissoluble unity. For the Nordic man, the obligation to perform and integration into the community is essential. At the economic level, these ideas become the basis of a new economic system in keeping with the species, and thus at the same time the basis of a new economic law in keeping with the species.

Law is harmony, it is the vital order of existence. That is why the idea of order is necessary and indispensable for the German-legal, species-appropriate organization of our legal system. That is why we have consciously introduced the idea of order into all areas of rural law. We speak of land order, social order, market order as the law of life into which human action must fit if it is to correspond to its nature and serve the people as a whole. Liberal economic law was a playground for disorder, arbitrariness, exploitation, abuse of power, unrestrained self-interest, the will to destroy and the struggle of all against all. This is where the organization of life according to the species and the imposition of foreign laws clash most sharply. We oppose disorder with order, arbitrariness with duty, obligation, just counter-performance, the abuse of power with the duty to serve, the will to build up and the struggle of all against all with the standing up of all for all in a living community order. No wonder that this is where the battle of opinions flared up the most. All alien ideas were outraged when we tried, in accordance with the Führer's order, to shape the peasant economy from a National Socialist attitude. It cannot be the task of this essay to develop the basic ideas of a species-appropriate economic law as it was shaped within the framework of the market order. We, who have been engaged for years in the tenacious struggle to shape a new economy from the basic forces

of our blood and our nature, recognize in all clarity how, within the framework of the four-year plan, the new forms that were consciously designed by us from the very beginning in the field of the food industry will inevitably develop.

It is not only by creating new legal forms that we seek to do justice to the basic forces of our blood and our species. No, we also seek to shape the new German law in the shaping of the law. It was precisely here that the intrusion of foreign law had become particularly strong. The shaping of the law had come under the influence of the Roman law of the time of decay and had become a distorted image of German legal invention and German legal shaping due to the Talmudist legal distortion of Jewish verbiage: The law was a secret weapon: it was feared, not loved: it was a foreign body in the consciousness of the people, not their most sacred treasure. Only through the courage to shape the law in a way that was appropriate to the species could this corrosive aberration be overcome. It was necessary to create a law that could also live in the hearts of the people, because it corresponds to the sense of justice that dwells in the blood.

The determination of peasant law had to become popular again. It was therefore necessary to create a new role model of the judge who knows how to listen to the voice of the people's necessities of life and who takes into account the clear sense of justice of the common people when making a judgment. For this reason, we i n c l u d e d the participation of farmers as peasant judges in the peasant judiciary. This form of jurisdiction, which could not be bound to the rigid forms of a convoluted code of procedure, but rather p r e s u p p o s e d the royal art of procedural organization by a judiciary rooted in life, has sometimes been misjudged. It was claimed that the newly created law and the jurisdiction developing within it would lead to a fragmentation of the law. - In truth, the opposite is true: liberal law has led to an unmistakable fragmentation of the law, so that its simple, great, clear basic ideas have been lost. Conversely, rural law shapes life from these great basic ideas, and does so from a unified overall view. In doing so, we could not always adhere to the traditional legal forms of the past.

We are aware, however, that in the future the new law will integrate itself harmoniously into the overall structure of the new national socialist law, when this law has completely shed the legacy of alien law and will be organized according to principles similar to the comprehensive law of the peasant order of life.

Weltanschauung is a unified view of the world and all contexts of life. Only from a unified worldview can a unified law be born. Our worldview is the basic National Socialist law of blood and soil and the law of blood and honor. Both laws, however, culminate in the third law of service to the people through achievement and community. These laws are of a German nature. From them flows a law that is in harmony with the voice of our legal will, which in turn is rooted in our blood. In this way, peasant law aims to make a contribution to a new German common law that corresponds to the German character and German attitude.

**Blood and soil: Our destiny! Blood
and honor: The law!**

Clarity

I. I. I-Z5

The attitude and mindset of German youth is of crucial importance for our future development. The right understanding of the political and economic contexts and their necessities will point the way for attitudes and behavior. However, correct knowledge can only be achieved through a clear understanding and unclouded knowledge of what is happening. Thus the path to knowledge leads first to the past, to the highs and lows, to the causes and reasons for Germany's rise and decline and finally, of course, to an understanding of the National Socialist revolution as the turning point and the starting point of a new period of history: a new period of history in which actions and burdens are once again subordinated solely to the German necessities of life and the German basis of life once again exclusively determines every action.

In the past and up to the present day, the German people have been inadequately and often deliberately misinformed about their history. This deficiency and this falsification naturally gave rise to misguided conceptions and opinions in wide circles of our people, which were all the more detrimental to the German people because even the leadership was not free of them, indeed often enough made itself the actual bearer and advocate of such misguided historical knowledge. If today national socialism undertakes to shine a light into the darkness and set the wrongs right, everyone who has the welfare of the German people at heart will be grateful. But if this striving for truth and clarity is resisted from certain quarters, then the National Socialist youth in particular has every reason to support the demand for factual and honest German historical research with all its strength in order to protect itself from disastrous mistakes in the future.

The fact that the German people have been persuaded that the Germanic tribes were nomads with little culture and that it was only their contact with the Romans that brought them out of this low state and raised them to a higher level is characteristic of the previous view of history. The assessment of our ancestors by learned men who, by virtue of their vocation and office, played a decisive role as educators and educators of German youth, may be shown by the example of the director of the geographical art school in Potsdam, Dr. Heinrich Berghaus, who, as a member of the municipal school deputation and professor in Berlin, wrote a "Cultural History of the German People" in 1848, in which it says in Section I - Prehistory, Germany and the Germans 2000 years ago - among other things:

"The Germans of prehistoric times were friends of armed violence; hence, as Strabo expressly says at one point in his description of the earth (Book IV), they were savage robbers and rovers*, i.e. quite ordinary bush thieves and bushwhackers who considered their trade to be something quite proper and, according to Caesar's remark, did not consider highway robbery outside the boundaries of their district to be dishonorable at all;

'They let him drift in order to exercise youth and ward off laxity*. And Caesar was a man whose soul surpassed everything that can be expected of a human being in terms of greatness of thought, who is therefore credible, for a great soul is far from lying!"

It is no wonder that with this systematic degradation of our ancestors, only "classical" antiquity was actually revered with particular zeal and presented as a model worthy of imitation and its heroes as teachers, but in schools and other educational institutions in particular, it was the subject of history lessons to an excessive extent, while German history was treated rather poorly and neglected. Of course, there had been German men before who stood up for the German character and the German way; we need only think of Ernst Moritz Arndt, Wilhelm Heinrich von Riehl and Hermann Löns, who particularly emphasized the importance of a strong, earthy German peasantry for our German people. But they were no match for the traditional historians. This method led to the

the Germans' now proverbial "lack of national pride". Don't Germans, when they want to express their disdain, still say today: "That's not far off." In other words, it is not the native but the foreign that is worthy of attention!

The falsification is most evident in the history of the German peasantry. A one-sided historiography, which, for powerful reasons, serves the territorial and ecclesiastical princes, presents the uprisings and struggles of the German peasants as individual acts of their own free will, without clarifying the natural connections and the actual nature of this struggle and without showing us what these struggles are really about and that this more than thousand-year-old war is the rebellion of the German peasant against oppression and arbitrary rule and, above all, against alien law. Wherever and whenever the German peasant took up arms, he fought for "his old rights". The freedom fights of the Stedingen peasants and the German peasants in the Peasants' Wars are just two examples. Similarly, conventional historiography has deliberately concealed the fact that the misery of the German peasantry began when the Hohenstaufen sought the center of their power outside the German homeland and forgot that blood and soil must carry the forces for their political power. We know where turning away from blood and soil led the Hohenstaufen. And we have witnessed the fate that befell the last emperor of the Second Empire as a result of the same policy of abandoning blood and soil.

This is how young Germans should learn from German history, that the last millennium is filled with the eternal struggle of the German peasant against a foreign world and against the un-German, alien right forced upon him. But German youth should also recognize that this struggle of the German peasant was not merely a peasant affair, but that it was a struggle for the German human being as such.

It is to the great credit of the Führer that he emphasizes this importance of the German peasantry so clearly when he says: "The Third Reich will be a peasant kingdom, or it will perish like

the Hohenstaufen and Hohenzollern kingdoms." In this realization, the Führer also expressed through the ReichSerbhofgefetz that he saw in the German peasantry the blood source of the German people.

If the German future is to be secured in the spirit of the Führer, then the German youth must adopt this realization of the meaning and essence of German peasantry, not for the sake of German peasantry, but for the sake of the future of the German people; just as this question cannot be viewed one-sidedly from the point of view of the peasant or city dweller, but is the original concern of the entire German people. It is up to the German youth to enforce this. It will only succeed if it thoroughly clears up the Jewish-Liberal-Liftian machinations that have turned the German peasantry into a special economic group, repeatedly opened up unbridgeable gaps between town and country and thus inflamed the class struggle that is so perilous for the German people.

Because I see the German youth as the future bearer of this realization, I have reached an agreement with the Reichsführer of the German youth, Baldur von Schirach, on joint work on the youth. The rural youth should come together with the other German youth. Both parts must learn from each other and learn from the experience of community to feel one as German youth! In the community with the other German youth, the rural youth should become aware of the tasks for the people as a whole, just as the others will only gain a full understanding of the rural people if they experience the nature and character of our rural population in comradely togetherness. In this community, the German youth should recognize that the individual is only a part of the national whole, that no class may be concerned with its own special benefit, but that everyone must submit to the common good for the good of the national community. The German youth should once again be firmly rooted in the German soil and firmly connected to one another through the bonds of pure German blood. For only in this rootedness and connection can resolutions and deeds mature that will secure Germany's future.

Part III

Towards a new economic order

The goal

July 1917

We can essentially characterize the state of our German agriculture by saying that German agriculture is in full dissolution: it is only a matter of time before its demise becomes a fact.

Only a few decades ago, and in many places even more recently, such an observation would have been shrugged off. The knight gave way to the firearm, the sailing ship gave way to the steamship: so why should it be so surprising that a profession like that of German farmers should cease to exist! Naturally necessary developments cannot be stopped, and backward-looking romanticism does not suit the sober statesman and economist! It is therefore obviously hard to see why one should be more concerned about the inexorable decline of a profession than the ravings of a romantic regret about the course of the world.

But today a new way of looking at this question is emerging. It must be said at once, however, that this new attitude is due to quite different causes. There are two main circumstances which - obviously under the pressure of circumstances - are forcing a review of previous positions: firstly, the leading nations of the world today are moving towards forming closed economic entities and making themselves independent of the "world economy", whereby, for example The second is that the German people have become so poor as a result of this and the economic white bleeding of reparation payments in connection with an insane post-november tax policy that they have lost the ability to raise enough foreign currency to pay for local supplies.

to be able to buy food from abroad. In Germany we are thus faced with the grotesque fact that, although the catheter theories about the world economy and export policy are still being defended by all means and the concept of self-sufficiency denied, even *ridiculed*, the development of things has already largely established the state of self-sufficiency - precisely through the political incapacity of those circles who in the past fought with all their might against the idea of self-sufficiency.

It cannot exactly be said that all our economic leaders correctly recognized the economic-political connections in the world economy and drew their national political conclusions from them. On the contrary, it must unfortunately be said that the idea of the German world economic theorists, the misguided idea of an "economically peaceful conquest of the world through German efficiency" without sufficient power-political safeguarding of this path, was followed with a stubbornness that would have been worthy of a better cause. It must therefore be said in all candor that if today, in leading economic circles, the previous path of export illusion is abandoned under the compulsion of circumstances and new sales opportunities - these motors of all economic prosperity - are now being sought, whereby the

The discovery of the "internal market" is due not so much to a clear thinking through of cause and effect in the economic policy gears of the global economy, but simply to the impossibility of continuing on the previous path of export illusion.

We have just said that the engine of all economic prosperity is the sales market. Now that this has been lost outside our borders - lost through the narrow-mindedness of a parliament that has not understood since 1871 that the old Hanseatic and later Anglo-Saxon principle still applies: "Trade follows the flag",

i.e. it must be secured in terms of power politics if it is not to lose its sales markets - the search is now on desperately to re-establish within our borders this sales market that has been lost outside our borders. Thus, in the search

for new sales opportunities for the word and the concept of the "Single market". The single market suddenly became the slogan of all desperate people who now saw it as an opportunity to overcome their economic stagnation and boost their economy. That would be all well and good! But the term "internal market" is not just a sales problem for an industry that has lost its sales outside national borders, but presupposes a second term, namely an agricultural sector with purchasing power that can and wants to buy. You can also put it like this: The prerequisite for all domestic market considerations and considerations of the industry is a healthy agriculture.

German agriculture is now facing a huge threat here. For the problem of the internal market can only be mastered if it is tackled from the perspective of agriculture and all industrial considerations in this regard are fundamentally kept within a framework that does not disregard the interests of agriculture. Therefore, an industrial commitment to the internal market also means a commitment to the primacy of agriculture in all economic considerations; incidentally, this also means that all economic theories going back to the ideas of 1789 and liberalism, which placed the focus of all economic considerations on the individual economy and believed that this should be placed above the people and the national economy, have come to an end. However, our economists from purely industrial circles are not always aware of this fundamental implication of a commitment of industrial circles to the internal market. They turn to the single market because they see no other way out. However, less thought is given to the fact that the health of the domestic economy must be the prerequisite for any consideration of the internal market if the whole idea is to make any economic sense at all. In general, people just want to earn something again as soon as possible and nothing more at first. For us farmers, however, this gives rise to the danger that the world market will be exploited with the same recklessness and lack of planning with which it has been exploited since 1871.

the same circles will now pounce on the domestic market: We very much fear that the result will be a confusion similar to that which is the "result of the much-vaunted export policy. An industrial economist is basically the most unsuitable judge of agricultural interests and economic expediency in agricultural operations. Just one example: While every industrialist and tradesman operation and working time from the raw material or semi-finished product to the finished product, the farmer has to take into account the unknown "nature" over which he has no control and which often overturns the most beautiful "calculations". This leads to a fundamentally different attitude of farmers and non-farmers to the problem of production itself, because farmers and industrialists are faced with completely different laws of production. It is fair to say that the non-farmer is generally incapable of judging the laws of agricultural production fairly. In agricultural circles, people are generally aware of this, having learned from the experience of the last few decades, whereas in industrial circles they are generally still facing completely new territory. This fact is now becoming politically significant again because two thirds of the German population no longer work in agriculture and have also largely lost any connection with agricultural thinking. Thus, for us farmers, there is a danger that the non-agricultural majority of the German people, together with non-agricultural business leaders in search of the "internal market", will come up with measures that are impossible from an agricultural point of view and will only deal a death blow to agriculture, which is already terminally ill, instead of helping it to get back on its feet.

This already shows the first task of our monthly magazine: to become the mouthpiece of German agriculture in order to meet the aspirations of the German economy for the internal market from the agricultural side, but also to clearly express the position of German agriculture to it.

In principle, it must be noted that just as our economists are not prepared to provide trained leaders for the inevitably self-sufficient conditions, agriculture itself has hardly any leaders who are up to the new situation in Germany. Almost all of our German agricultural leaders find themselves caught up in the catheter ideologies of 19th century global economic, or at least purely economic, theories and steer aimlessly behind any global economic or purely economic ideas, without giving priority to national political considerations. This clearly demonstrates another task of this monthly publication. Within the framework of the self-sufficient German national economy that is inevitably forming, it is important to assign to agriculture the place that is necessary for it to fulfill its task for the German people and which it deserves in the current situation. This means that we must pursue a German agricultural policy and no longer pursue an agricultural policy *per se*, as has been the case up to now. The previous agricultural policy, based through and through on the liberalist ideologies of the 19th century, was based on the highest possible economic prosperity of individual farms and judged the national and world economy exclusively from this point of view; the personification of this previous direction is undoubtedly the Berlin Privy Councillor Aereboe. In contrast, a German agricultural policy will also have to defend the economic prosperity of the individual economy and naturally see this as one of its most important tasks, but it will do so within the framework of national political considerations and give these national political considerations primacy in all economic matters. A German agricultural policy will once again teach farm economics from the point of view of national economics and will no longer entertain the idea that economic expediency "has the right" to override the national economic framework.

Granting the primacy of national policy considerations
in all economic matters leads to foreign policy:

as that statecraft which has to assert the life of a people against other peoples and states.

Leaving aside extraordinary dependencies - military occupations by the enemy and treaty obligations - the fact remains as the basis of all foreign policy considerations that every foreign policy mobility of a nation is directly dependent on its ability to be and remain independent of other nations in terms of food. Even if the will, as the most powerful promoter of popular movements and developments, is able to shake off military and contractual dependencies, even the hardest will, indeed the most ardent desire for freedom of a people fails in the face of hunger. Which is why the saying remains an eternal truth that whoever has the breadbasket of a people in his hands also has complete control over the freedom of that people. That is why all wars are the direct and indirect result of p e o p l e s ' struggles for their livelihoods.

A people is only independent in the most sophisticated sense of the word as long as it is nourished from its own clod in the homeland. If a nation loses this natural basis of sustenance, it can only preserve its freedom by securing the basis of sustenance, which has been transferred outside its national borders, with all the means of power politics at its disposal: This basic idea must then be made the guiding principle of all foreign policy considerations.

If a nation's food resources are wholly or partially relocated outside its national borders, the "colony" is still the most tolerable situation. However, this condition is only secure if these colonies are suppliers of food and if all military means are secured to keep these colonies in direct contact with the mother country in the event of war. Such a state of affairs therefore requires at least an extensive naval policy, and in the future very probably also a corresponding policy for the control of the air. For if enemy action succeeds in cutting off the connection between such a state and its colonial possessions, this condition is equivalent to cutting off vital blood vessels in the human body.

Where the expansion of a nation's food base through colonies is not possible, either because the power-political preconditions for securing the colonies are not given, or because no more land is available for the acquisition of colonies, then a state - assuming it wants to move its food base outside its borders for certain reasons (surplus population, etc.) - only has the possibility of negotiating the necessary foodstuffs in exchange for its own commercial products (industrial products). However, this situation, which is dangerous in any case, only has a chance of continuity if two things are guaranteed:

- a) The power-political protection of the sales markets of its products, because their loss must immediately have an effect on industrial production and paralyze it; after all, the sales market is the motor of all production and especially of industrial production; moreover, its industrial products are needed as a means of exchange for food;
- d) securing the transport routes in terms of power politics in order to be able to bring its goods safely to the sales markets and to be able to import the necessary foodstuffs just as safely.

In both cases, the power-political safeguarding of the outside
the national borders outside
the state's borders is just as much a prerequisite for an effective foreign policy as the existence of colonies to ensure food supplies. Where a nation does not draw this power-political conclusion from such a situation, its existence becomes a game of chance. For the smallest war, even wars in which it is not directly involved, can either by the fact of the war itself or by the political situation resulting from its termination threaten the food resources stored outside its borders to such an extent that it becomes immobilized in the foreign policy sense, and that means in practice that it no longer has its fate in its hands. To the extent that England, for example, knew how to take the path of securing its food resources outside the British Isles in terms of power politics and knew how to exploit all the opportunities available in this respect,

In its historic "New Course" of the 1980s, Germany only proved that it neither knew how to use its naval policy to secure its colonies, nor how to use other power. The German policy of securing the markets for the much praised and cherished industrial export policy was not even somewhat successful. Nothing characterizes the pre-war blindness of the German people to global economic issues and foreign policy power relations better than the silly talk of a task for the German people to conquer the world "peacefully" in the "economic" field. Rarely in history has such nonsense been elevated to the foreign policy leitmotif of a great and strong nation as in the empire of Wilhelm II. Truly, the German people have themselves to blame for the causes of November 9, 1918.

A nation that relocates all or part of its food base abroad cannot adopt a clear foreign policy stance or pursue a determined foreign policy without ruthlessly evaluating all the power-political options available to it. The history of all nations proves this just as clearly as the fate of Germany proved it in 1918 and has continued to prove it since 1918. It is no coincidence that Mussolini saw his first fundamental goal in making Italy independent of foreign food imports and in winning this "grain battle" as the prerequisite for a clear foreign policy stance.

In summary, we can say: The freedom of a people and its foreign policy options depend on securing its food supply. This is not secured either by covering the vital food requirements from its own soil within the militarily protected national borders or by securing the transportation routes that bring the food from the food suppliers located outside the national borders, if necessary also by securing the sales markets for the purpose of exchanging industrial products for food.

In both cases, securing the food base is the precondition of all foreign policy considerations, and this means

does quite simple, that it foreign policy does not exist without a national agricultural policy.

Twice in its history, the German people has attempted to establish its unified national power outside its borders without at the same time securing its food and livelihood sufficiently in terms of power politics. One attempt led to the collapse of the Hohenstaufen Empire, the other to the collapse of the Hohenzollern Empire; in both cases, the German people were the victims.

The German nation probably only has the option of following the historical mission of Prussia, as it has been outlined since the times of Henry the Lion and the Teutonic Knights, and to anchor its livelihood within its national borders in the Central European area by means of a clear continental policy. All the more reason, however, for a German agricultural policy to become the most important basis for foreign policy considerations.

For reasons of this connection between German agricultural policy and German foreign policy, this monthly publication will pay as much attention to world economic events as to the foreign policy situation. For all three parts: German agricultural policy, German foreign policy and the world economic situation are so interrelated that neither one nor the other can be considered in isolation. We will see it as our educational duty to make the German rural people aware of these interrelationships so that they can grasp their German task and become aware of their importance, especially with regard to an independent German foreign policy; with this monthly publication, however, we also want to provide the German rural people with material so that they, in turn, can make German non-agriculturalists understand that man cannot pursue a German foreign policy without a healthy agriculture.

Another task of our monthly magazine will be the following: Today, we Germans can claim the somewhat dubious honor of being the country with the most backward, most confusing, and most complex culture in Europe and the New World.

and most inappropriate agricultural administration. We have a Reich Ministry of Food without any executive bodies to carry out its will. In the Länder there is either no Land. Ministry of Economic Affairs exists, or where one does exist, as in Prussia, for example, it also lacks the direct organs to carry out its will, so that the Prussian Ministry of Agriculture, for example, must first approach the organs of the Ministry of the Interior (Regierungspräsidenten) in order to enforce anything. In Germany, for example, it is not possible to implement any centrally directed measures to combat agricultural pests directly: Experts can determine the internal borders of the German Reich from the railroad train by the difference in the measures taken against agricultural pests. There is a biting saying that the problem of German self-sufficiency in the area of food is not a problem of agricultural production at all, but merely one of streamlining agricultural administration. In any case, this much can be considered certain: If the German people claim to be a people of organizers, then the area of their agricultural administration has obviously escaped their attention.

Our monthly magazine will therefore address the issues of agricultural. The German agricultural sector needs to shed particular light on and act upon the current administrative system in order to find a way out of the current chaos in this area. For neither can German agriculture fulfill its food policy task, nor can the state really help it with these or other tasks, if there is not a simple, clear and, for all its flexibility, firm administrative instrument in the field of agricultural administration.

This leads to a related question: the representation of German agriculture, both in the political and in the purely economic sense. As far as the political side of the question is concerned, the Landbünde have undoubtedly taken paths that are expedient and can lead to a goal; as far as the purely economic question of professional representation is concerned, we have in the chambers of agriculture set up almost throughout the Reich

also considerable and useful institutions. How the two institutions - Landbund and Landwirtschafts- kammern - can be organized in the most appropriate way and where in particular they should be distinguished from one another is the subject of discussion in this monthly publication.

From here we come to the question of the most appropriate occupational structure for agriculture in general, a question that the Pomeranian Landbund, for example, has already tried to address to a very large extent. The problem thus also extends into the field of cooperatives, insurance and vocational training, etc. All of this belongs to the field of German agricultural policy and will therefore be dealt with in fundamental articles in this monthly publication.

Finally, mention should be made of another area of work in this monthly publication, which we are not placing at the end because we do not consider it to be of major importance, but on the contrary, in order to impress it particularly vividly on the reader's memory. What is meant is the elaboration of the term "peasant" and its honorable reinstatement in the reputation of the German people.

We are of the opinion that the confusion in the treatment of agricultural and farming issues and the completely different assessment of such issues by professional farmers and non-farmers is essentially due to a lack of clarification of the terms. Perhaps the easiest way to understand the problem is to ask: What was Klaus Heim actually fighting for? But what was the Landvolk Party fighting for? The answer is relatively simple: Klaus Heim was fighting for his peasantry, the Landvolk Party for the economic interests of its affiliated farmers. No one in Germany thought that Klaus Heim was fighting for the most profitable economic returns from his farm, and everyone knew that he was fighting for his farm itself, but the unerring judgment of the people in the Landvolk Party invented the caustically *c a t c h y* epithet: bacon duty patriots. Klaus Heim was indignantly opposed to having anything to do with the Landvolk Party. The Landvolk Party has desperately tried to be

lomen that her struggle would also benefit the peasantry; without this having done her any good, for the German peasantry turned its back on her.

What is going on here? Essentially, the fact that - and this is hardly clear even in farming circles - the concept of farmer and the concept of agriculturist are two completely different concepts, so different in fact that in certain areas they are polar opposites.

We will deal with this question in detail in this monthly publication, but we would like to at least hint at it today:

Around the 10th century AD, Widukind von Corvey reports that the Lower Saxons moved into Slavic territory, whereby the Lower Saxons, i.e. Germanic tribes, were astonished to discover that the Slavs knew nobles and land cultivating peasants, but no farmers. For the free man was the farmer among the Lower Saxons.

Within a contemporary Germanic population, one can make two fundamentally different classifications of the land-cultivating population:

1. Bauer",
2. Farmers.

In short, the difference lies in the fact that the farmer is a family law concept, whereas the landowner, as his name suggests, is an economic concept. That is to say:

Peasantry means the family law This basic idea of peasantry originates from Germanic mythology, which will be discussed in more detail in a later issue of this journal.

Farmer means the economic evaluation The term "farmer" only emerged in Germanic culture with the development of the monetary system.

In the case of farming, agricultural activity plays a key role.

In the essence of the matter, it only plays a nourishing role in the service of the family concept, which is always placed above all other considerations.

For the farmer, agricultural activity plays an earning role, and this profitable acquisition takes precedence over all other considerations.

For the farmer, therefore, the land never becomes a commodity, because it is only one part, the nourishing part, so to speak, of a family concept.

For the farmer, turning the land into a commodity is a **prerequisite** for his existence; he needs economic freedom of movement in order to achieve the highest economic yield and thus **profit**.

The farmer therefore thinks ideologically in the "we" of the family concept.

The farmer thinks in terms of the "I" of the best possible net profit.

The farmer has a number of other people working alongside him.

The farmer splits into employer and **e m p l o y e e**, including all the consequences of this situation.

For the farmer, the focus of his thinking lies in his gender and the "farm" associated with it.

The farmer's focus is on the sales market:

Klaus Heim and Schiele.

In our opinion, the failure of the German rural people to assert themselves within the German people to date stems from the fact that the fundamental difference between the two concepts has not yet been recognized in Germany and that, accordingly, it has not even been noticed that the objectives of the two concepts diverge as far as possible and are based on completely different premises.

The farmer is an economic concept, his goal an economic one, and a German agricultural policy has the task of ensuring his economic success.

Want with the economic
e c o n o m i c n e c e s s i t i e s .

The peasant, on the other hand - yes, for the time being we lack the right word here, because "family law" describes the condition, but not its cause. The concept of the peasant has its roots in the Germanic myth of the sacredness of blood and the peasant's task of keeping this blood pure and healthy on the land entrusted to him by serving his family. So the most we could say is that the farmer is a folk concept, since the preservation of pure blood, the Raffe, is the core of a folk world view today.

We are now seeing in the still healthy peasant families that they have no knowledge or awareness of their ancient history.

"is tradition of the succession of the generations on the farm and against all economic reasoning cling tenaciously to their ancestral clod and fight tooth and nail against becoming "farmers", but that the professional side and the state want to use purely agricultural means to control their basically purely emotional distress. Here it becomes clear that without clarification of the terms, neither one side nor the other will be successful; however, it is now perhaps clear why not only such a large proportion of German farmers, but almost all non-farmers in Germany, have not understood Klaus Heim's struggle and himself.

The farmer can only be helped by the national state, which recognizes that

the peasantry over all economic
questions beyond a question of the
source of blood renewal is, without which a
national state cannot build into the future. We have long
known that the Germanic human race in the cities produces too few
offspring to be able to sustain itself or even to multiply. We have also known
for a long time that the economic development of the farmer - as it has found
its leader here in Aereboe or in Schindler (Agricultural Council) - must lead
to a final uprooting of our peasantry,

in order to be able to save the economic laws of pure agriculture. Giving up the peasantry in favor of the farmer, however, means filling in the people's source of racial renewal. Here we encounter problems that are beyond all economic efficiency stand and which can only be mastered be from a view of the world that takes a clear stand on the problem of blood and race.

It can be clearly demonstrated today that cities cannot be kept alive by themselves. If we were to stop our cities from moving in, they would die out from depopulation in a relatively short time. Berlin, a city of millions, would shrink to 100,000 inhabitants in five generations if we were to stop immigration and take the birth and death figures for the last few decades as a basis for calculation. Germany now lives only from the small surplus population of its rural population. To give up the indigenous rural population therefore means to dry up the sources of German blood renewal and means to willfully and recklessly devastate and render barren the mother soil of German national strength, the prerequisite for every racial renewal and innovation of our people. The laws of life of the estate find the laws of life of the people as such, and to destroy these laws of life means to destroy the laws of life of the people. The nonsense of a purely industrial export policy without safeguarding the down-to-earth rural population can be most clearly demonstrated by exposing the terrible consequences of such an export policy for the population. Certainly, however, if one denies nationality and rest, one can neglect one's peasants. Let us look at the results of this in neglected France. The Polish industrial workers' settlements in the Ruhr area, the Polish seasonal workers on German estates, the well-known ~~per~~ ~~war~~ request from German estate-owners to be allowed to employ even cheaper Chinese instead of Polish seasonal workers - all this sheds light on the above statements about the danger of destroying the foundations of our nation's laws of life

and proves that the much-vaunted pre-war German economic boom had already laid the axe to the roots of German national strength. Continuing on the pre-war path of unrestrained export policy and sacrificing the peasantry more and more cold-bloodedly to the farmer, Germany would probably have become a "Germany without Germans" in two centuries, a Germany in which German might still be spoken, but no longer by people of German blood: what can result from this has been vividly demonstrated to us, for example, by the noble flower of post-November selection, Mr. Grzescinski.

Our monthly magazine will therefore try to tackle and master the problem of the farmer from the point of view of food policy and national economy just as unerringly as it will, on the other hand, fight just as clearly and purposefully from the national point of view for the preservation and increase of the peasantry; but it will be careful not to confuse the struggle and thus weaken its determination by throwing the two concepts at each other, as has happened so far on the part of the peasantry and the non-farmers.

This leads to the task that we must give the German rural people a professional pride again and, moreover, in the direction of the peasantry, a worldly and vivid anchoring that is conscious of its value. We must lift farmers and agriculturalists out of the pariah position into which Jewish and other un-German forces have tried to push them and have pushed them. Until the German rural people regain a worldly, vivid awareness of their existence and attempt to develop a style and attitude of their own, they will never be able to maintain the inner security necessary to assert themselves in the eyes of the rest of the German people. This is where tasks arise for our monthly magazine, such as those indicated by references to "agricultural university studies", "farmers' college" and the entire agricultural school system in general, which goes beyond the mere transfer of intellectual and manual skills to mastery of professional skills. We can easily express this in this way: While under the influence of a

While the intellectual education of our rural youth was one-sidedly "agrarian" in its liberal worldview, it must now be supplemented by a "peasant" worldview of at least equal strength.

From this training work on our rural youth, a stream of intellectual enlightenment work must then be carried into the urban population, so that they first recognize the essence of all genuine rural life and no longer fall into error, as is so often the case today, the problem of the rural people, especially the farmer, is exhausted with the manual mastery of the spade in the allotment garden or with the chemical-physical-machine rationalization of agricultural work in the direction of the greatest possible reduction in workload on the smallest possible area of land. We want to restore the understanding among the German people that the old Germanic concept of the farmer cannot be separated from the old Germanic basic idea of the family as a succession of generations on the inherited land. We want to make it clear once again that being a farmer is essentially a question of family law and world view and has a lot to do with agricultural issues, but certainly nothing at all to do with the intellectually devised highest possible gross yield with a minimum allotment of square meters of land. We want to re-establish German farmers and prevent the German people from slipping into a Chinese state of public bliss.

We want to make blood and soil the basis of a German agricultural policy again and thus integrate this monthly letter into the great struggle for blood and soil, which is called upon to revive the "peasantry" and thus overcome the ideas of 1789, i.e. the ideas of liberalism. For the ideas of 1789 are the worldview of a racial negation, but the commitment to peasantry is the core of a race-affirming worldview. It is on "peasantry" that the spirits of liberalism and nationalism part company. And so we want to place our monthly magazine at the focal point of all nationalist struggles, in the battle for blood and soil.

We do not have" a "positive" economic program

Times I-Z2

Today's economic crisis could be summed up in one sentence:

The profitability of the economy goes to the
striving for profitability of the o f
economists. This is not a paradox at all, but the core problem of today's
economic crisis. - Let us explain: At the center
of the liberalist view of the economy is
not the economic man, but
the economy, business as profit-
generating company. People are there for the economy and
not the economy for people.

Around 150 years ago, liberalist economic thinking developed a huge industry in north-western Europe, starting in England. The entire rest of the world was open to this industry as a sales market and it was able to grow, flourish and prosper to the extent that this sales market remained receptive. Since the liberal economic order shifted the center of gravity of the national economy to the individual business enterprise, it was inevitable that the individual economic enterprises would do more or less what seemed expedient to them. In the end, this had to lead to a battle of all against all, whereby each company knew only one endeavor and made it the guiding principle of all its measures: making money. The laughing third party was the non-European sales market, because it used the general industrial competition in Europe to build up its own local industry from the competing European industries chasing sales opportunities. Over time, this in turn increased the difficulties of selling throughout the world and the industries were forced to adapt to the changed market conditions.

conditions: Since liberal economic thinking only values the individual business as a profit-making enterprise, efforts were made to carry out the conversion in such a way that the profit distribution remained the same even with reduced sales opportunities. This was only possible by reducing production costs, which led to a series of measures that are essentially known and summarized under the term "rationalization of the company". Once rationalization had reached its ultimate limit, but the sales opportunities (the actual engine of a business enterprise) did not improve as a result, the next step was either to use monopolies to guarantee profits even with a limited sales market by keeping prices artificially high, or to reduce production costs to the utmost by transferring human activity to the machine and continuously reducing the number of workers through rationalized machine technology. The latter led to an extraordinary reduction in the labor force in the production process. process with a simultaneous corresponding increase in consumer circles. However, since the workers who lost their jobs as a result of such cost-cutting measures for reasons of company profitability were unable to find work in other companies for the same reasons, they became consumers. They became consumers, but consumers without purchasing power. In true liberalist short-sightedness, this purchasing power, which was absolutely necessary for the profitability of economic enterprises, was conjured up by having the state pay unemployment benefits to consumers without purchasing power who had been thrown onto the street by mechanical rationalization. Although the unemployed thus had limited purchasing power, this was only due to the taxes that the state extracted from the economy, which had created the "unemployed" in the first place through its rationalization efforts. This is just as clever as if a store owner had no more customers and then reduced his employees, but gave them money from his assets via the city council so that they would buy in his store; he then calls the whole thing a boost to business.

However, since such business practices necessarily lead to bankruptcy

The economy came up with an even cleverer idea: it introduced the pump business and used it to "crank" the economy for a while, i.e. the lack of purchasing power of consumers was covered up by crediting the expected purchasing power of future generations.

In a nutshell, the crux of the matter is this: Liberal economic thinking is only valid as long as the stimulating engine of every economic enterprise, namely the "sales market, is available. The lack of planning in liberal economic thinking, which placed the focus of the national economy on private enterprise, has largely destroyed the motor of all profitability efforts, the sales market, in a senseless mutual competition that transformed overseas sales markets into industrial production sites with their own hunger for sales. The liberal view of the economy, however, avoided recognizing the situation by maintaining an apparent economic boom through the rationalization of factories, the rationalization of machinery, unemployment benefits and huge pump-priming operations, without, however, considering that all these measures were increasingly curbing the purchasing power of consumers, i.e. the engine of their sales. So the snake finally bit its own tail: the profitability of the economy is destroyed by the liberal economist's quest for profitability. In the end, the result is that only thousands of producers but millions of consumers are needed to keep the economy profitable, but at the same time the purchasing power of these consumers is throttled by the same methods, precisely through the pursuit of profitability. This clearly demonstrates the futility of liberalist economic thinking. One could also try to square the circle, or try to pull oneself out of the mire by one's own bootstraps.

What we are experiencing today is nothing more than total cohesion, breach of liberalist economic considerations. And this economic bankruptcy cannot be remedied with emergency regulations, even if the practices of the economy are transferred to politics and a maximum of emergency regulations is created with a minimum of producers.

Now that this economic bankruptcy is open to even the most stupid

When people become ignorant and no economist, whether they have "stature" or not, can find their way out of this labyrinth of logical illogic or illogical logic, as you like to call it, they come to us and demand a "constructive" program, demand "positive" proposals to save the fatherland. In fact, this is a sheer lack of courage, because the questioners no longer have any moral right to their question. But at least we want to answer.

The cancerous damage of our current economic misery is the totally disturbed, but in itself necessary, balance between production and consumption. This disruption is caused firstly by the liberal economic conception, which does not place the economic individual at the center of its considerations, but rather the economic enterprise as a profit-generating company, and secondly by the shift in emphasis from the national economy to the individual economic enterprise resulting from this liberal economic conception. If one now wants to remedy the disruption as a whole, one must first shift the center of gravity of the national economy from the individual economic enterprises to the overall economy of the people and then place it at the center of the general economic concept.

the people This means

that the economy must serve the people and the nation, not the other way around. From an economic point of view, this practically leads to a self-sufficient state, i.e. one that is self-sufficient in all vital matters. In such a state, the domestic market becomes the engine for the entire national economy, i.e. the domestic market becomes the fruitful sales market for all economic enterprises of the people.

The demand for a self-sufficient state (Greek: Lutärkeia von arktzin - suffice: Autarky - self-sufficiency, independent autonomy) is nothing new and is actually a matter of course for a state that wants to be independent and free. The importance of the internal market in such a state has been clearly recognized since Fichte and List and has long since become the basis of the best German economics. With the German national economist, who unfortunately died shortly before the World War

Prof. Dr. Ruhland, this teaching has already been given a system".

However, when the call for the single market is heard today, its proponents do not always come from the camp of the supporters of the self-sufficient state idea - for this is a thoroughly nationalist state idea - but from the liberal camp, and they are not at all seeking a self-sufficient state, but a replacement for the sales market they have lost outside Germany's borders, especially overseas;

i.e. these circles suddenly realize that sales opportunities can still be opened up with the internal market and therefore try, while maintaining maintaining

their liberal economic principle with the internal market.

It is necessary to point out that this attempt is a contradiction in terms from the outset.

For the prerequisite of an internal market is a state structure that couples over this internal market, lends it protection and, through its existence, makes it what it is in the first place, namely an "internal" market, i.e. a market located within something. Such a state structure must, however, be and remain superior to the internal market economy in its entirety. This, however, already breaks through the most essential basic idea of the liberal economic principle, namely the shifting of the center of gravity of the economy from the national economy to the private economy, which is a condition of the liberal economic principle. Either one is liberal, and then one places the private economy and its laws before the laws of every national economy (- the economy of the people), which logically and inevitably must lead to a breaking down of every state boundary, or one is national and places the laws of the private economy below those of the national economy, in which case one is not liberal and cannot advocate liberal economic principles. It is very necessary to be clear about this unconditional either/or. Liberal economic thinking today is trying to use the word "internal market" in a very clever sleight of hand to make up for the loss of over

market, and to do so by fully safeguarding the preservation
its liberaliftian economic principle by building up a new sales market in "Europe". The term "internal market" is then used, but refers to the agricultural countries of Eastern Europe that are still little developed for industrial production, i.e. a "domestic European market", as opposed to the overseas market. The realization realization of this idea would be the outright annihilation of the German agriculture, especially the German peasantry, and thus a self-sufficient German state would be impossible in terms of population and and food policy would be deprived of its foundation. This would destroy the self-sufficient German idea of the state at its roots, and liberalism would have on

the all would have won all along the line. We National Socialists have every reason to be clear about these things, because there is a danger that wolves in sheep's clothing will creep into our ranks and cause confusion.

In answering such questions, one must remain clear that today's general economic bankruptcy stems from the lost purchasing power of consumers and that this lost purchasing power is the absolutely logical result of liberal economic thinking.

So if today, at the expense of the national foundations of a German

If the German state borders in the East were to be broken up and German industrial goods exchanged for Eastern European agricultural products, thus sacrificing the national foundations of a German state idea, namely the German state as the guarantor of German independence in terms of population policy and food policy, then the German economy would initially be boosted and the number of unemployed would be temporarily reduced, but the cause of the economic misery would not be remedied in the long term, for three reasons:

1. Just as was the case with the previous overseas sales markets, the absorption capacity of these eastern agricultural countries for

Our industrial products only last as long as they do not yet have their own industry.

2. The liberalist principle of placing private enterprise above the national economy would, for reasons of competition between all against all, promote the development of local industry in Eastern Europe mentioned under 1. by supplying it with appropriate machinery, just as it had been in the past, and which led to the loss of the overseas market.

Z. For reasons of the "profitability principle", the process of rationalization of the human workforce would continue unchecked and thus sooner or later, despite the temporary reduction in the number of unemployed, would lead to the same result as today: a huge army of unemployed, i.e. consumers without purchasing power.

However, all this would also come at the price of a completely destroyed German economy, and thus any independent German state policy would be impossible in the future!

So it is not at all a question of finding new "stimulus opportunities" for the German economy, which is totally bogged down on the basis of a completely wrong economic thinking. opportunities" for the German economy, which is totally bogged down on the basis of completely wrong economic thinking, but rather to build a genuine German domestic market, which will become the engine for the entire German economy, while at the same time breaking the rule of liberal economic thinking.

However, a "profitable" agriculture is not yet without further ado such an internal market, as is often claimed today, namely not if the liberalist principle is maintained: because capitalist-oriented liberalism in agriculture also requires the rationalization of production costs described at the beginning for reasons of economic profitability, which must inevitably lead to the destruction of the peasantry and the estate economy and, in the end, results in the giant farm of the American type, where a few workers manage a huge harvest on the basis of complicated machine technology. This development, apart from its dangerousness in terms of population policy, is a

From an economic point of view, it is a cycle, because the producers are now being thrown out of the agricultural enterprises instead of the industrial enterprises as before, and thus the army of consumers without purchasing power, i.e. the unemployed, which was believed to have been reduced by the measure of "profitable" agriculture, is being replenished from the ranks of the agricultural circles.

There is only a genuine internal market when there is a concentration within the national economy in the vital areas of production and consumption balance and exports are covered by the quantity of goods produced in excess of domestic consumption. But (and this idea is essential to the whole problem) it is not only important that the quantities of goods produced and consumed should be balanced in all essentials, but it is also important that the purchasing power of the consumer circles

so to that they are actually able to cover their needs and thereby stimulate production. However, this problem cannot be solved by regulating the quantity of goods to be produced, regardless of the type, and by regulating their actual or calculated demand, but exclusively by by increase the purchasing power

of the consumer circles within the economy. However, the purchasing power of a consumer can only be increased or secured by integrating him into the goods production process and thus enabling him to use his purchasing power for the production of goods. to production of goods, of whatever kind, utilized labor power into purchasing power on the domestic market.

So today it is not at all a question of looking around for ways to stimulate the depressed German economy (you can spoil your eyes and still not find anything good), but of creating a "self-sufficient" German economy within the national economy.

state which today without purchasing power
 without purchasing power again into
 the production of goods to and them in in this
 way through their work opportunity

to make them employable. It can also be expressed as follows: a national state has the duty to realize the right to work of every member of the nation according to his ability.

Now, the development of the machine cannot be stopped and, accordingly, the replacement of human labor by the machine cannot be fundamentally reversed. However, a national economic policy can prevent the rationalization of human labour in the economic enterprise and its replacement by the machine from starting in the wrong place within the economy. An economic policy which fundamentally ensures that the independent entrepreneur is preserved in the economy and which at the same time is concerned with the preservation of a healthy craftsmanship in every respect, can leave the replacement of human labor by the machine to the economy without concern, because the focus of such an economic policy is always on the economic man and not on the ~~rent - earning~~ enterprise.

If we were to reorganize our economy on the basis of a healthy agriculture consisting of a mixture of farmers and landowners, a healthy artisanry and independent ~~entrepreneurship~~ in industry, we would already be able to substantially eliminate unemployment and ~~convert~~ a good part of today's consumers without purchasing power into consumers with purchasing power. But on the one hand, we would not be able to ~~reintegrate~~ all direct and indirect unemployed into the work process, and on the other hand, the enemy tributes, state mismanagement and many other factors have destroyed the foundations of the economy to such an extent that a normal economy can no longer be expected in the foreseeable future.

The prerequisite for a healthy self-sufficient (self-sufficient, The) national economy is the balance of production and consumption in the area of things essential to the people. Since we cannot maintain the economy on its present destroyed basis.

artificially in order to reactivate the consumer circuits that are currently switched off from the production process, other ways must be found that lead to the goal.

In my view, there is only one way to do this. We must integrate the people who cannot be accommodated in the production process of the economy, the consumers without purchasing power, i.e. the unemployed, into the production process of the national economy in such a way that they become capable of purchasing power, without having to reduce industrial and artisanal employment.

craft economy to burden the industrial and craft economy. This is possible in the national body only in one single place, namely, where the labor of the people directly produces goods and thus has purchasing power: in agriculture.

So the problem is not only that it is important to restore the purchasing power of agriculture, but that we have to also also the agriculture We must also make agriculture rich in people again, i.e. exactly the opposite of what the "Green Front" has been propagating up to now, where it was recommended that agriculture should be run more and more rationally for reasons of its dwindling purchasing power, i.e. that it should be made ever poorer in people under the prevailing conditions.

The most humane agriculture, however, is guaranteed by the economically self-sufficient farm. A farm that is so large that it feeds the farmer and his family together with the servants and yields so much surplus that the craftsmen can be paid from it and a nest egg can be put aside is, economically speaking, the best guarantee for the maintenance of a healthy middle class, because it provides work for craftsmen, merchants and the rest. The creation of a healthy, numerous peasantry is the simplest means of producing a "strong consumer" who does not burden the economy with unnecessary labor. The old adage "If the farmer has money, the whole world has it" hits the mark here from an economic point of view.

For us, this means that we must endeavor not only to save our farming community and restore it to health - it is and remains the real engine of a German

In addition, we must create a new, rich farming community that is as numerous as possible in order to turn today's consumer groups without purchasing power back into consumers with purchasing power by bypassing the actual economy.

For the time being, this task can only be mastered through inland settlement (internal colonization). But - and this brings me to the crux of the matter - this inland settlement will have to look fundamentally different from the way it has been practiced up to now. We want to turn today's consumers without purchasing power into consumers with purchasing power: that is the task; otherwise the whole thing - from an economic point of view - makes no sense! Then, however, the person willing to settle must not only keep a piece of land, but he must be set up in such a way that his labor power is sufficient, in addition to the production of food for himself and his family, to earn enough to retain purchasing power for commercial production. However, this is only guaranteed if the settler's position is not smaller than a full "arable diet" (the settler must be able to live with his family from his produce and only bring the surplus of his produce to the market), so that the settler actually utilizes his surplus of produce economically, i.e. that he brings it to the market in order to exchange it for commercial products or to be able to hire craftsmen to expand his settler's position.

The entire inland settlement to date suffers essentially from the fact that the settlers need the market to ensure their own food supply through food exchange. Provided that the settlement is properly raised, this has hygienic and psychological advantages for the settler, who is thus removed from the pernicious influences of city life, but it has virtually no economic effects, because basically only a regrouping of supply and demand takes place on the food market, but not a fertilization of the trade. This is only the case if the settler feeds himself completely on his land and exchanges the surplus of his products for goods.

A settler who feeds himself and his family entirely from his land is called a farmer. It is therefore important to

and not settlements with insufficient arable land, as is common today.

Incidentally, it goes without saying that it is also wrong, as has been customary up to now, to encumber the newly created peasant jobs with capital from the outset, be it through the purchase price for the land or through building capital.

We have - always from a purely economic point of view! - We are initially only interested in the settler[^] that he is capable of settling and that, in addition to feeding his family, he produces so much that he has purchasing power for commercial and other products. This surplus production must not be lost through interest, but should serve to fertilize the industry. In order to establish settlers, therefore, you do not need settlers with capital, nor settlement buildings, nor anything else, but you need people capable of settling and a state that gives these people the opportunity to develop a sufficiently large piece of land into a farm and that protects them from hardship and helps them in the event of undeserved strokes of fate. On this basis, the Hohenzollerns carried out a settlement project in Prussia that was exemplary for Europe, and on

the same basis also
the Third Reich settle and thereby
at the same time the task master the task, today's
"consumers without purchasing power" to
purchasing power consumers.

Why are we honoring Gustav Ruhland?

On the anniversary of his death

on January 4, 19ZZ

With the French Revolution of 1789, even if not originally triggered by it, a new political concept emerged in Europe: the nation. While in the Middle Ages the unity of Germanic blood had provided the basis for a sense of unity in the West, the selfish development of the territorial principality had destroyed this unity and anchored the political fragmentation of the West in the absolutism of the princes. This was opposed by a counter-movement that wanted to make the nation, i.e. the people, the basis of its political considerations. In the French Revolution of 1789, this idea began to take on a politically tangible form for the first time. The 19th century then essentially completed this development, and in the present day this idea is struggling to find clear expression.

The development of national economic concepts did not keep pace with this development. This is understandable if one considers that the word "national economy" says: "the economy of the people": which, after all, presupposes that there must first be a people as an idea and concept before one can learn to understand its "economy".

For obvious reasons, there has been no actual economics to date. However, certain men have clearly recognized this development and have attempted to establish the foundations of economic approaches. Among these men, Gustav Ruhland, who died just before the Second World War, probably occupies one of the most important positions. This was essentially because he was one of the first to clearly recognize that the prerequisite for all "economic" considerations, the concern for the security of the

The "national economy" has to be the basis of the people's food supply. Since all "national economy" must be "national economy" if it is to be the economy of the people and not the economy per se, it is clear that agriculture becomes the basis of the "national economy" if the national economy really claims validity as a concept and as a fact. Ruhland had thus recognized that the

"Agricultural policy" must be the axis of a nation's economic considerations if it wants to remain a nation.

It is therefore wrong to call Gustav Ruhland an agricultural politician; he was one of the first real economists that the German people produced. We farmers in particular have every reason to emphasize this as loudly as possible, again and again, in order to correct the completely muddled ideas about the economy that have become commonplace as a result of liberalism and the free trade doctrine, and to prevent people from distorting the essence of economic matters out of tradition and convenience.

However, we also have every reason to prevent Ruhland from falling into oblivion, as has been systematically attempted; the astute critic of existing liberal economic ideas was obviously feared! We therefore take the anniversary of his death on January 4 as an opportunity to commemorate him in this monthly publication, as "Deutsche Agrarpolitik" is the most suitable place to work and act in the spirit of Gustav Ruhland and to keep his memory alive.

The importance of fixed prices

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On September 12, the Reich government passed resolutions of far-reaching importance for the fate of the German peasantry and the entire food economy.

As early as July 15, the Reich government authorized me to continue the preparatory work I had been doing for years on the implementation of the corporative structure in agriculture in my capacity as Reich Minister of Food and Agriculture, although the reorganization of the estates was postponed for the rest of the economy. This preliminary work, which the Cabinet expressly commissioned me to do on July 15, was essentially completed. My endeavors were aided by the special situation of the peasantry, which urged for a union and development of the estates. The authorization now requested and received for the provisional legal regulation of the structure of the estates in agriculture does not therefore aim into the unknown, but merely provides the legal means to draw the authoritarian line under the completed preparatory work for the Reichsnährstand. I no longer need to fumble and examine which of the existing structures are suitable or not for integration into the Reichsnährstand, but I now only need to stabilize the result created by the preparatory work through an act based on the new law. It is no longer of decisive importance that the opportunity I have now been given to legally underpin the preparatory work carried out by the estates to date can only be of a provisional nature with regard to the situation in the rest of the economy.

The legal possibilities now available to build up the Reichsnährstand come at the right time. The inadequacy of the market constitution, primarily of the grain market, proves this

enough. We must be perfectly clear that the farmer is not an entrepreneur in the common sense. The farmer cannot and should not take part in the game of free pricing; he must not be exposed to the dangers associated with it, because his task is incredibly important for the nation. We need the farmer as the blood source of the German people and we need him as the breadwinner of the German people. That is why it is not so important for the farmer to obtain the highest possible price for his produce, so that his farm yields the highest possible rent, but rather that the farmer is firmly rooted in his land through a German peasant law and receives a fair wage for his work, i.e. fair, equitable prices. The farmer must always regard his work as a duty to his family and his people and never as a purely economic task with which he can earn money. A genuine peasant policy must be geared towards this goal. Whoever places the farm in the liberal-capitalist economic system or, as has been attempted in recent years from various sides, wants to force it more and more into liberalistic methods, is sinning against the spirit of German peasantry and thus against the German people.

We can only achieve fair prices in agriculture if we for agricultural products, i.e. to a closing of the price gap between agricultural products and agricultural commodities, if the farmer, for his part, opposes the corporations, trusts, syndicates, guilds, etc. with an organization for the distribution and processing of agricultural products. Just as industry and trade have withdrawn from the alleged blessings of the liberal competitive economy through the aforementioned organizations, the fair price for agricultural products must also be achieved and secured through the organization of a syndicate-like structure of agriculture based on the estates.

The new law on the Reichsnährstand now gives me the fundamental opportunity to switch to the system of fair fixed prices for farmers. The general prerequisites for this can be found in

The second part of the law on the structure of the agricultural economy was created and summarized under the simple title "Measures for market and price regulation for agricultural products".

The first area we tackle under the new fixed price system was the grain industry. This is based on two special laws that complement and are mutually dependent. These are the law on the merger of mills, which is already known to the public, and the law on the safeguarding of grain prices, which will be published in the next few days. These laws are inseparable and neither is possible without the other.

The Müblengesetz gives me the authority to bring together all mills that process or have processed rye or wheat and to issue regulations for the pricing of the grain to be purchased from the mills and the products made from it. I can also order what quantities of grain the individual mills must "purchase" within a certain period of time. Not only can minimum quantities be prescribed in order to ensure that the market is sufficiently relieved at the set price, but also maximum quantities in order to prevent unhealthy competition and to protect small and medium-sized mills from the superior capital strength of large companies.

The second law, which supplements and underpins the effect of the law on the merger of mills, called

"Grain Price Protection Act", authorizes me in principle to set fixed prices for grain. If a lower price is agreed, purchase contracts concluded after the entry into force of this Act for grain produced in Germany shall nevertheless be deemed to have been concluded at the fixed price stipulated by law. All agreements or clauses which constitute a circumvention of the fixed price are invalid. The producer must therefore receive the full amount of the fixed price. Anyone who violates these legal provisions will face very severe penalties. Anyone who deliberately pays or even promises to pay the farmer less for his grain than the legally stipulated price will be imprisoned and fined up to 100 000 RM.

punished. In particularly serious cases, the penalty is imprisonment and an unlimited fine. Anyone who negligently commits the offense shall be punished with imprisonment for up to 1 year and a fine or one of these penalties. In addition to imprisonment, intentional offenders may be sentenced to forfeiture of civil rights and the admissibility of police supervision. Such convictions will be publicly announced at the expense of the guilty party, possibly by public notice. If necessary, we will also apply the existing regulations on the prohibition of trade and closure of business premises from the years 1923 and 1924.

Based on this law, we initially only created fixed prices for wheat and rye. We have excluded these two types of grain because bread grain is decisive for the grain market and farmers also sell the largest quantities of these two crops. In contrast, barley and oats are sold in much smaller quantities. The feed grains, barley and oats, are primarily produced by farmers for their own use; only any small surplus quantities - apart from malting barley - are sold on the market. Of the rather large oat harvest that we have in Germany each year, for example, only 10- 17% is sold by the farmer, according to the available accounts. The fixed price system takes account of two aspects that take account of natural conditions. Firstly, the prices for rye and wheat are staggered upwards at the end of the grain year, and secondly, the price differential from west to east is fully taken into account. From the Märkisch station onwards, the price development will be as follows:

	Rye:	Wheat:
October 1933	147,- RM.	182,- RM.
November 1933	148,- RM.	183,- RM.
December 1933	150,- RM.	184,- RM.
January 1934	153,- RM.	186,- RM.
February 1934	155,- RM.	RM 187.50.

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	Rye:	Wheat:
March 1934 . .	157,-RM.	189,- RM.
April 1934 . .	159,-RM.	191,- RM.
May 1934 . .	162,-RM.	193,- RM.
June 1934 . . .	165,-RM.	195,- RM.

The prices in the east, west and south of the Reich will be based on this price scheme, taking into account the principle of differentiation. The prices are set taking into account Germany's particularly rich harvest and the income power of the population. They are therefore fair for the farmer and social from the point of view of the consumer.

The price scheme is only intended for the current grain year, which is a transitional year. Whether or not more uniformity in price formation over the course of the entire grain year, but a significantly higher initial price, should be set next year, remains subject to regulation in due course. Of course, a higher price would then only apply to those quantities of grain that the nation needs to feed itself.

The German grain industry is now on a completely new footing. Whereas in earlier years the state tried to maintain the price of grain through unsuccessful support measures, the Reichsnährstand, in cooperation with the authority of the state, has now been made the guarantor of price formation. In future, farmers will receive fixed prices for their bread grain. This was a decisive step towards freeing the farmer from market dependence and separating the peasant economy from the capitalist economy. Speculating, which was particularly rampant in the German people's bread economy, has been put a stop to once and for all. From now on, grain farmers, grain traders, millers and flour traders are no longer occupations with which one can primarily earn money, but rather, in the sense of the original grain business, are once again serving to feed the German people.

However, the fixed prices for grain not only give the farmer the guarantee of an appropriate utilization of his grain harvest, but at the same time impose on him the obligation to manage his economy in the future primarily in accordance with the requirements of the national economy. The national economic task of agriculture, however, is to secure the supply of the German people from its own soil.

The economic policy of recent years has increasingly diverted agriculture away from this basic task. While grain production meets and in some cases exceeds demand, in other areas there is a worrying dependence on foreign supplies.

In contrast to the policies of the past, the National Socialist government has created the practical conditions to enable farmers to produce more of what is lacking in Germany, namely fodder, o l i v e s , plant fibers, wool and fat. Farmers now not only have the opportunity, but also the duty, to adapt their economy to the national economic goal of independence in supply.

The time has therefore come to adapt agricultural production to demand. It is crucial to t a k e these requirements into account as early as the fall ordering period. This results in the following for the individual farm:

1. No farmer is allowed to grow more grain this fall than in the fall of 1932.
2. In addition, every farmer voluntarily restricts his grain production to a noticeable extent, as far as this is economically possible.
3. First and foremost, wheat cultivation must be reduced. Instead, the national fodder base needs to be strengthened, in particular by increasing the cultivation of barley and protein-rich fodder, and the cultivation of oil and fiber crops.
4. A fair and fixed price can only be paid for those quantities of grain for which there is a genuine national interest.

economic demand exists. If next year's grain production exceeds demand, and this will be the case if the given guidelines are not adhered to, this would inevitably result in restrictive measures by the state, on the basis of which production and sales would be adjusted to the nation's needs at a guaranteed price. In the implementation of these restrictions, care will be taken to ensure that no one is disadvantaged by any voluntary restriction undertaken now, but that the opposite is the case. On the other hand, ways and means will be found to penalize those farmers who, for example, individually violate this warning by further increasing cultivation and thus attempt to take advantage of their peers.

Industry and food industry

N. I. 1934

When the leader of the Reichsstand of German Industry, Mr. Krupp von Bohlen und Halbach, asked me to describe to you the structure and nature of the Reichsnährstand, it was certainly not to acquaint you with an area with which you were not already familiar. I am convinced that you yourself, perhaps without realizing it, live in the world of thought from which the Reichsnährstand ultimately grew. When I speak to you, I see it as my task to draw your attention to this bond in the course of my presentation, to make you and all of us aware of this kinship again and to restore the spirit of genuine national community where the all too earthly things, the struggle for existence or even just the struggle for daily bread made us all use and feel our elbows. There used to be contrasts, perhaps battles between industry and agriculture, but they were always about theory, abstractions or the system, never about people themselves. And today, in the National Socialist state, one can speak even less of an opposition between farmer and industrial entrepreneur, just as little as of an opposition between farmer and worker or between entrepreneur and worker. You, gentlemen, as industrial entrepreneurs and as bearers of a tremendous German economic development, certainly sense the deeper significance of the German peasant legislation as an external expression of the upheaval of a time, also in economic terms, and from the feeling of the deep bond between the German entrepreneur and the German farmer, you feel the need to inform yourselves more precisely about the ideas that are gradually taking shape here, not in order to be lectured to, but because it is important for you to be informed.

yourself. You too have been in great need, you are perhaps still often in distress and worry today, and you too are looking for your way like every German person. And you look with sympathy, indeed with excitement, at the German farmer who has taken the great risk of breaking completely new ground for the first time.

Since September last year, the German peasantry and everything else economically connected with it has been incorporated into the Reichsnährstand and tightly consolidated. At the time, it was said that this was the first legal step towards the realization of the corporative structure. This is only partially correct. Just as little as the Reichsstand of German industry - if I may cite this example before you - is the Reichsnährstand a stand in the true sense of the word. You know that the concept of estate and estate structure is open to many interpretations, but one thing is certain: this concept of estate has much more of a social or even a moral content than a merely economic or material one. Now, in the case of farmers, the social and moral content largely coincides with the economic content, so that the concept of the estate could take root more quickly and easily here than elsewhere; but I would like to draw your attention to the fact that the Reichsnährstand is first and foremost a large economic association, i.e. a professional organization within the German economy as a whole, as you, gentlemen, are certainly familiar with. The difference between the mergers attempted and successful in industry and the Reichsnährstand is, firstly, the greater scope and expansion and, secondly, the public-law character of the Reichsnährstand. I will only touch on the fact that the principle of leadership has been absolutely enforced as a result, because I believe that it will also develop more and more strongly in the commercial organizations compared to the principle of collegiality and coordination. It seems essential to me, however, that trade and agriculture have the eye for professional cooperation in common, but that it has not yet been so strongly developed and tightly implemented in trade, because it is a matter of

more diverse structures that need to be treated more carefully than the soil.

This unified and tightly implemented professional union of a decisive area of the German economy is not an end in itself, but forms the basis for a new economic policy, for the development and practical implementation of completely new ideas - even if they are not foreign to you, gentlemen. They are contained not only in the law on the "Reichsnährstand" itself, but also in the subsequent laws and ordinances, especially in the law on fixed grain prices and in the Reichsserbhofgesetz.

The first, decisive basic idea in this whole structure is that of fixed prices. I believe that the pivotal point of economic views lies in the question of prices in general. It is a fundamental, decisive difference whether prices fluctuate more or less wildly back and forth and the whole economy in its structure, its composition and its production has to chase after these price fluctuations in an eternal chase in order to adapt itself again and again - or whether prices are fixed like a stationary pole in the flight of phenomena and the entire responsible economic activity is geared to shaping the production and sales conditions in such a way that these prices are fairly produced. The fair price that emerges from this view is not only the fair price for the producer of the goods, but also for the consumer, i.e. the economically fair price. The concept of justice works with the two scales, and from this National Socialist, Prussian principle of "8uum euiquv", the fixed price also develops in formal contrast to the minimum price or the maximum price, for example. For these are only, so to speak, the upper and lower end points of a development of price fluctuations, signifying only a difference in degree compared to them, while the fixed prices represent the fundamental difference. Now, gentlemen, you are undoubtedly familiar with this line of thought from your practice with your associations, cartels or syndicates, because the aim of forming associations in industry is always to eliminate price fluctuations as far as possible and to arrive at fixed prices

and finally be able to calculate prices with certainty, although opinions differ widely on the level of these prices.

Then you will also know enough from your practice, often bitterly, that this goal of fixed prices can only be achieved and maintained with a certain order and supervision of the markets, and that is the second basic idea in the development of the Reichsnährstand. The professional body assumes this task in full self-administration and self-responsibility. It is not necessary for the state to intervene here or to conduct business itself; ongoing state supervision is sufficient, as it arises from the public-law nature of the Reichsnährstand without this. The Reichsnährstand has the national task and duty to feed the German people sufficiently and well, and it is to a certain extent responsible to the state for this. This means that it has a duty not only to monitor the markets on an ongoing basis, but also to pay constant attention to the balance between demand and supply in the food industry. The old principle was to find this balance between supply and demand in free trade, in the free play of forces, prices and speculation. There was a blind trust that, despite all the interactions, everything would work out in the end and that there were still some foreign stocks to back it up, which could only be steered out of the country by the price. We could no longer maintain this system in the food industry because, as a result of other developments that I don't need to describe to you, we could no longer and were no longer allowed to rely on this backing of foreign supplies. Initially, we were and are entirely on our own; we therefore switched to fixed prices. But if we could no longer achieve a balance between supply and demand through price, then we had to try to organize the market and production by other means and steer the products towards the consumer. I believe, gentlemen, that all those of you who have a cartel praris are perhaps even more familiar with this than I am; for we in the Reichsnährstand are only now beginning this great task, and we are doing so by utilizing the technical experience gained in industry, albeit at a different level.

Some of them in industry already have years of experience behind them, which is outwardly expressed in the large statistical and economic departments of the associations, which have developed an enviable activity of observing and influencing the markets. On the other hand, the great progress of the Reich food industry is its exclusivity, its public, legal position and its disciplinary power, while the industry has to deal with quota battles and fragmentation as long as outsiders can still emerge. At most, the coal syndicate or the potash syndicate is an example of peaceful organization of markets and production within the industry. However, if you follow the idea of a uniform and tight organization of the markets, you can also overlook the fact that the ongoing procurement of a commodity must be carried out in a closed manner from the beginning to the end, from production to the last consumption, if a disruption is not to occur suddenly at some point. I am claiming certain areas for the Reichsnährstand, not out of any personal thirst for power, but in the greater interests of the national economy, out of a sense of responsibility for the whole, for I am not only Minister for Agriculture, but also for the nutrition of the German people.

Now, gentlemen, you yourselves will best overlook the fact that just as in industry a bureaucratic spirit is not to be introduced by associations, so also within the Reichsnährstand by an extensive authorization of the markets and ordering of production, a bureaucratization of the economy is not to set in and the ability to perform, the will to perform of the individual is somehow to be restricted. I would even venture to say that this will never be possible in agriculture, or at least much less so than in individual branches of industry, because the uniformity of certain products might tempt them to do so, whereas every agricultural enterprise will continue to preserve a tremendous diversity. Within this framework, the nutrient level can therefore advise the individual farmer and also induce him to make this or that change in cultivation or other production, depending on the relationship between demand and supply in the national economy".

If this enormous task is to be carried out in full self-administration and in relation to the individual farmers according to the principle of voluntariness, of adaptation to the special case, then of course this requires a farming community that is unanimous and united behind us and to whom, on the other hand, we can also pass on the responsible duty to the people as a whole, to whom we can expect the integration into the whole and to whom we can ultimately entrust the implementation of the necessary tasks. You can see the National Socialist principle of "the common good comes before self-interest" coming to the fore particularly clearly at this point. With these tasks ahead of us, we cannot use a farmer who is only interested in gaining special advantages from his particular situation - he would disrupt our work just as severely as the ruthless outsiders disrupt the formation of trade associations. Of course, we ruthlessly demand discipline from the individual farmer, we classify him as a soldier in the food battle - but in return we must give him the freedom to be able to fulfill this national task. We can only make such high economic and moral demands on farmers who live freely on their land. No one must be allowed to drive them from their land, but they must also not regard the land as a commodity and be able to sell it without reason. This is how the hereditary farm came about as a further basic idea of the peasants' law. I do not need to develop the content of this old German legal concept for you, I would just like to point out one thing in particular to you: the basic idea of the hereditary farm is not only peasant, it is above all also German. It has therefore been preserved from ancient times in farming enterprises just as much as in a large number of commercial enterprises. I don't need to go far afield, I need only cite your guide as an example of the hereditary farm idea in industry. The Krupp company is now in its fourth generation in the same family, strictly and undivided; and if one were to go back into history even more painstakingly and precisely, where it becomes darker, one would come across an even longer line of succession. If this trait is only developed here and there in industry, it is due to the quite unique development in the past, partly also in the present.

still in the present century, but I only wanted to point out by way of example that this trait, which we have formed from the eternal peasant, from blood and soil, in the hereditary farm, is also contained in industry, because it is a German trait. I am even convinced that it will become even more pronounced in industry when further development guarantees a certain stability, when the eternal restlessness of the industrial revolution of the 19th century will have completely given way to balance and calm and the principle of competition based on opportunity and luck, which meant nothing other than a struggle of all against all, will have given way to competition based on human achievement. And here we come up against the same basic idea that was already contained in the fixed prices. If the eternal unrest of the past is now replaced by a steady development of the economy, this corresponds to the development of the economy, this corresponds to the general need in agriculture and industry to be able to count on secure, fixed prices and secure sales, as well as a certain stability of ownership, which alone corresponds to the new responsible tasks. If we give the farmer a fair price, we can also burden him with the responsibility of ensuring and guaranteeing the conditions for the fulfillment of such a fair price.

These, as you can see, are all closely and logically interlinked. However, we could never put these ideas into practice if we wanted to continue to expose ourselves to the vicissitudes of foreign countries in agriculture as we have done up to now. I have already mentioned that we had to free ourselves from these vicissitudes for other reasons. But once we had started the conversion for these reasons, we could not jeopardize this work because any import from abroad could throw our measures and calculations out of kilter. Consequently, we also had to get the import into our hands or under our supervision. And you yourself will overlook the fact that this task was incompatible with the principle of most-favored-nation treatment, which has dominated the world's trade policy up to now.

Gentlemen, I must make a correction at this point. There is a perception here and there that the Reichsrat 24*

The German food industry wants Germany to be as completely cut off from foreign markets as possible and as if this would jeopardize the industry's legitimate export interests. Gentlemen, we do not think so schematically and narrowly; our thoughts are fundamentally quite different from those before January 30, 1953. In the past, we had to follow the general rules of the game and, in all trade agreements with foreign countries, we had to focus on negotiating the highest possible tariffs on this or that product in order to protect German agriculture or industry. In any case, the effect of this customs policy was always an increase in the price of the goods, which ultimately burdened the consumer. However, the old customs policy should now be replaced by a genuine trade policy. The decisive factor in a new trade policy can never be the level of the tariff, or in a broader sense the level of the domestic price in an economy that is based on fixed prices and gears production to demand. It is much more important to monitor and control the import of foreign goods in the same way as the production of domestic goods. If I have the possibility of stopping foreign imports at the same moment that they exceed demand and jeopardize domestic production, I can dispense with negotiating prices with foreign countries; in any case, this becomes a second-order issue, whereas it has been the focus of trade policy up to now. You can see the pattern or the first beginnings of such a reorganization in the establishment of the Reichsstelle für Milcherzeugnisse and Eier, after the Reichsstelle für Öle und Fette and the Reichsgetreidesstelle had already worked in this direction.

To a certain extent, these Reichsstellen can be seen as future subdivisions of the Reichsnährstand, which now have to supervise and organize the entire market, internal and external, of a product.

This does not mean that the import trade has been eliminated, but in my opinion it will take on a new and increased importance in the further expansion of this trade. And finally, this regulation by the imperial authorities gives us the opportunity to organize our procurement of goods from abroad independently of the most-favoured-nation treatment and its ties in such a way that the interests of the German industry are also taken into account.

German export industry better than before. I am even of the opinion that in the course of time we will be able to import much more foreign products if the countries concerned are willing to accept German industrial products to a corresponding extent - provided only that we have the possibility of really supervising and directing these imports from abroad. On this basis, we could in any case gradually conclude a whole system of new trade agreements, as was already tested in practice in the trade agreement with Holland a few weeks ago. This difficult agreement could only come about because we created the conditions for it by establishing a certain market regulation.

I hope that I have found your understanding for the agricultural policy measures of the Reich government and that I have fully familiarized you with the new trains of thought in the Reichsnährstand. My main aim was to show you how closely related the new trends in agriculture and industry are and how some of the things we have worked out or continued can also be found in approaches or in a modified form in industry, and how, if we take a considered and calm look at the interrelationships, we will ultimately find the close macroeconomic connection between industry and agriculture, not just as fine words, but as an economic policy reality. It would have been easy for me to point out to you, gentlemen, that agriculture is one of the largest consumers of industry and that the reorganization of agriculture offers great opportunities, but you know that better than I do. It was only important to me to show you the greater solidarity and the deeper relationship - that is perhaps strange after the past years of dispute, but it is actually self-evident when you consider that we are dealing with a German economy and a German people.

Speech at the 1st Neichsbauerntag in Weimar

ri. I. I "Z4

As we gather here today in Weimar for the first German Reich Farmers' Day in German history, this day is well worth looking back on the past and looking forward to the future of the "German" peasantry.

First of all, it is important to note that in no other area of domestic politics did the National Socialist revolution and the German revolution coincide so markedly as in the area of agricultural policy, especially in the German peasantry. Nowhere have the basic ideas of Adolf Hitler's National Socialism been able to assert themselves so quickly and so totally as in the ranks of the German peasantry. It can be said that in the field of agricultural policy the totality of the National Socialist leader's claim could be fully realized. For these reasons, a review and outlook of the first German Reich Farmers' Day is at the same time a review and outlook of the agricultural policy of National Socialism.

I would like to begin my remarks by thanking the old fighters of the movement, who faithfully and unwaveringly fulfilled their duty as followers of Adolf Hitler in the past difficult years, and thus created the conditions to enable the total breakthrough of National Socialist agricultural policy. When the times of the National Socialist revolution of 1933 are described in history, it will be noted: The tremendous sense of responsibility and discipline, as well as the loyalty to the Führer Adolf Hitler on the part of the National Socialist fighters for the soul of the German peasantry, prevented the German farmers, who were in a state of fierce indignation and unbridled rage, from giving in unrestrainedly to this indignation and thus

Germany to a chaos in which only the friends of the internationals of all shades would have gained anything. By uniting and disciplining the German peasants, they guaranteed the legal implementation of the revolution and kept untold suffering away from our fatherland. The National Socialist revolution of the German people in 1933 thus joins the ranks of three other European revolutions that have stood the test of time: These are the national revolution under Gustav Vasa the Swede, under Oliver Cromwell in England and under Benito Mussolini in Italy. It is interesting to note that these three revolutions, which have already proved their endurance in history, also received their guarantees from the peasantry. Gustav Vasa was able to free his country from the international system of plunder by relying on the peasants of Dalecarlia, who chased the henchmen of non-Swedish bailiffs out of the country. Oliver Cromwell carried out his national revolution, which the British still rightly call the "Glorious Revolution", with his famous armored iron horsemen, the so-called "iron pages". It is essential to note that Oliver Cromwell deliberately and as far as he could, recruited these iron sides exclusively from the peasantry of his homeland, and it is also a fact that Mussolini carried out his march on Rome mainly with peasants. But in all these revolutions, the peasantry had to fight bloodily for the survival of their revolution, whereas in Germany in 1933, the German peasants guaranteed the survival of the national revolution without having to go through bloody battles. That is why the year 1933 will one day be remembered by the German people as a particularly proud year of remembrance with regard to their peasantry.

It is now almost exactly three years since the farmers' representatives of the NSDAP from all the Gauen gathered here in Weimar. This day was already of historic significance, because for the first time the peasantry from all directions and regions of the German fatherland came together under one symbol. Certainly, there were already signs here and there that it would be possible to unite representatives of the German peasantry under one symbol.

ideas. But such efforts differed fundamentally from this first meeting of National Socialist farmers' representatives in Weimar. For while three years ago in Weimar, at this meeting of farmers' representatives, the economic aspect was recognized for the first time as a function of man and thus moved to the second row of problems, but man, i.e. the farmer as such, was in the first place, the previous joint representations and alliances in the rural people had in common that they somehow had only an economic interest, but used the ethical aspect of the farmers' association - if at all - more or less only for a camouflage of their economic goals. It can be said that all those earlier attempts in this respect were nothing more than the combination of economic or other selfish special interests based on thoroughly liberalist ideas. In contrast, the first national socialist farmers' conference in Weimar three years ago was at the same time the first conscious renunciation of the liberalist basic idea of the pri mate of the economic and the national socialist introduction of the association into the realm of the purely political. It can therefore be said that this first farmers' conference of the NSDAP, in Weimar in January 1931, w a s the first German agricultural policy conference par excellence, if one understands agricultural policy to mean the primacy of politics over economics, i.e. the placing of people at the center of attention with regard to their cultural and economic problems.

Even if this first Weimar Conference did not receive much official public attention in Germany at the time, the impact of this conference was indeed very great. For from then on, the contrasting problems of the primacy of agricultural policy, and of the political as such, over the primacy of the economic in accordance with the old liberalist view, no longer left the minds of the German rural population at rest. In this battle of wits, the NSDAP's agricultural policy apparatus, which was increasingly filled with national socialist ideas, i n t e r v e n e d to clarify and bring order. Whereas at the beginning of 1931, the time of the first conference in Weimar, the NSDAP's agricultural policy apparatus was still somewhat

The elections to the chambers of agriculture in 1931 soon proved its existence. The appointment of Pg. Willikens to the presidency of the Reichslandbund at the end of 1931 was already a crowning achievement of the work of the agri-political apparatus, because it followed under the pressure of the surprising successes of the NSDAP in the countryside that year.

From now on, the agricultural policy apparatus of the NSDAP could no longer be ignored in the development of agricultural policy in Germany. Its influence on the German peasantry became clearer and clearer, but the two great problems that delineate the contrast between liberalism and National Socialism also became more and more distinct: if liberalism began with the egotism of political thought, and thus had to place the special economic interests of the individual or his class in the foreground of all considerations, National Socialist thinking, which approached the problems of the individual and his economic environment from the interest of the people as a whole, had to be the antithesis of this. Although, according to the principle that in public life common antipathies make better allies than common sympathies, the enemies of National Socialism in all their shades grew ever closer together and the struggle of the NSDAP became ever more difficult, the struggle in the countryside was again made easier for the NSDAP. The struggle in the countryside was made easier by the fact that National Socialist ideas began to assert themselves more and more clearly among the rural population, not least because of the members of the agrarian political apparatus who had meanwhile come together to form a militant community.

Under the prevailing circumstances, the 2nd Conference of the Agricultural Gaufachberater in Weimar in the fall of 1932 was also to take on historical significance. At that time, Adolf Hitler's followers faced perhaps their most difficult election campaign. They had to run against a government that claimed to be a national government. Only those who know how much the liberalist concept of the "national economy" had gained a foothold among the rural population in earlier decades can appreciate the favorable conditions for the national government of the time.

government in the fall of 1932 among the rural population. That meeting of the agricultural advisors was therefore probably characterized by a defiant belief in the final victory of our leader Adolf Hitler. But none of the participants were under the slightest illusion about the seriousness of the election campaign among the rural population. If it was nevertheless possible to conduct this election campaign in such a way that the NSDAP did not lose any votes in the farming areas of Germany, then this proves how much the agrarian political apparatus, as part of Adolf Hitler's freedom movement, had already won the trust of the rural population in the fall of 1932. At the same time, however, this election campaign also proved that the agrarian political apparatus knew how to master the techniques and methods of a political election campaign and had thus become a factor that could not be overlooked by its internal political opponents. The result of this election campaign was the realization among our opponents that, even if some of the driftwood had been washed away by the NSDAP, the peasantry as such stood unwaveringly and faithfully by the banner of Adolf Hitler. The realization of this fact had an effect on almost all land-based economic organizations and associations, which more or less voluntarily took this fact into account. As a result, the leadership of agricultural policy in Germany inevitably passed into the hands of the NSDAP. It was then only a logical step for the Reichslandbund, which had already been under National Socialist influence for a year, to take a combative stance against the then Reich Chancellor von Schleicher, recognizing the penetration of National Socialism into the German rural population and thus giving him a blow from which he would not recover.

Under these circumstances, it is understandable that after the appointment of our leader Adolf Hitler as Reich Chancellor, the German rural people wanted to see the totality of the moral and actual leadership of the rural people embodied by the agricultural policy apparatus in the official representatives of the rural people. And so began the period of the coordination of agricultural organizations and associations that left its mark on the first half of 1933. The fact that this synchronization did not take place in a haphazard manner, but rather was controlled by the agrarian political system, which by now looked back on a long tradition.

The organic connection for the unification and consolidation of the agricultural organization system, which found its first expression on 4 April 1933 in the Reichsführergemeinschaft des deutschen Bauerntums (Reichsführer Community of the German Peasantry), developed in the wake of the political apparatus being taken into their hands. The farmers' leaders who came together at that time in the Reichsführergemeinschaft des deutschen Bauerntums had essentially come together under pressure from the associations they led, which in turn were directly under pressure from the agricultural policy apparatus of the NSDAP. If the influence of the NSDAP could be significantly secured in this Reichsführergemeinschaft, it was solely because the agri-political apparatus guaranteed this state of affairs. Once the spell had been broken, so to speak, the other large associations, such as the Landwirtschaftsrat, the Reichsverband landwirtschaftlicher Genossenschaften - Raiffeisen and others, followed in quick and, for the uninformed public, rapid succession. It was possible to slowly but surely bring all these associations together through the agricultural policy apparatus, which was subject to a unified and authoritative leadership. This work was essentially completed in the summer of 1933.

When the Führer then appointed me Reich Minister for Food and Agriculture in June 1933, the legal breakthrough was now possible to prepare the unification of the German rural people into a single organization and to overcome the wild interplay of associations and organizations, of free and semi-official bodies. Therefore, when the Reich government gave me the authorization to unite the German rural people in a single organization on the basis of Reich law through the Reich Food Industry Act, this authorization was not the beginning of a work that first had to prepare the ground - as many internal political opponents had quietly hoped - but merely the conclusion of a state of disorganization that had long since become untenable, and the legal stabilization of a state that had become untenable.

had long since been established as a living fact by the agrarian political apparatus. This explains the surprising speed with which the unified organization of the German rural population became established, which appeared to the uninitiated public as if it had come by storm, while to those with a deeper view it was only the logical consequence of a process of order that had ultimately begun at the first Gaufachberatertagung in January 1-51 and was now only given a final legal form by the Reich.

From this point of view, what I said at the beginning becomes understandable, that the first Reichsbauerntag of the Third Reich was also a day of proud retrospection of the agrarian revolution of the NSDAP and its agrarian apparatus. And it is logical and justified before history that, when the trust of my Führer appointed me to the responsible position I hold today, I also took into account the development of things in the field of agricultural policy in the last three years and stabilized the claim to leadership of the agricultural policy apparatus among the German people as a prerequisite for the agricultural policy of the Third Reich.

But the first Reichsbauerntag is also historically significant from The end of an unfortunate epoch in German peasant history and the beginning of and outlook for a new era, which - if God helps us - will extend into a millennium.

The realization that the last millennium of German history can be reduced to a formula at the deepest level of its essence - the formula of the German peasant's opposition to institutions imposed on him by others - is only now beginning to dawn on Germany. We know German history, as we were taught in our youth, as a glorious or gloomy pictorial work. German historiography up to now has presented these images individually and put them together without showing any organic connection between them. History is shown to us in its individual parts as the result of the actions of individuals. However, no attempt is made to fathom whether the great ideas that underpin all the actions run through German history and are the ultimate causes of those actions that are conveyed to us as historical events.

As far as the history of the German peasantry is concerned, it is a fact that the most incisive falsification of history to date has undoubtedly been made in this respect. This is relatively easy to prove, for at the very least the striking uniformity of the German peasantry of Germanic descent in all the districts of our fatherland must long since have led a truly objective historiography to suspect that this uniformity of character must also have somehow manifested itself uniformly in the conflicts of German history. However, not only did this not happen anywhere, but a ludicrous falsification of history has even falsified the essence of the history of the German peasants in the interests of the development of a territorial principality and - not to be forgotten - in the political special interests of German church princes, or even passed it on to posterity by turning it upside down. If one compares, for example, the struggles for freedom of the Swiss peasantry and the Stedingen peasantry on our North Sea coast, there are striking parallels that cannot be coincidental. And again, the freedom struggles of the Dutch under Prince William of Orange and the freedom struggles of the German peasants in the Peasants' Wars are undoubtedly related. These peasants were always fighting for "old rights". In all these times, the striking fact also emerges that the old, genuine and clod-bound aristocracy stood on the side of the peasants in these struggles against the arrogance of the territorial princes and princes of the church, in the wake of whom alien law and alien mercenarism sought to impose the basic ideas of an alien idea on the German peasantry.

It is no coincidence that as long as the German emperors established their palaces in the center of the empire, the borders of the empire included the peasant territory of the German tongue. And it is just as little a coincidence that when the Hohenstaufen forgot that the center of their power lay in their German homeland, that blood and soil must carry the forces that formed the preconditions of their political power, the miserable path of the German peasantry in history also began. And when the imperial crown even passed to the House of

Habsburgs, it was by no means a coincidence that the Habsburgs' evil, which sought its centre of gravity in the south-eastern Germanic colonization area, forced two of our proudest peasant regions to leave the imperial union in order to preserve their old freedoms: the Swiss and the Dutch! And again, it is no coincidence and only proves the deep peasant origins of the German people as such that this fact so filled the souls of two of our greatest poets that they set down this experience in two magnificent poems. The struggle for freedom of the Swiss inspired Schiller in his "William Tell" and the struggle for freedom of the Dutch inspired Goethe in his "Egmont". Incidentally, it is also no coincidence that Goethe was the poet of "Götz von Berlichingen", the man who fought for blood and homeland and for his peasantry.

Adolf Hitler said that a German statesman who forgets that the German peasantry must always be the focal point of his political position, if he does not want to undermine the precondition of his political position, is politically lost. The fate of the Hohenstaufen clearly proves Adolf Hitler's words to be true. The Hohenstaufen had to pay for their renunciation of blood and soil with the fact that the last Hohenstaufen died under the executioner's sword in Italy. And, as if history had wanted to reaffirm the truth of these words at the beginning of the Third Reich, on the threshold of the Third Reich let us witness once again how a German emperor, who sought his goals outside the borders of his empire and did not limit himself to the blood of his Germans and the soil of his homeland, had to lose his crown. The last emperor of the Second Empire did not have to experience the fate of the last Hohenstaufen emperor and lose his head on the judgment block, but only had to live in exile far from his homeland. But the connections and parallels to the fall of the Hohenstaufen are clear. For the young Kaiser's deliberate turning away from the tried and tested course of his predecessors is the root of all the events that began dramatically in 1914 and shook our fatherland until a year ago. When in 1888 Bismarck, who had always seen himself as

When the young emperor under Caprivi proclaimed the "New Course", then, for the second time in German history, the path of the Hohenstaufen began, which made it clear to the connoisseur of German history from the beginning that this path must sooner or later end in internal political chaos, because what has an effect here finds causal connections in the laws of life of our people.

Here again, the courageous act of our Reich Chancellor, who from the very first day unwaveringly and clearly declared his support for the German peasantry, not coincidentally brought about the rapid stabilization of our internal political order. And I feel the need at this point not only to express the thanks of the German peasantry to Adolf Hitler for this, but also to emphasize in public that the German peasantry sees in this man the guarantor of a German future built on German character and German homeland. Adolf Hitler can rely on his German peasantry like a rock.

A common thread running through the last millennium of German history is the conflict between the German peasantry of Germanic origin and the lords of foreign law and foreign origin who settled in German lands. In the future, we will no longer teach our children the history of the peculiarities and selfishness of territorial princes and church festivals, but will have to endeavor to write the history of the German people first. In this history of the German people, the farmer will always be the basis of observation and occupy a place of honor. On the horizon, I see a view of history emerging that sees in all the peasant struggles and wars of the last millennium the very essence of German man, once the mastery of an alien way of thinking has been overcome among us. Then the time will come when the German man will no longer be able to tolerate in his soul that the guarantor of his German future and the source of his history, the German peasant, is mockingly dragged down into the mud by Jews and Jewish genes. Only then do I see the future of the peasantry secured, when the Jewish spirit and its related asphalt intellectualism, the

The German peasant, who does not know how to think and feel from the heart, from the blood, but only has the root of his talents in the sleight-of-hand art of word juggling, has disappeared so much from Germany's districts and cities that every single German fellow countryman feels it is a natural duty to protect the honor of the German peasant.

In this context, I am happy that even before this Reich Farmers' Day, an agreement was reached between the Reich leader of the German youth, Baldur von Schirach, and myself, which will ensure the prosperous cooperation between the two organizations we lead in the future. Anyone who, like me, sees in the farmer, tum, not a special economic group of the German people, as Jewish liberalism tried to persuade the German people, but the very basis of German man, must logically see in the German youth the future bearer of this realization. It would have been a contradiction in terms for me if I had even remotely attempted to somehow unite the youth of the Reichsnährstand in special organizational groups. If the Reich Chancellor granted the German peasantry a special status through the Reich inheritance law, then he did so primarily because he saw the peasantry as the blood source of the nation. But then this peasant youth must come together with the other German youth in order to become what it is supposed to become: a German youth! For where could the connection of blood best impress itself on the soul of a German person if not in the young person. What is the ultimate cause of all the upheavals of recent times? To the fact that the German people had closed themselves off from each other in divisions and special groups and, as in the Tower of Babel, finally no one understood each other any more. Should we begin to burden the youth with these special problems? No, but young people must experience for the first time that the individual is only part of a large community of people and blood. Thus it was clear that the daughters and sons of the German peasantry and the German rural people, as the source of blood

of the nation, first and foremost belong in this German youth, in order to learn to feel like German youth.

This also provides a reliable basis for learning to assess the relationship between the German rural population and the German nation as a whole. Whereas the earlier times of liberalist economic development had brought about the dissolution of the body of the people into economic groups and special endeavors, all of which followed their own self-interest without considering the life of the nation as a whole, it is the hallmark of National Socialism that it approached the solution of the problems of the individual estate or the individual economic group from the interest of the people as a whole. This fact was clearly expressed by National Socialism in the simple phrase "the common good comes before self-interest". Even if chemically superficial thinkers often turn this sentence into a thoughtless slogan today, this sentence contains one of the most fundamental problem statements that can only be taken with regard to the affairs of the people and the economy. Only if one clearly and unambiguously acknowledges this basic insight, and then examines the relations of the rural people to the other parts of the people from this point of view, will one also learn to understand the National Socialist agricultural policy. It is not a matter of cherishing and cultivating the special use of our estate, but of finding the just measures for both the rural people and the nation, i.e. the people, from the realization of the importance of the rural people for the entire nation.

When the Führer commissioned me to take over the Reich Ministry of Food and Agriculture, the real great task before me was to save the German farmer, which the Reich Chancellor had announced as the first goal of the National Socialist government in its four-year plan. In the face of the heap of ruins that the old system had left behind in all areas of peasant policy, the first clearing up had already begun by January 30. The first clearing-up work had already been done by January 30, but it still had to be completed. Only then could the foundations of German peasant legislation be laid in quick succession and almost blow by blow. The fruits of years of work by the agricultural policy apparatus of the NSDAP had now matured; the drafts 25 Darr"

were carefully prepared and were able to take the form of a law in a relatively short time. It is thanks to the will and the special intervention of the Führer that these proposals of ours were also promulgated as law in a very short time. The National Socialist world view had thus been introduced into the economic structure at a very decisive point.

But before I go into this fundamental and general economic significance of the farmers' legislation, I would like to remind you once again of the broad context of this legislative work. The decisive step forward was the merging and unity of economic management and the farming community as a whole, which was outwardly expressed in the fact that I, as Reichsbauernführer, also became Reich Minister of Agriculture.

The unification of the peasantry was the first, the unity between the peasant leaders and the minister the second prerequisite for taking the actual legislative work. This was followed in quick succession by the law on the development of the Reichsnährstand on September 13, the law to safeguard grain prices on

September 26 and the Imperial Heritage Act on September 29. Within two weeks, therefore, the entire work was available in its basic outline, and what we have been doing since then is only to continue building on this outline or to construct the actual building in which we want to live in the future and settle down for a long time. It is only important that the great interrelationships are already recognized and coordinated in the ground plan; that is why the laws are of "fundamental" importance, because they lay the foundation for further construction.

The Reichsnährstandsgesetz stands out as the first law and as an organizational summary of what already existed. Its actual deeper economic significance, however, lies in the fact that it created the preconditions for the law on fixed grain prices, and with this law, my farmers, we have struck the liberal-capitalist system to the core. This is where the farmer legislation gains its far-reaching economic significance; with this law we have actually cut off the entire agricultural sector from the free capitalist market economy and turned it into a

This has created an independent section within the overall economy in which it has become possible to form one's own new ideas and gradually develop an economic system that can be described as national socialist.

The same basic ideas on which the law on fixed prices was based in connection with the Reichsnährstandsgesetz were also the basis for the subsequent laws providing for market regulation for fats, milk, butter, cheese and eggs by Reich agencies, if one disregards the already existing Reichsgetreidesstelle, which was also restructured along these lines. With all these interrelated measures, we have made an attempt, to my knowledge for the first time in the world since the dawn and end of liberalism, to completely change people's entire economic thinking. The liberal economic system is based on the principle that in free trade, supply and demand determine the price, that wild price fluctuations automatically balance supply and demand, in that a low price automatically restricts production and thus reduces supply. That was the economic theory. In practice, however, price fluctuations gave traders the opportunity to cut profits through mere speculation without ever having had anything to do with the goods. The prices for agricultural products, especially for grain, had slipped inexorably over the last few years, so that the income was no longer in proportion to the outlay that the farmer had to put in. If we had not intervened in time, prices would have plummeted even further to a level where, according to the liberal view, it would no longer have seemed worthwhile to cultivate the land any further. They could all have put their plows aside and moved to the city, we could have turned the soil into hunting grounds like in England, and the German people would have covered their grain needs from America or Australia

- and would perhaps have been involved in a larger international debt than we already have to bear.

In this dangerous situation, we dared to make a fundamental change. The price for the most important products was simply set in a slight graduation according to space and time, namely

at a level that met the fair interests of both the producer and the consumer. In this way, we have protected the farmer from a further fall in prices, as has now occurred on the world market, but at the same time we have also protected the consumer from unexpected price increases. If the price in an economic system is fixed, then the entire economic system changes at a stroke. Under these circumstances, production and distribution can no longer be given free rein, the market can no longer be left to its own devices. If we had a liberalist "attitude, we would have intervened in the face of falling prices with "support measures" to maintain the market price. This would have benefited the grain traders and the state would have been able to sit on its grain stocks. But since we simply decided that the price was fixed at this or that level, the free market, the stock exchange with its speculation, was no longer important enough to us in economic terms. The tasks that the stock exchange was previously supposed to fulfill in the free play of forces, namely to bring about a balance between supply and demand through price formation, were now taken over by the German peasantry in self-administration; and that is the deeper meaning of the ReichsnährstandGesetzS in connection with the fixed prices. In future, the farmers were guaranteed a fixed price, but in return the farmers had to guarantee a sufficient supply of food for the German people. Great rights stand against great duties - that is the National Socialist world view.

But such rights could only be granted to a farmer, such obligations could only be imposed on a farmer who was really firmly rooted on his land. This is where the idea of fixed prices meets that of the hereditary farm law. What use was it to fix grain prices once and for all if the land yielding this grain was not also fixed once and for all. The wild price fluctuations of the free market were just as much in line with liberalist thinking as the fact that land had increasingly become a commodity. The principle of consistency and order, which was to replace the anarchy of the capitalist market economy, naturally had to be enforced first and foremost with

the soil as the first and actual producer of economic value, or in capitalist terms as the actual factor of production alongside capital and labor. We can only accomplish the great transformation in economic thinking if we stand on a very firm and secure foundation, and that should be the soil and the blood that is bound to this soil for better or worse through the peasantry. The soil is neither a commodity nor an object of collateral; and the farmer who lives on this soil is not an unrelated person who can be driven out at any time, who wields the plow today and the vice tomorrow and who may starve to death in a big city barracks the day after tomorrow. Rather, both together, the soil and the farmer, in their close living community, form the actual basis of the national economy and national life. They are therefore not "factors of production", as the capitalist approach would have it; the third and actual factor of production in the capitalist economy, namely capital, has nothing to do with either the land or the farmer.

These ideas gave rise to the Reich Hereditary Farm Law, which followed on from the Reich Food Law and the Law on Fixed Grain Prices. The land became inalienable and indivisible. For if I first make the land divisible again or create possibilities for division, then the liberalist spirit that has just been thrown out will "come back into the economy from behind, because then the possibility of turning the land into a commodity will be created again. As you can see, the decision we find ourselves in is of a very fundamental nature in all areas. It is a question of world view whether or not one loves free movement of the soil, but if one affirms this, then one must also be logical and allow free trade and free pricing for the products of the soil, for grain, and expose oneself to the danger of being driven out of house and home at any time in the event of violent price falls on the world markets and simultaneously growing indebtedness with high interest rates. However, if one affirms the basic idea of fixed prices, integration into a large, stable community and separation from the rest of the economy, which is still largely capitalist, then one also affirms the following.

correctly the idea of the inalienability, indivisibility and indefeasibility of land, which is anchored in the Imperial Heritage Act. It was only important to me to show you how closely and logically the various laws are connected and how one actually necessarily follows from the other.

You will also see this logical development of a completely new, non-capitalist, self-contained economy if you continue to follow the course of events, especially if you step out of the realm of the non-capitalist economy and plunge into the old capitalist turmoil of the market economy. This is unavoidable in all our relations with foreign countries. Even today, the need to import these or those foreign products still arises precisely from the goal of supplying the entire German population with sufficient and cheap food. Quite apart from goods that our soil and climate cannot produce, we also have to import products that grow in our own country but are not sufficient for our domestic supply. If, however, I wanted to import grain or butter from abroad, as was customary under the liberalist economy, then the best domestic price laws and the organization of the food supply would not be of much use to me, because any small amount of free imports would be enough to disturb the market again and bring it into complete disorder. The liberalist only protected himself against excessive imports by raising customs duties. Since he could only think in terms of prices and price fluctuations, the artificial price increase brought about by a protective tariff seemed to him to be the appropriate means of warding off an unwelcome import. In an economy with fixed prices, however, this is not necessary; indeed, it is not even possible. Since the prices are fixed, I cannot control imports by artificially increasing the prices of foreign goods. The balancing of the markets must therefore no longer take place through the price, as in the liberalist system, but through the supervision and control of the goods themselves. This rules out any possibility of foreign imports somehow disrupting or restricting domestic production.

is just necessary to satisfy the existing demand - but then also at the fixed and economically reasonable prices.

I'm already a bit ahead of the curve here, because how As I have already told you, we have only laid the broad outline of our legislation and we still have to develop it in detail over the next few years. But it was important to me to develop the actual basic ideas from this outline, which will also be decisive for future legislation and for the future development of details in other areas. These basic ideas include the tremendous change that we are making and must make in the economy through the national socialist revolution. The future economy will be dominated by the principle of stability and security as opposed to the principle of mobility, freedom of movement, unrelatedness and insecurity in the liberalist economy. This liberalist economy was a trader's economy, because where everything fluctuated and was uncertain from day to day and from place to place, what was needed was an agile and unconnected trader who was able to compensate for these eternal uncertainties. The new National Socialist basic idea of stability, solidity, security and rootedness, on the other hand, could quite naturally only come from the soil and the farmers who were firmly rooted in it. It can be briefly called the principle of order, and it is quite understandable that it found its first application and realization in agriculture. But it is equally certain that from here this idea will continue to have a fruitful and stimulating effect, just as it is already breaking out today in both labor and industry. What do the many cartel formations and compulsory cartels in industry say other than that a fixed price is desired there too, and what is expressed in the new law on the organization of national labour other than this principle of order and the deep longing of the worker for job security and a fixed and fair wage?

However, this basic idea will continue to have an impact, as the
The desire for fixed prices and fixed wages is a necessary

The quest for a fixed interest rate is also inevitable. Here, however, the most difficult task lies ahead of us, for it is, so to speak, a matter of finally detaching capital from the capitalist economy. It is self-evident that this goal, which means nothing other than breaking the bondage to interest, is unalterably before the eyes of all national socialists. But the obstacles on this path lie for the most part in areas that are not accessible to us as farmers. One thing is certain: it should not be up to the German peasantry to help break the bondage of interest, as it has weighed most heavily on us farmers. In fact, this is the next major and decisive task facing us. I have tried to work out the basic idea of the ReichS- erbhofgesetze. However, it has not yet been realized in the true sense as long as there is still a close and disastrous link between the land economy and the capitalist monetary economy due to the old debts from the liberalist era that weigh on the land. But the imminent and necessary debt relief of the hereditary farms, without which the legislative work is not yet complete, is actually no longer a measure of construction, such as the Nutrient Status Act, the Fixed Price Act and the Hereditary Farm Act; rather, it is a measure of dismantling, albeit a decisive one, of dismantling the old relationships and interdependencies. Of course, this will also create a huge new breach in the liberal economic system, because our aim is not to restructure the debt or, as it were, to swap the documents for the entire agricultural debt in question, but rather to reduce the current burdens that have arisen from this debt. We will therefore not let up until we have also reduced the interest rate to a fair level, as low as possible, to which it can then of course, from an economic point of view, settle as a fixed interest rate.

With these great decisions still to be taken, which will make the German peasant the bearer of German socialism, it is natural that among the peasants one should stand up for all and all for one. We cannot allow ourselves to be guided by petty, everyday or even selfish considerations, and

Even if the individual among us may have to accept a small disadvantage compared to the others, it is especially important for us farmers to prove that at the decisive moment we can still follow the old principle of the Prussian army of standing up for all, especially at a moment when we, like a fighting army, are fighting not only for ourselves and our little lives, but for our grandchildren and for the future of our entire nation.

But it is precisely with regard to the future of our grandchildren that another problem confronts the German peasantry. A problem that I must at least briefly outline at the first Reichsbauerntag. It is the problem that the German peasantry lives in the middle of Europe and that its future depends not only on the correct organization of our own national life, but also on the organization of the relationship between the German peasantry and Europe. German peasantry to the surrounding peoples and especially to their peasantry.

I have explained that National Socialist peasant politics must never be an end in itself, but only the means to an end of preserving the nation as a whole. In the course of this realization it is naturally necessary that the peasant policy in Germany must also be in the closest connection with our living space, with the fact that we are a European people, a people which even represents the center of gravity of Europe and which, consequently, must never forget that its right to life is also the right to life of its neighbors. peoples. It is precisely the peasantry, with its strict attachment to the soil, with its deep love of its homeland, with its unconditional loyalty to its blood, which has a far greater understanding of the necessities of life of other peoples, especially if they are also peasant-bound, than the people whom liberalism, especially in the agglomerations of our large cities, has made to forget that the soil can be developed. that land cannot be multiplied at will, that it is always linked to the blood of a people and that, as a result, the "right to life of the neighboring peasant" in the other country must be "respected" just as much as one's own. The German peasantry consciously follows this path and extends its hand to every nation that is of good will to join with it in the struggle for the rights guaranteed by the one and only "peasantry".

The aim is to heal the damage caused by the collapse of the liberalist economic system. This damage has hit farmers the hardest in all countries.

Not even half a year has passed since the London World Economic Conference and few men still speak of the world economy in the old liberalist sense, which only means the world economy of international banks and stock exchanges. In the last six months, the world has switched to a national economy based on the peasantry. Step by step, this development has paved the way for an economic and, in the process, a political understanding between peoples that seemed impossible at the time of the great conference. We German farmers can be proud of having initiated a development that perhaps gives the white race the last opportunity to pursue its great cultural tasks in the world through peaceful understanding and to achieve a renewed increase in performance.

What we have fought for internally, our Hereditary Farm Law, our union in the nourishing state, the unions of the individual branches of industry, has often been described by our opponents as an obstacle to economic understanding in Europe; but practice has shown just the opposite. We are consciously pursuing this path of economic understanding with our neighbors because we know that this economic understanding is also the surest guarantee for peace in Europe. And we will continue along this path in the future, not despite our new agricultural legislation, but precisely because of it.

There is a growing realization among other peoples that the peasantry must be the foundation of their own people and the vehicle of understanding and exchange among peoples. It is not yet a year ago, and we would have been laughed at if we had declared that the great American republic and the great American president would one day be compelled to do everything in their power to save their farmers, regardless of whether it suited world finance or not. And so strong today is the force of reorganization in the German peasantry that even in old England, with its vast colonial empire and its enormous industry, the

agriculture has become the talk of the town. It is to be hoped that the great peasant traditions of the French nation will finally make a breakthrough again, which - and I am convinced of this - will be a decisive gain for peaceful understanding in Europe. The fact that in Eastern Europe the peasantry has always been and will always be the foundation is becoming increasingly clear after a few unsuccessful experiments in the field of liberalism there.

We German farmers still have enormous tasks ahead of us in the internal reorganization. We are also aware of our duty towards the rest of the German people - workers, merchants, manufacturers, craftsmen. We are fully occupied with these tasks, which lie on our own German soil. It is these enormous tasks, the realization of which, with their effects, will guarantee the peace so necessary for the peasantry of all European peoples. And I know how much the peasantry everywhere longs for this peace.

We German farmers extend our hand to the peasantry of all peoples without exception, and we also understand their problems. But in calling for understanding among the peasantry, we are convinced, with ironclad consistency, that this understanding also means understanding with the nation as a whole, for the peasantry of other peoples has the same task as our own: to unite its own nation, to direct it towards a goal and to eliminate the damage caused by a period of wrong economic development.

This brings me to the end. To summarize, I would like to point out once again how important it was to me in my speech to make the first Reichsbauerntag both a review of the work that has been done and to point to the future and the great tasks facing the German peasantry. We know that we are at the beginning of a development. And we also know that it will not be easy to reach the goal we have in mind. But we also know with pride that we are the heirs of peasant ancestors who have defiantly carried their peasantry into the present day through a millennium of peasant-alienated attitudes.

over the years. And this fact gives us powerful encouragement to approach the tasks ahead of us with vigor, in the hope that our descendants will one day be proud to give us the title: The peasant leaders from the time of the great German revolution served their people and the peasantry with dedicated work, and in doing so proved to be the most unshakeable, hardest foundation of our Führer Adolf Hitler.

Speech to the Diplomatic Corps

17.4.1024

First of all, I would like to express my pleasure that I have been granted the opportunity to present to you, gentlemen, the goal and path of national, socialist agricultural policy. From the interest shown in the measures taken by the national government in the field of agricultural policy, it is clear that these agricultural policy questions are not only questions of agricultural policy today, but that they are regarded as general economic questions and that, accordingly, interest is shown less in agricultural policy as such than in the effects of this agricultural policy on economic life as a whole. I therefore take the liberty today of explaining not only the nature of German agricultural policy, but in particular its effects on the German economy and, beyond that, on the European economy as a whole.

First of all, I would like to anticipate an often-heard objection, which you can still hear very often in German economic circles. The objection is that the difficult situation in which the German economy, like the economies of all countries, finds itself is directly and indirectly linked to the measures we have taken in the field of agricultural policy. One makes the mistake of not considering the following: Of all economic processes outside agriculture, it can be said that the methods of dealing with these economic problems before the

January 30, 1933 in Germany were not much different than they were after January 30, 1933. In many cases, economic ethics have changed in these areas since then, but the actual economic methods have changed less. In the area of agricultural policy, things are completely different. Here one can say that the

January 30, 1933 was an unprecedented turning point. While nothing, absolutely nothing, had been done since 1918 to protect the

German agriculture, such absolute protection of German agriculture and the German peasantry set in after January 30, 1933, that it triggered the jnteresy of all those peoples who, for their part, are somehow facing agricultural difficulties. From this fact we can now d r a w the very simple conclusion and realize that the economic difficulties of our day are somehow rooted in events that took place before Adolf Hitler came to power. For since the economy of the German people and the world economy as a whole was already ill before that day, it is impossible that the German government was in any way involved in the fact of this illness and these agricultural measures. This realization is so important because it makes it possible from the outset to keep one's mind and judgment free from the possibility that earlier concepts of a contradiction between a g r i c u l t u r a l protection and the management of international economic relations had anything to do with the problem of today's economic method.

I would therefore like to begin my reflections with a reference to the overall situation of the world economy, in order to move on from here to the specific area of German agricultural policy, and in particular to show that this German agricultural policy is suitable for promoting healthy relations between peoples, but not for opposing this development.

There are endless theories about the cause of the global economic crisis and the cause of agricultural hardship. And if you look at all these theories, you would doubt that any clear insight could help us out of this chaos. In fact, however, things are basically infinitely simple, and it is only a matter of keeping cause and effect apart in order to recognize the source of the disease. But if I know the source of the illness, I will also be able to overcome the illness as such.

It is claimed that today's world economic crisis is an indirect effect of the world war. I maintain that this is not true, but that the root of the world economic crisis goes back to the time before the world war. The world war only caused the **disease**

The disease was promoted by the state of the economy, which became apparent after the world war in the global economic fever.

To illustrate the cause of the global economic crisis, I would like to give you an example from history. Three hundred years ago it was still customary in all the countries of Europe for princes who wanted to wage war to make use of officers who were financially strong enough to recruit a troop on their own account and then go to war with this troop. In other words, they had mercenary leaders working for their own account. Since they in turn only made their troops available to those who paid them accordingly, the form of warfare at that time was based on the private initiative of such well-funded officers, who used it to set up a commercial enterprise. It must be noted, however, that it was not ethical or national considerations that were decisive, but that the troop leaders and warfare were a remnant of the economic activity of those who could afford it. There is no doubt that this free play of forces in the field of private initiative in warfare produced extraordinarily great soldiers. I believe I can say that all the countries of Europe can, to a greater or lesser extent, point with pride to one great soldier or another. There is no doubt, then, that this system offered the able an extraordinary opportunity to develop their abilities free and unhindered by governmental or other restrictions. For the people as a whole, however, the situation was such that although these conditions benefited the individual, they transformed the whole into chaos. The period of the economic private initiatives of great mercenary leaders is characterized on the one hand by the appearance of important generals, but on the other hand in Germany it is characterized by the ruins and the guilt of the Thirty Years' War.

So it was only natural that the interest was now beginning to be of the common good with these previous methods of warfare. From this arose a phenomenon which has proceeded uniformly throughout Europe, namely that war and the conduct of war have become a matter of the full and, in this respect, have become a matter of the full.

The officer, the troop leader waged the war as a servant of his people or his prince. The necessity of the situation thus led to the conclusion that the economic freedom of private initiative of the individual mercenary leader should be curtailed in order to promote the good of the whole. What had become a restriction on the freedom of the individual was thus transformed into the freedom of the whole, to which the individual had previously belonged.

This reference to the development of the mercenary leader 200 to 400 years ago into the officer of today who faithfully serves his people is particularly instructive because, ultimately, the entire world economic crisis can be traced back to exactly the same phenomenon that we have just outlined.

There is no doubt that we owe to liberalism the liberation of the individual from ties that have become unrelated. The only thing that should have been done was not to do justice to oneself by tearing down the barriers, but to systematically take over the good of the old ties in order to create a new economic order. This did not happen, however, and so the individual, freed from all ties, was able to live out his economic life according to his inclinations. If Europe had been cut off from the rest of the world at that time, i.e. if America, Africa, Asia and Australia had not yet been discovered, then this loose plan of the individual in the economic field would have triggered exactly the same thing in a short time as was outlined above for the mercenary leaders, namely the struggle of all against all and thus chaos. If this did not happen, it was not because the law I have just described did not apply, but because the need for private economic activity of the individual was met by an unprecedented market in overseas countries in areas that had not yet been economically developed. These "closed countries" were in any case prepared to buy any goods, so that the question of selling the goods did not enter the sphere of thought of European producers of goods at all. If, however, the creative spirit was allowed to prevail and the organizational skills of the business leader were added, if diligence and credit were also granted, it was basically easy to achieve economic prestige, because one's goods were sold somewhere in the

world with certainty. The demand for goods in the undeveloped parts of the world was so incredibly strong that the European countries hardly competed with each other in terms of their industrial production. Everyone, whether he was an industrialist in France, England or Germany, had the opportunity to sell his goods anywhere in the world, as long as he took the trouble to look for markets. This fact has had a devastating influence on the thinking of our economic leaders and all economic theorists in general, because it has completely weaned people off the old principle that the sales market is the motor of all production. Because the sales market constantly and naturally absorbed every quantity of goods, people became accustomed to thinking in terms of its laws, and became accustomed to viewing everything solely in terms of the laws of production. - But not only did this happen, but employers and employees did not think that their existence was only economically justified as long as their goods were purchased, but both began to determine their relationship to each other exclusively from the point of production. The profit of a company was such a matter of course that employers and employees were exclusively concerned with the question of how much of this profit the employer or employee should be entitled to. And since the employers' desire for profit was obviously not amenable to reason, they began to organize the employees so that one day they could perhaps force the employer, via the state, to give back a suitable percentage of their profits. As astonishing and basically shameful as the fact is, there is no doubt that the economic theories and the struggle of the last 100 years have focused exclusively on how to properly distribute the profits from production, but that not a word has been said about what should actually happen when production as such is no longer possible. So entrenched have they become in this erroneous doctrine that employers and businessmen have striven with all their energy to free themselves from any interference with the possibilities of economic activity that present themselves to them, while workers in the labor market are left to their own devices.

organizational control of these entrepreneurs as the sole purpose of their existence. Whether democracy in this sense or Marxism in another sense, in both cases the whole world of concepts goes back to the cardinal error of thinking that production is eternal, while nobody thought about the fact that production is dependent on sales.

In the course of the 19th century, however, it became clear that certain basic laws of economics could not be denied with impunity. Before the world war, this could only be observed by a keen observer. It foreshadowed the fact that our European industrial groups were getting into certain difficulties, which they initially believed they could resolve through cartel agreements and the like. But in the background it was already becoming clear that new economic producers in overseas countries were entering the competition as rivals. This phenomenon, which was traced back to the World War, actually began much earlier. It was triggered by competitive difficulties in that certain production companies decided to cut the transportation costs of goods in order to reduce the cost price in absolute terms. Thus the idea was conceived of setting up industrial subsidiaries in the world's major countries where goods are purchased, without considering that these subsidiaries might one day become competitors of the mother country. But since until then all new start-ups had always been a matter of personal credit, this question was only considered from the point of view of credit, but not from the point of view of the effect on the sales market.

Since all things in economic life have a certain law of inertia, i.e. that new insights and ideas are difficult to assert, this narrowing of the economic sales market of European industry was only apparent to very few people. market of European industry was only apparent to very few people. On the contrary, many companies were undoubtedly gaining a dividend from the new method of setting up subsidiaries, and it seemed as if this step was basically associated with progress. However, as the pressure of competition from European countries began to be felt more and more.

When the war broke out and finally erupted into world war, the extraordinary resistance of the German people forced its opponents to mobilize all means to end this war in their interest, i.e. to win it. With the unprecedented deployment of people from all over the world on the fronts in Europe, the industry of the Ententelanders, which had been spared from the war, was not in a position to secure the production of the things needed at the front on its own. So the subsidiary industries of young countries or colonies suddenly had to step in to help, which of course immediately led to a strong boost in industrial production in these countries. This is the real reason why the world war led to an unprecedented boost to industries of all kinds in overseas countries. When the world war was over, a peace was concluded which was not logically based on the ideas just developed here, but took other aspects into account on the part of the victorious states. It is not for me to discuss this in particular or in detail. But I must point out that, logically, the end of the war did not put an end to the question of existence for the newly created industries in all parts of the world, but that these industries wanted to live, and since they could claim the shorter route between production and consumer, they slowly but surely beat the European competition out of the field.

Then there was a second problem. The overseas countries were faced with a completely different problem than the economic leaders in Europe when it came to the question of production costs in relation to workers' wages. For the labor force available in the overseas countries was accustomed by special circumstances to a much lower standard of living than the industrial workers in European industry. This was expressed practically in the fact that the industrial workers of the overseas countries were paid considerably less than the white workers. These wages made overseas industry competitive with European industry, because production costs were cheaper, and so in the period after the world war industries sprang up like mushrooms after a night of rain in all overseas countries. Naturally, these industries were now looking for a way to survive,

and so a fierce competition developed on the global economic sales market. This led to a fierce competition in the global economic market, which eventually degenerated into a battle of all against all. These things developed relatively quickly and initially triggered the phenomenon of the aggrieved countries coming together in the form of conferences to discuss their common plight. However, as the cause of the distress was not these things, but solely the fact that everyone could do whatever they wanted in economic life, no result was achieved in global economic terms. It is true that strong countries tried to restrict the economic egoism of the individual by deciding on a kind of national economic structure, i.e. by trying to mobilize the economic egoism of the individual in the interests of the national economy of the people. Here we have the key to understanding the things that have inevitably brought a kind of national economy into being in most of the great states of the world. In principle, however, this does not solve the problem. For all that has been achieved is that the economic struggle of all against all does not go beyond national borders. But it was not possible to prevent the struggle of all against all from continuing within the borders.

This attempt to paralyze the harmfulness of economic liberalism by allowing it to run riot within the borders of the state, so to speak, has stopped the problem, but has not changed the situation on the world economic market, and not because a whole series of domestic industries, as well as all foreign trade, cannot do much with self-sufficiency on a liberal basis and now find the relations between peoples a necessity in economic terms.

Based on this realization, we National Socialists now came to the conclusion that if the economy was to be rebuilt, it had to be attempted in a fundamentally new way. Even if we had forgotten for centuries, as I mentioned at the beginning, that the sales market is the motor for production, then there could be no point in trying to promote the depressed production by means of production-increasing means or by problems of granting credit.

that an attempt was made to replace the chaos on the sales market with a planned reorganization. If one takes this standpoint, then the first question before the logically-minded person was how the relations between the peoples should play out economically. And then it was quite clear that the previous liberal method was no longer practicable, that each country tried to pull the wool over the other's eyes, so to speak, but that an attempt had to be made to determine between two countries which economic exchange relations between them were necessary and advisable, and then, on the basis of this knowledge, an attempt had to be made to reorganize the sales markets. For it is quite clear that a country can only import as many raw materials, for example, as it exports goods in return. It is not a question of what raw materials a country needs in order to build up this or that industry, but of how many goods another country will take from me so that I can exchange goods for them. This is basically an eternal law of economic relations between nations. The fact that a loan granted by the state temporarily enables a raw material importing industry to import more raw materials than the people then export in goods does not alter this law. For this method of a state is only possible if there is sufficient capital, formed by the labor of other branches of the economy of the people, to be made available as credit and thus enable this industry to maintain its strong import of raw materials.

However, if we start from the problem of the natural economic relations between peoples, we soon come to the conclusion that a truly good balance can only be achieved if the economy of the people is healthy in itself. A national economy is only healthy, however, if it is based on a healthy agriculture, possesses an economically necessary industry, and now carries out and introduces those peaks of production which arise according to the state of things, i.e. on the basis of the needs of the peoples among themselves. Only when such a national economy, well-founded in itself and centered on a single point of gravity, exists will an honest exchange of goods among the peoples of the world be possible.

This was the starting point for National Socialism when it decided to overcome the global economic chaos with a new principle. This principle could only take shape if agriculture could first be put in order and the foundations of the national economy built up from there. It is from this point of view that I must ask you to understand the agricultural policy of the German imperial government.

For us, it is not a question of creating special advantages for one sector of the German economy, namely German agriculture, but of finding the basis for a new German economy on the foundation of healthy agriculture, which in turn will then be in a position to enter into relations with other nations.

The previous liberal thinking could not free itself from the idea that the unrestrained private initiatives of the individual had to be active in the economy if production as such was to be stimulated. This consideration then led to a genuine liberal solution, namely the belief that by keeping the internal market free of foreign goods through high customs walls, this internal market could gain the most from the free play of forces. It was overlooked, however, that such customs walls only serve to be built on principles, i.e. that what was denied to one country must logically be denied to another. With this method, from the point of view of the internal market, the liberal economic leader is safe from competition from the foreign market, but this does not exclude internal chaos, which, above all, does not prevent this method from being used to achieve a harmonious conflict with the economic interests of other peoples and states. On the contrary, this system was bound to create even more tensions within a country, since an industry interested in exports now had no interest in the customs duties required by agriculture producing for domestic needs and, conversely, agriculture saw its natural opponent in the industry interested in exports. As a result, liberalism in the economy, which was developing into a national liberalism, was able to support the thesis of the

The idea of a fundamental opposition between national industrial production and national agricultural production was invented without realizing that his whole doctrine was already wrong in its premise.

This consideration led us National Socialists to think for months about whether there was a way out of the chaos of these contradictions.

We saw clearly that customs as such are one of the most obstructive phenomena in the relations between countries, that it must somehow be possible to build up a national economy in which customs duties play a secondary role. Here we were aided by the consideration that the problem 300 years ago with regard to the free economic initiative of the mercenary leaders was the same as the free economic initiative in the economy as such is today. In other words, we came to the realization that the only way out of the chaos was to decide to fundamentally abandon liberalism in economic thinking and to decide to integrate the individual as part of the economy and to make the law of the economy as a whole the yardstick for the economic freedom of the individual. In other words, we decided to follow the same path that today has led to the formation of officer corps, which for their part did not even think that their existence meant a restriction of the individual officer, since they have learned today that the curtailment of their free initiative has turned out to be a blessing for their people and also for their state.

However, we could only achieve economic recovery through agriculture. economic conditions if we created stable relationships on the domestic market. Thus, we came up with the idea of guaranteeing the stability of the domestic market and securing the internal market by bringing together producers, traders and consumers of agricultural products, without this in any way disrupting relations with foreign countries. So what we have done has nothing to do with an estates problem, although we called it the law of the Reichsnährstand. Our aim was to bring the needs of the consumers of agricultural products into a clear relationship with the

The aim should be to bring the domestic agricultural production under control and to obtain an overview of where there is an overproduction of agricultural products and where there is a demand for agricultural products on the internal market. It should thus be possible to allocate the economic overproduction with regard to the internal market if it turns out that the needs of the internal market are able to absorb the agricultural production. On the other hand, it is possible to import from other countries only the production that our own agricultural production is no longer capable of producing. We freed ourselves from the idea of a planned or forced economy. We left it up to the individual farmers to produce what they wanted. We just don't take away their entire harvest if the domestic market suffers from overproduction of these products. This is not the place to talk about how we achieve the original key for the individual producer. What is essential is that, if we want this, we must have the internal market so securely in hand that none of the producers can break out of this structure. For it is clear that if a farmer can somehow sell a percentage of the grain he does not receive under the table, the entire system will remain ineffective. On the other hand, however, it is clear that if the agricultural producer and the agricultural consumer are united in such a form in a national economy, the interests of both the agricultural producer and the agricultural consumer can be guaranteed by the state or the body which has to fix the prices. We thus move from the liberal Marxist fiction of the free price to the national socialist realization of the economically justified price.

If an internal market is organized in this way in agricultural terms, then customs duties are in principle superfluous. This is because, in such an economy controlled by the internal market, foreign countries are only able to sell their products if the state in question feels a need for these products. Since the markets are subject to supervision, it is impossible to bring goods onto the market that escape the supervision of the market authority.

One might initially think that the ideas developed here are bold and complicated. In fact, however, their effect on the relationship between nations is quite different. For it is quite clear that the form of mutual exchange of goods with each country can now be found which is the most agreeable for both countries. If one knows that the market can readily absorb this or that agricultural product, then it is not difficult to enter into a reciprocal exchange with another country and to offset a consideration against it, because I know that the market needs this commodity and therefore it is in the national economic interest if a trade agreement is concluded with the country that wants to export goods, in which the country then accepts other goods in return.

Even if these ideas were originally considered a bold theory, the trade agreements with Holland and Denmark have proven that they are not just a gray theory. For both treaties have been carried out by my ministry in a leading economic role, and it is fair to say that this would not have been possible without this new economic development. Although the Reichsnährstandsgesetz has only been in force in Germany for seven months, the two trade agreements with Holland and Denmark have already proved that a new way has been found to organize the economic relations between the nations.

To summarize, I would like to say that the way is now clear to free ourselves from the liberal preconditions of the world economic crisis and to make possible a new economic order in the relations between the peoples of Europe.

As paradoxical as it sounds, I have to say that, on the basis of this path, the peasant turn will become the forerunner of an organic exchange of goods. And this is because in this way an honest exchange of goods is carried out between the peoples and the exchange of goods is not the result of wild economic struggles between the countries. If liberalism, on the basis of its false premise in the assessment of things in peasantry, is the stumbling block to international understanding

National Socialism p r o v e d that the peasantry of Europe is called upon to reorganize the economic relations of the peoples among themselves, while fully preserving their national characteristics and national self-assertion, and thus to develop a completely new basis for an organic world economy.

And the significance of this fact is so important because this kind of economic relationship between peoples is much more honest than w a s previously possible on the basis of liberalism. It is only necessary to bring our own affairs in this area to the realization that liberalism has been played out in the world and that a new area of economic relations between peoples must take hold. And so there is nothing to prevent us from looking to the future with confidence.

I have emphasized this one aspect of German agricultural policy because it is ultimately the most important. I know that in many foreign countries the first question is always directed to the Reich Heritage Act. I think it is more correct to point out that the Imperial Heritage Act is only the logical continuation of the basic idea of order and binding within the agricultural sector. For it is the Imperial Hereditary Farm Law that ensures the farmer's final attachment to the land as the eternal basis of all agricultural production. However, I would like to talk about this in more detail on another occasion.

I wanted to say today that the German peasantry is the guarantor of peaceful understanding between the peoples, and that it is from this peasantry that the impetus to advance towards freedom of foreign trade through the internal market organization emanates.

Speech at the 2nd Reich Farmers' Day in Goslar

18. N.II4

In September of the year 1-II, the decisive agricultural policy laws were created, which became the basis of National Socialist agricultural policy. Considering that we were not able to devote ourselves to their implementation immediately after these laws came into force, but had to conduct a Reichstag election campaign that was not decided until November 12 and only then gave us a free hand in our activities, it is fair to say that today we can look back almost to the day on a year of practical work in the spirit of a National Socialist agricultural policy.

We can say without exaggeration that we have made use of the opportunities given to us by the government. I was able to demonstrate the success of National Socialist agricultural policy both at the Nazi Party Congress in Nuremberg and again on the Bückeberg by enumerating very sober facts.

Neither I nor the other responsible farmer leaders of the Reichsnährstand are completely satisfied with the results so far. However, only a fool can assume that a completely disrupted economy or completely disrupted branches of the economy can be put back in order in one year and at the same time satisfy all hopes and wishes. No sensible farmer would think that if he had to take over a farm that had been completely destroyed economically, he could put it back in order in a year. Every farmer knows that it takes years of hard work to repair all the damage caused by his predecessors on a run-down farm. It is exactly the same in the public life of the profession!

If we now consider the fact that when Adolf Hitler came to power in January 1925, German agriculture was not only in a state of complete decay, but was also visibly hurtling towards complete destruction and annihilation, then we can be quite satisfied with the results of National Socialist agricultural policy over the past year. For not only have we completely halted the steady downward trend in agriculture that has been unstoppable for years, but there are also such clear signs of a genuine economic revival that we can, indeed must, speak of a process of recovery in German agriculture that is already in full swing.

That is why I will not allow myself to be "misled" in my assessment of things by this or that unfavorable comment about our National Socialist agricultural policy. For one thing, the seriously ill patient would first have to be found who would approve in every detail of his doctor's measures for his recovery and not become impatient. And secondly, it is quite clear that such a profound illness of German agriculture, as we are actually experiencing, cannot be cured without radical, i.e. practically "painful", interventions. If we had an economic system before the assumption of power in which the farmer had to leave the farm despite hard work and a blessed harvest that brought full barns, while at the same time millions of poor people were starving in the cities, then not only some, but almost everything in our economic life had to be rotten through and through. It is therefore difficult to see why a recovery process should not be initiated. process because it could cause pain. It seems to us that the doctor who proceeds most correctly is the one who, recognizing the right path to healing, follows this path unswervingly, even if it causes pain at the moment.

At the end of this year of National Socialist agricultural policy, we can now state quite clearly, on the basis of sober facts, that our method for the recovery of agricultural policy conditions in Germany has not remained a scientific or academic theory, but has proved to be correct in practice. If, a year ago, we had the courage to adopt a method that was recognized as correct.

We could only do this because we were fully aware of the cause and effect of the disease process in German agriculture. The facts we have achieved justify us.

Therefore, I would like to express here in all form that the National Socialist agricultural policy does not need to defend its theories, for example against other theories in the field of agricultural policy, be they of a liberalist-economic nature or of a liberalist-scientific nature. For the National Socialist agricultural policy has so far been right and has only realized what we have been preaching and demanding for years. We must therefore demand today that the liberal-economic and other anti-National Socialist theories in the scientific community justify themselves before the successes of our National Socialist agricultural policy. In politics, success is decisive, and success has clearly decided in favor of the basic ideas of National Socialist agricultural policy. That is why we do not need to argue about outdated ideas of an agricultural policy nature in a public battle of words, but I will say it clearly and openly: "Anyone who, in the face of our agricultural policy successes, continues to run against National Socialist agricultural policy today - like Don Quixote against the windmills - with his old and openly well-preserved ideas about agricultural policy, is clearly not born to understand this National Socialist agricultural policy and thus National Socialism in general." I then only have to ask that the person concerned should come to terms with this regrettable fact and his fate, but not hold me responsible for it.

We can now move on to the question of the "why" of our agricultural policy successes. There are three answers to this question:

Firstly, we have based our work on the human being, i.e. on blood;

Secondly, we approached the task as such with the right prerequisites;

Thirdly, we have taken the right measures to do the right thing with the right people and on the basis of the right prerequisites"

Let's start with the first answer to the "why" question, i.e. what our agricultural policy has to do with people and their blood.

When our Führer Adolf Hitler took up his fight for the freedom of the German soul and the German people, he was aware that he could only win this fight if he created a following of people who were prepared to die for the whole rather than j e o p a r d i z e the whole in the interest of their own well-being, over and above all material special desires. In other words, our Führer was aware that only an appeal to the heroic instincts of the German people would provide him with the following h e needed to carry out the task of renewing the German nation.

The same principle is now being applied under the leadership of Adolf Hitler's agrarian political struggle had begun and the soul of the German farmer had been fought for. From that moment in the spring of 1922, when the Führer commissioned me to rally the German peasantry under his banner, I never tried to promote this w o r k by making material promises to the German peasantry. Rather, true to the principle that the Führer realized in his entire struggle, we did not appeal to the peasants' egoism, but to the heroic instincts within them, i.e. to their blood. We demanded loyalty to our leader's idea, and we also demanded that the peasants who joined us in this struggle be prepared to take on leadership tasks, regardless of any material damage and losses that might result. With this call we appealed to character and not to material selfishness. We deliberately avoided mobilizing any material selfish instincts in order to perhaps be able to demonstrate this or that parliamentary success.

Certainly, this initially made it more difficult for our ideas to penetrate the countryside, because a century of liberal economic

The German people had been taught to disregard the hero and to see and worship the mobilization of economic egoism as the engine of all economic progress. People in Germany had become accustomed to dancing around the golden calf. But it was precisely such complications that had the unprecedented advantage of initially attracting only a select group of people to Adolf Hitler's banner. The opponents, on the other hand, who fought on the liberal premise of existence, only placed the material increasingly in the foreground of their battle for the soul of the German peasant. At first this opponent seemed to have an advantage, since it is always easier to mobilize a person's egoism than to make him understand that he must put aside his egoism in the interest of the greater good. But on the other hand, by appealing not to the material but to character, we practically created a selection of blood, because ultimately character and the will to fight are conditioned by blood. Conversely, the most resolute advocate of a purely material way of thinking was often superior to our people in terms of craftsmanship or science, but he was not at all predisposed to persevere in real struggle, because his leadership was not based on heroic selection. It was precisely this difficulty at the beginning of our endeavors that proved to be our good fortune, insofar as those who were most determined to fight with us against the ruling system joined us. It was certainly not yet certain whether these people, who joined us in small numbers at first and then in increasing numbers, would also have the agrarian political leadership skills necessary to improve the desperate situation of agriculture. This circumstance alone was of secondary importance, because over time it was possible to identify those who were capable of coping with the task assigned to them from among the many candidates who offered themselves. Thus, in the course of time, a natural division of those who were distinguished both by their character and their abilities to master the new agrarian political tasks under the banner of Adolf Hitler actually developed by itself.

possible without the mature and solid agricultural policy leadership in the NSDAP's agricultural policy apparatus. For it was not important that every single measure demanded of this agrarian leadership was immediately understood; rather, it was important that after I took over the Ministry of Nutrition, the intentions of the government were accepted by an agrarian leadership that was accustomed and prepared to accept and carry out orders even in the face of momentary economic difficulties. One is very much mistaken if one believes that such a thing can be carried out with any apparatus or with people who are in themselves predisposed to a theoretical understanding of the measures that are required of them. In critical political times - and times of revolution are always critical - it is not enough to have the good will to take a measure. Grasping a measure and the willingness to turn this measure into reality are two fundamentally different things that do not always have to be united in one person. And there is even less guarantee that the person concerned is prepared to obey if he has not yet understood the measure ordered of him. At such moments, character and education for discipline are decisive. And if one considers that National Socialist agrarian policy was built on the completely unrealistic idea of the primacy of blood in all political questions and thus differed from the hitherto prevailing conception of agrarian policy like night and day, one will readily understand that National Socialist agrarian policy can be understood with more or less difficulty by anyone born to understand it, but that it can also be understood by anyone born to understand it.

but could only be realized by the old guard of those who had proven their character for this task in times of struggle.

So when I appointed only people to all the key positions who had proven themselves during the years of fighting, I did not do so out of a narrow-minded partisan political blinkeredness or out of a fear of hearing a different opinion from a subordinate; rather, I acted as any leader of a front-line troop would act in war, who would prefer to accomplish a task that seemed particularly difficult to him with the old officers, non-commissioned officers and men of his old regiment who were familiar to him, even if they were not always perfect men in details, than to rely on subordinate leaders who were unknown to him but who were excellently qualified in the garrison or at the war academy. And that what I am saying here is no gray theory is known to every old, real front-line soldier of the World War. What I took home with me from the hail of many a battle on the western front as the deepest principle of experience, that in the decisive moment you could only ever rely on the guys, no matter what rank or previous training they had, I have also kept in mind as a measure to be heeded in political life. It is well known that such old front-line soldiers have their drawbacks, which is why they were more aptly than aesthetically called front-line pigs. But the advantage of this type of person is that they are always ready for action, know how to fight and can be relied on unconditionally. My political opponents should calmly realize these things and then give up their attempts to replace my old agrarian-political frontline troops with their beautifully and tastily prepared saloon lions.

Secondly, I mentioned the measures we have taken to achieve our agricultural policy successes. I do not need to talk about these measures in detail here, firstly because I have often taken the opportunity to provide information about them over the past few months, and secondly because in the week of the Reich's

The most detailed presentations on the measures we have taken have been given at the farmers' day.

However, the situation is completely different with regard to the third point, the preconditions from which we have approached the rescue of the German farming community. You cannot understand our agricultural policy measures if you do not know the premises from which we started our work. Clarifying these premises, however, forces us to clarify a number of fundamental ideas, which is why we must go into more detail on this point today.

One might be inclined to think that the discussion of the question of the intellectual prerequisites of our National Socialist agricultural policy is not so important compared to the fact that today the whole world is eagerly waiting to hear from us what future agricultural policy measures we intend to take. However, this view is mistaken, namely that in the period before I took over the ministry, all the measures that could be taken to save German agriculture were tried out, but without being able to bring about fundamental change; all these measures were doomed to failure. The description of measures therefore does not guarantee an insight into the legality of the course of events. If I am often countered today that such recourse to the fundamental problems is far too exaggerated, I can only reply that if measures alone, without fundamental ideas, were sufficient, I would probably never have become Reich Minister of Food, because my predecessors did not lack measures.

German agriculture was fatally ill because it believed on the premise of liberalist economic thinking. We, on the other hand, are of the opinion that it was only as a result of this liberalist economic thinking and the measures taken in this spirit that both the illness of German agriculture as such was triggered and the unsuccessfulness of the measures taken for its recovery was brought about. By consciously approaching the problem as such from a fundamentally different premise

we have achieved the agricultural policy successes of the past year.

The fundamental error of all liberal economic views is their assertion that the economy as a concept and fact is a thing in itself, i.e. that it possesses its own laws, which are independent of supra-economic concepts such as blood, nation, fatherland. Liberalism arrives at this assertion through the assumption that all the effects of economic activity in this world have arisen only through the driving force of the need found in every human being to satisfy his own self-interest. By presenting self-interest as the motor of all economic activity in this world, liberalism must logically come to see the best possible development of this self-interest as the only way to trigger economic prosperity. It is thus clear that, in the eyes of the liberalists, concepts such as blood, fatherland and state are merely romantic notions that cannot stand up to the criticism of a sober present-day reality. It is then also logical that liberalism goes all the way in its thinking and sees an objective in the most complete economic order in the world - mind you, according to the laws of its economic principle - as the culmination of its economic philosophy as seen in material terms.

Without wishing to enter into academic debates of a n economic nature here, the entire doctrinal edifice of liberalism can be shaken to its foundations with a single proof to the contrary. For - so we ask - if liberalism were right that only self-interest is the mainspring of all human economic activity, how does liberalism want to explain the renunciative sacrifice of our inventors in the economic field? It cannot be denied that the entire economic prosperity of the last 100 years was not only triggered by the special economic benefit of individual entrepreneurs, but was also the result of the renunciative activity of inventors, most of whom themselves did not receive the reward for their work, which they did not even expect, even though they consciously worked for the economy. It must be admitted that the more or less unscrupulous exploitation of these inventions by

entrepreneurs have brought many economic things forward. We are far from blaming entrepreneurship for this fact. But then we should not be expected to recognize a doctrine that sees economic benefit as the driving force behind all economic activity.

To pick out an apt example, let me refer to the life of Count Zeppelin. Is today's economic life with its aeronautical development and interdependence even conceivable without the dedicated pioneering work of Count Zeppelin and a few other inventors? The answer to this is probably a resounding "no". Only a fool could claim that Count Zeppelin would have pursued his life of renunciation as an inventor for the sake of economic advantages in the future. In the field of invention, which has been the prerequisite for all economic prosperity, it can be proven that the progress of all economic existence in human life has not been driven by selfish advantage, but by imponderables that are anchored in the soul beyond all material thinking. Without the thoroughly unliberal and anti-material idealism of the inventors, the economy in particular would first and foremost stagnate hopelessly.

But one could also raise the question of how liberalism actually explains the contradiction between its doctrine on the one hand and the fact of peasant labor on the other, if one considers peasant labor as it actually is: No farmer knows at the beginning of his work whether the heavens will be gracious enough to grant him a sufficient harvest. Every new harvest has to be prepared with this uncertainty factor in mind; nevertheless, the farmer goes back to tilling the fields every year undaunted. Are you trying to say that the farmer is ultimately doing a foolish thing with his work in the fields? Only a fool could claim that the farmer's self-interest is the sole driving force behind his economic life.

In stark contrast to liberal theories, National Socialism preaches the primacy of blood in all matters of human life, including the economy. One could draw the conclusion from this that two fundamentally

There are different economic theories: one is the National Socialist economic theory, which understands the economy as blood-related, while the other theory, i.e. the liberal economic theory, proclaims the intrinsic lawfulness of the economy and claims that the economy has its own lawfulness and that blood issues are not of fundamental importance in the nature of things. I repeat: while national socialism claims that the

claims that the business is a function of blood, i.e. of the people as a community of people belonging together by blood. people, represents, and that accordingly this people and its law should unconditionally be given primacy over the economy. is, denies liberalism

liberalism this legality in principle denies and proclaims the unconditional the unconditional autonomy of the economy in all things of life, even demanding that everything else must be subordinated indirectly or indirectly.

One could draw the conclusion from this that there is a difference in theory between liberal economic development and National Socialist economic development. People then like to conclude from this - and we observe this phenomenon constantly in public life today - that it is ultimately not a fundamental question whether, as a German, one is committed to the National Socialist economic theory or to the liberal economic theory; some people are almost puffed up with the feeling that, as an economic leader without presuppositions, they have the task of putting the useful aspects of both theories at the service of the German people and not walking around in economic life with theoretical blinkers on.

In reality - consciously or unconsciously, I leave it entirely up to you - there is a gross error of reasoning on the part of liberal economic theorists, even if they consider themselves to be great liberal economic theorists, because they are mistaken about the premises of their own economic theory. For it is not the case that National Socialism differs from liberal economic theory.

The liberal economic theory is also conditioned by blood in its entire thought structure, just like the National Socialist economic conception. In reality, there are no differences between the liberal economic conception and the National Socialist economic conception in their presuppositions. We shall show in a moment that both economic conceptions proceed from the blood and have their presupposition in the blood. However, there is a fundamental difference here, and it consists in the fundamental difference of the blood on which both economic conceptions have developed. And we will have to say something about this here, because no state of the economy is so much at the mercy from the fundamental clarification of two polar opposing economic thought structures dependent is as precisely the peasantry.

To explain these connections, let me go back into history for a moment. If I ask myself what stands at the very beginning of all German history, then the answer is simple: the German-Germanic peasant of Aryan blood. At the moment it is of no interest when this German-Germanic peasant became a peasant. We are only interested in the fact that before emperors and kings, before princes and states and cities, before everything that we know today as a natural part of our people, the German-Germanic peasantry stands as the foundation.

In the beginning, this farmer was an economic microcosm, In other words, everything that belonged to the physical and economic needs of the farmer and his clan had to be produced and manufactured on his farm. This farmer of ancient history not only tilled his fields, no, he was also his own craftsman, even his own judge. In his "William Tell", Schiller portrayed this old peasantry in wonderfully clear strokes; and the saying "The axe in the house saves the carpenter", which has become winged from this drama, characterizes the deed most simply.

The farmer's farm is still the place where all branches of the economy come together.

Over the centuries, the German economy developed. During this development, the need arose to master economic tasks that the peasant's closed household could no longer cope with. Thus a kind of division of labour slowly emerged; individual farmers specialized in certain trades and soon practised them exclusively because they were easily particularly skilled in this area, for which their village neighbours then relieved them of the actual farm work in the fields. When trade and commerce became even more widespread, these artisan farmers moved to those places where the intersections and crossroads of trade were located; the towns of the German Middle Ages thus slowly and organically developed.

What is essential in this development is the following: The farmer is, by his very nature, the embodiment of the concept of "work". The peasant has no possibility of eking out a living if he is not able to create the conditions of existence through his own labor that are necessary to live his existence in a humane manner. The peasant is, so to speak, the original state of the concept of the worker as such. No one can say that harvest would be possible without previous labor. Thus an ethos of work has developed in the farmer, too, which permeates the farmer's deep inner thinking and gives him a firm basis for judging people and things around him. No class knows as well as the farmer, based on centuries of tradition, that knowledge and skill are the prerequisite for all achievement. Thus, from the very beginning, the Germanic-German peasantry developed an ethos of the concept of work, which has left its mark on all peasant existence to this day.

This basic ethical idea of the German peasant also led to the same ethical concept of work in the trades and crafts during the development of the division of labor in the Middle Ages. Thus the guilds, like the merchants' guilds, adopted as a matter of course the principle that anyone who wished to remain among them as an honorable German man had to prove himself through performance, i.e. through

knowledge and ability that he intended to recognize this original German ethos of work for himself.

And because the concept of performance was the axis of all considerations here, logically, in the developing economy, all economic activity had to be viewed exclusively from the point of view of genuine labor and its morality; i.e. one did not come up with the idea that a person was in the world so that he would be economically well off. Rather, just as the farmer from time immemorial carried out that economic or manual activity on his farm which was necessary in the interests of his farm, i.e. his economic whole, so in the developing life of Germany economic activity was subordinated to need and what was needed was produced, i.e. production and need were kept in balance and it did not occur to him that one had to be active simply to become rich. This balance between consumption and production, in which everything that performed work - from the farmer to the craftsman, the tradesman to the respectable German merchant - was integrated, was the fundamental guideline for all economic thinking.

A completely new economic principle has been slowly and steadily creeping into this economic principle, which is based on the Germanic-German, i.e. Aryan, concept of labor, for about a millennium. The bearer of this new economic principle was the Jew.

For thousands of years, the Jew has been labeled as a pure trader, a type to whom work in the Germanic-German sense just developed is completely alien and who can only make economic progress in the field of pure trade. We need not be interested here in the tribal history that gave rise to this type of Jew. The fact as such is sufficient for us to understand the fundamental contrast between the two blood conditions.

The Jew is not innately predisposed to actual value-creating work and has also proved throughout history that he does not even attach importance to being predisposed to this activity. But since he has to eke out a living, he ekes it out by getting involved where, according to the state of things, he can be found.

can intervene in the work process of others without having to work themselves. This is trade. And since all trade, in so far as it is not a primitive exchange of natural products, presupposes value-creating labor, the Jew is drawn with magnetic force to places where value-creating labor is performed and where he has the prospect of earning something through trade.

The German merchant, born out of the process of German economic development based on the division of labor, brokered goods that were needed. He was an honest broker whose best earnings were based on the risk he had to take in the course of his business. This explains the concept of the honest merchant, who was not allowed to take advantage of his customers, because it was assumed that the customer bought what he needed and that what he bought had to fulfill the purpose for which it was bought.

In contrast to this, the Jew is not at all interested in the prerequisite of need in the brokerage of goods, but is only interested in trading at any price, regardless of whether his brokerage activity is necessary or not, or whether the customer needs the goods or not; he is equally indifferent to what he brokers, whereby everything from shoelaces to works of art, thoroughbred horses, etc. is all right with him if he can only sell it to the man. And this point of view is quite logical from the point of view of his law of life, because ultimately he only earns from the mediating activity, but cannot get involved in the work process, as he himself knows nothing about work. He can therefore have no interest at all in the balance of production and demand, but only in ensuring that the product of someone else's labor passes through his mediating hands as often as possible, so that he earns from this mediation and thereby creates his livelihood.

We therefore see how this Jewish principle of trading for the sake of trading, detached from all economic expediency, is "slowly and steadily spreading, not only in Germany but in Europe in general. Trade as such can only be developed in this way if the possibilities of trade are multiplied, if the basis of trade opportunities is broadened.

tert. And this leads to another consequence, namely that the technical prerequisites for commercial transactions are developed to the same extent that trade itself is developed for the sake of trade.

Since it is not possible to carry objects of trade around with you all the time, especially not in a more developed economy, it is necessary for Jewish trade to develop the system of money orders for goods. Instruction on trade goods, however, is money or a means of payment corresponding to it in some other way. If one develops the monetary system, one no longer needs - to give an example - to move around with the goods to be traded and to exchange them, but can achieve the same through payment and settlement.

In itself, a merchant system developed in the German sense also requires money as a prerequisite for trade. But money is always only an instruction for goods that must be moved to consumption in a healthy economic balance of production and demand.

For the Jew, however, the problem of money is something else: since he himself can only develop in his livelihood if trade as such develops, but the development of trade in turn requires the development of the monetary system, the monetary system becomes for the Jew the lynchpin of his control of trade and thus secures his conditions of existence; at the same time, he also becomes indirectly the master of the economy, since a developed economy is unthinkable without developed trade.

This endeavor of the Jew leads - and has led in all periods of history - to two consequences: The first consequence is that the Jew attempts to lift money, which by its very nature is only a pure instruction for goods or services, i.e. practically a pure means of transportation for goods, out of this inherently purely serving role and to give it an intrinsic value. This means that the Jew attempts to endow money, as a pure payment instruction, with a value of its own, which makes it independent of the commodity or service as such. Why the Jew

It is perfectly clear why a trader does this: for, since he is not interested in the commercial balance of a normal equilibrium between demand and consumption, but in trade as such, he is interested in not being stuck with a payment order for goods if necessary. However, he would do this at the moment when, due to some circumstances, this payment order is devalued and he would now be forced to regard the money he has received as devalued because he can no longer buy with it. Here the Jew switches the development of money as pure payment order

into the development of money into intrinsic value, so that he can value money as such and over any

times over any period of time. This gives money its own value and allows it to be hoarded, i.e. appreciated. In the creation of intrinsic value

money is the possibility given, the
money from the economic laws
of equilibrium of production and
consumption. I only want to suggest here that this circumstance is the key to the whole problem of the gold currency, without, however, wanting to go into this area in more detail. Everything that we outline with the term stock market speculation also has its roots in this circumstance.

The second logical consequence of this development is to give money a validity that transcends temporal and local ties, i.e. to give money the opportunity to be valid in all parts of the world where the Jew is anchored with his economic interests through its intrinsic value; otherwise the Jew would be inhibited in the uninhibited exploitation of the trade opportunities available to him. In practice, this leads to bringing the money of all countries to an equal denominator so that the intrinsic value of money can be developed wherever the Jew wishes to see it developed. Here again we come upon the problem of the gold currency and obtain the key to understanding that the Jew is the champion of the demolition of all national and ethnic barriers, insofar as these cause difficulties for his commercial addiction.

Once one has realized this second consequence of the Jewish economic principle, the means by which the Jew secures his livelihood in this world becomes immediately clear. For by promoting the monetary system in the direction of the intrinsic value of money and dominating this intrinsic value, the Jew practically dominates trade, which is now dependent on such money. Since trade in itself is the mediator between production and consumption, it practically dominates both production and consumption, i.e. it dominates the economy badly. Since the Jewish economic principle is not interested in making its commercial transactions dependent on the actual balance of production and demand, but on a profitable commercial transaction as such, it is clear that the economy is now controlled not by the concept of covering the demand, but by the quite selfish pursuit of profitable commercial transactions. This has the further consequence that the economies of the world must be unleashed in favor of the most unrestrained commercial activity possible throughout the globe. For if a produced commodity is brought to the consumer by the shortest route, no business can be done with it in the Jewish sense described above. Therefore, the widest possible movement of the goods had to be mobilized and organized so that trade would have as much to do here as possible and the Jew who dominated trade would be able to do his business.

Now you can't trade if you can't get any goods. It was therefore necessary to influence the producers in the belief that the most unrestrained development of their economic activity was the best possible form of their own economic advancement. Here the Jew held the means in his hand to promote production in those places which, for whatever reason, seemed to him to be suitable for promotion. Since he had the trade in his hands, he could regulate the flow of goods as he wished and determine where and where the goods went; he did not have to expose himself to the danger that the goods produced in unrestrained competition would go where they were perhaps really needed and would eliminate trade, i.e. not bring in business in the Jewish sense.

We therefore understand why, as a result of the whole nature of Jewish economic thinking, the world view of liberalism had to be preached and hammered into people's brains if the Jew wanted to develop the economic prerequisites of his livelihood as freely as possible.

So perhaps you now understand what I said at the beginning, that it is not a National Socialist economic theory that is fighting against a liberal economic theory, but rather that the blood-related preconditions of two economic theories are confronting each other here. On the one hand, there is the concept of labor, which has its roots in the peasantry, which is German and Aryan, which has developed the concept of labor, which is based on knowledge and skill, and which applies to the peasant as well as to the craftsman, the entrepreneur and the merchant. On the other hand, there is the Jew, dependent on trade for the sake of trade, who tries to dominate the peoples by means of money, which has become of intrinsic value, and the institutions of money, as well as by means of the fortress commanders of these monetary institutions. Our Führer once expressed this in his succinctly clear manner as follows: "The Aryan conceives of work as the basis for the preservation of the national community, the Jew as a means of exploiting other peoples."

The extent to which these two economic developments actually overlap and affect the practical life of every single German citizen down to the last detail can be illustrated with very few examples. For example, before the Führer came to power, the laws of the movement of goods - i.e. of trade - took precedence over the laws of the labor necessary for the production of these goods to such an extent that they were only evaluated from the sole point of view of whether the goods were cheap enough in terms of trade opportunities. It was no longer the quality of the work, the amount of knowledge and skill required, that was at the forefront of the assessment, but solely the price of this work. Logically, this meant that the producers of the goods - both the entrepreneur and the manual laborer - were pushed more and more into the background in their evaluation, and that finally, fractions of a penny were paid in hourly wages.

of the craftsman. At the same time, however, no one thought of lowering the margin in the interest of the consumer. in the interest of the consumer.

While one therefore around the hourly wage of the worker's hourly wage, had the "For his purely mediating activity, which often involved no real work at all, the tradesman had free rein to make price surcharges that made the goods many times more expensive than a higher hourly wage for the worker would have amounted to. Here it becomes obvious that it was not the social conscience of the entrepreneur with regard to the consumer that was concerned with lowering the hourly wage, e.g. for manual laborers, but that it was exclusively a matter of offering the cheapest possible, i.e. commercially convenient, goods to the economy built on the trading principle of the Jew. One must indeed compare the contrast between this "haggling over the hourly wage" of the worker and the unrestricted possibility of adding intermediate trade margins to the price of the goods at will, in order to grasp tangibly that the contrasts between the two economic principles I have outlined above are not academic theories, but affect every single German citizen directly in everyday life.

The effects of this liberal development could be felt everywhere; let us cite another example: The good, former German business entrepreneur, who created economic value because he put his skills and abilities at the service of the production of goods for which he had a talent and for which there was a need, is slowly dying out. Today, there is so much talk about entrepreneurial initiative that only a few entrepreneurs are left who can develop initiative.

Every entrepreneur who produces something on the basis of his own performance will naturally endeavor to remain tradable with his goods, but he will oppose pure surrender to the laws of a Jewish-imposed, i.e. liberalist, trade. Accordingly, this liberalist merchant class proceeded to de-root this entrepreneur in the interests of Jewish commanders-in-chief, and this was done by replacing him with the general

and a consortium of shareholders. These, for their part, are no longer at all interested in the old working concept of the genuine entrepreneur, but are bound by the same monetary laws that the Jew controls directly or indirectly. Thus very soon the laws of an anonymous share capital governed the works, which merely sought its advantages on the stock exchange and for which the work it owned was merely a means to an end. While outwardly the concepts of the old entrepreneur in the factory and its workforce still appeared to be preserved, in reality the factory was already completely governed by the laws of the Jewish money market.

Now the way was clear to force the production of goods under the law of purely Jewish trade laws. It began with the fact that the workers were forced to accept a minimum wage, and it ended with the creation of the sergeant in the person of the general manager, who kept the workers in check in the interests of the shareholders who controlled the factory and who were in turn dependent on the money market. This led to the development of an administrative bureaucracy at the works, which was solely interested in keeping the shareholders' dividends high enough, because its own existence depended on it. The free, responsible former German entrepreneur was thus replaced by a dividend bureaucracy in the service of an anonymous share capital, which received its laws from the money market, which in turn was completely dependent on the Jews and their satellites.

The development just outlined had already begun in the field of agriculture, but, due to the nature of things, had not yet progressed as far as in the rest of the economy. Nevertheless, even in the agricultural sector there was an unmistakable tendency to force the production of agricultural goods by civil servants and hourly-paid agricultural workers into the service of the landowners' pure profit opportunities. However, this development was not yet very common and these concepts had spread least among the actual peasant elements of the rural population. In general, in the agricultural sector of the economy, the responsible entrepreneur was the natural

agricultural sector. A simple comparison illustrates the difference between the agricultural and non-agricultural sectors of the economy: While in the agricultural sector, it was still common for future owners to receive training in craftsmanship and intellectual skills in order to be able to run their business as a farmer, landowner or tenant, this was virtually no longer the case in the rest of the economy. While even the young landowners who wanted to inherit their father's business completed at least a few years of practical training and, in 90% all cases, if they were lucky enough to have capable apprentices, also learned to lend a hand themselves, it was no longer or only rarely the case in the industrial sector of the economy that the son who wanted to inherit his father's business was himself practically active in the company or in related businesses. The young generation of our industrialists very rarely underwent an apprenticeship with the foremen of their companies and did not come into human contact with the manual workers, as was still customary in the rural economic sector, with certain exceptions. Rather, the prospective young bosses preferred to spend their apprenticeship in a banking department in order to learn the secrets of the monetary system, which were of infinite importance for their company. However, this fact illustrates the extent to which the laws of money already dominated the non-agricultural sector of our economy and no longer the laws of commodity production based on honest labor.

I emphasize once again that it is not two economic theories that are struggling against each other, for example the National Socialist against the Liberalist, but that the economic conception of two polar opposing races in their blood are in battle with each other for the claim to power in our people. The economic conception of liberalism is the inherent economic thinking of the Jewish people, and the economic conception of National Socialism, which is based on the ethos of labor, is the inherent economic conception of the German, i.e. the Aryan people. Here, by the way, it also becomes evident that the Jewish principle had to triumph before it was possible to create within the German people a manual laborers opposition between

in the city and farmers to construct. According to German economic theory, there is no such thing as opposition between farmer and worker, because both are only division of labor functions in the economy of their national body and are therefore dependent on each other for better or worse in all matters.

For this reason, the question of blood was decisive for us National Socialists and had to become the axis of all our political and economic considerations. It was on this basis that we National Socialists approached the problems of restoring the health of the German economy, paying attention first and foremost to the preservation of that estate which is the blood source of the German people: the German peasantry. And that I am not presenting a special view of mine here, but am expressing genuine national socialist ideas, may be proven by a quotation from the speech our Führer gave to the German Agricultural Council on April 5, 1933:

The guide said:

"If I look beyond all the individual economic phenomena of the time, beyond all the political changes, in the end the question of the preservation of the nation as such always remains essential. This question can only be answered favorably if the question of the preservation of the peasantry is solved. For we know from history that our nation could exist without townspeople, but that it can exist without farmers is impossible.

In the end, all fluctuations can be endured, all strokes of fate can be overcome, if there is a healthy peasantry. If and as long as a people can rely on a healthy peasantry, it will draw new strength from this peasantry again and again.

Any government that does not recognize the importance of such a fundamental foundation can only be a government for the moment. It may last a few years, but it will not, under any circumstances, be able to achieve lasting or even eternal success. These require again and again that one recognizes the necessity of

The preservation of one's own living space, the safeguarding of one's own life and preservation, and thus one's own peasantry."

So much for Adolf Hitler.

So when people ask me why we National Socialists were able to save the agricultural sector of our economy from decay so extraordinarily quickly, I have to answer: solely because we a p p r o a c h e d the whole problem with a fundamentally different premise than the liberal one. We "have a c h i e v e d our agricultural policy successes not despite our commitment to the German blood, but because of our fundamental commitment to this blood. And all my predecessors had to fail again and again in all their "measures because they believed they could carry out their often individually correct measures on a liberal premise. For this reason, and for no other, my predecessors failed. This is a fact, and it will not change if the naysayers of earlier lines come along and prove in public that this or that measure that I have taken has already b e e n taken by them or their friends, and that there is not only no difference between what we have achieved and what they wanted to achieve, but that we are, so to speak, only the somewhat happier implementers of the measures they have laboriously hatched. We will not stop pointing out to public opinion that the conditions here were fundamentally different and that it was only because the conditions were right that the measures could become a useful reality.

Once you have understood our basic premises, you will now also learn to better understand those measures that h a v e not yet been applied by our liberal predecessors, i.e. those that represent purely National Socialist ideas. To finish, I will mention just two of them:

First of all, the market order. I was once asked how I could describe the essence of this market order in a few words in a parable. And I answered with a parable that was once topical here in Goslar, so to speak. It happened in Goslar in the summer of

In the summer of that year, water became scarce as a result of the persistent drought and the high magistrate of this city felt compelled to intervene. The magistrate had to come to terms with the fact that water could not be obtained from any other source, and that the springs that had previously supplied the town with water could not be persuaded to give more water, no matter how kindly they were coaxed. So the poor magistrate had no choice but to organize the consumption of water, i.e. to allocate the individual citizen or household his or her quota of water, i.e. to organize the arms market, on the basis of the amount of water inevitably prescribed by the circumstances, according to a principle of justice considered from the point of view of the welfare of the entire city. This was undoubtedly social and based on the principle of "common good before self-interest". But there was also no doubt that not every citizen in Goslar was delighted with this social measure by his magistrate. One housewife, for example, was annoyed to find that she could no longer let the water flow as freely as she was used to during the weekly house cleaning, and a number of other citizens were unable to maintain their daily bath with the best will in the world. A certain amount of unrest arose, as it was evidently clear that the private initiative of the citizens of Goslar was being restricted in the area of cleanliness, which had a visibly unpleasant effect on them personally. When the highest imperial ministers visited the town during the harvest festival and were only able to wash in their hotel rooms after overcoming certain difficulties, it was clear that the magistrate had taken the wrong path. Above all, strangers from areas where the water still flowed freely appeared, assuring their astonished listeners that in their homes, of course, such planned economic measures would not be carried out by the magistrate, but that everyone could turn on the tap as much as they wanted, quite liberally and at their own discretion. There were even plans to draw up memoranda to explain in detail the extraordinarily beneficial effects of unrestricted water consumption. Fortunately, the magistrate was relieved of the embarrassing dispute by the fact that the water sources were

The water supply was once again "a strong master as a result of the fall, and the question of whether to regulate water consumption or allow liberal freedom of movement could be put to rest.

If I use this rather humorous example here, it is because in principle the market organization of agricultural products that we have put in place is nothing different from what the local magistrate did with the Master. In the interests of the German people as a whole, we have organized the supply of food from the producer to the consumer in such a way that hunger cannot break out in Germany and speculation with scarce goods is impossible. If we did not yet subject all products completely to this market order, so that products that were not yet subject to our market order experienced price increases, this would only prove the correctness of our principle. For I emphasize that the amount of food in Germany is almost completely limited to our own production due to the foreign exchange situation. In the interests of the whole, the food available must be organized in such a way that consumers actually receive it and there is no hunt by consumers for food. This is what we call market order. The fact that we began our market organization more than a year ago in anticipation of the situation that has arisen should be held against us all the less, as this is the only reason why our stocks of bread grain brought over from the previous year are so large that we will not suffer any shortages in this short year either. But those who believe that they can do away with the order that restricts the individual in the interest of the whole in favour of ideas that were possible at a time when food was available to Germany in any quantity, i.e. those who try to liberalize the food market again, i.e. in a word, to make it sooty again, will experience their blue miracle in the confused food market. Alchemical retorts and academic economic theories are not the way to make economic policy in a situation like the one Germany is experiencing today. You can only save the economic sector entrusted to you if you are free of all theories,

We National Socialist farmers' leaders never talked about economic theories, but we simply went to work and acted to put the agricultural sector back in order. We National Socialist farmer leaders never talked about economic theories, but we simply went to work and acted to put the agricultural sector entrusted to us back in order. We therefore have no sympathy for people who get intoxicated with economic plans in public, nor do we have sympathy for people who tell the world that they have no intention of making economic plans. We are only impressed by those whose performance, based on knowledge and ability, proves the correctness of their measures through success. And there is another measure that should be briefly mentioned here, which has often caused misunderstandings: It is the confusion of the terms price competition and entrepreneurial performance. It should be obvious to everyone that the quality of a product is not guaranteed by the fairness of the price. Beyond that, however, it is simply not true that only selfish money-making guarantees the production of fully valuable services on the goods market. I may cite an example of this from a sector of popular life other than the economy: only a few centuries ago, war and warfare was a matter left to the private initiative of those who had the economic prerequisites for waging war. From the commander-in-chief to the officers to the mercenaries recruited, everyone wanted to try their luck at this activity, i.e. to earn money, to make booty. There is no doubt that this grandiose mobilization of private initiative in the field of military life produced commanders of admirable proportions, but there is also no doubt that at the end of this development the German people sank into the chaos of the Thirty Years' War.

King Frederick William I of Prussia brought a new principle onto the scene. The need to assert his state forced this monarch to change the question of service in his army from the problem of the economic selfishness of his officers and other entrepreneurs involved in the private initiative of warfare to a moral concept.

This moral concept was his concept of state, which was placed above all human life of his subjects. Thus he slowly created - and his son Frederick the Great completed it - the formation of an officer corps which, for the sake of honor, produced the highest achievements in peace and war, and which no longer allowed itself to be recruited for the sake of economic self-interest, for the sake of booty. In the 19th century, the great figures of von Scharnhorst, Gneisenau, etc. then took this same principle further, extending it to the common soldier and thus lifting the army out of the purely material and building it on the ethos of the soldier fighting for the sake of honor, i.e. for the sake of immaterial advantage.

And now I ask: did the armies under Frederick the Great, the armies that fought the victorious battles of the Wars of Liberation, the War of 1870 and the World War, become worse because they w e r e no longer built on the mobilization of economic self-interest, but on the imponderables of honour and loyalty, of duty and work? To those who therefore have the idea that the elimination of economic self-interest excludes achievement and that those who preach this belong to the Romantics, who only have a right to exist in cloud cuckoo land, I must reply that if the victorious battles of the 19th century and the World War can be traced back to Romanticism, Romanticism is obviously capable of producing very useful results for the German people.

And - it may sound fantastic today, but it is t r u e - things are no different in economic life once you fully realize the problems. Just show me why competition in performance is no longer possible when there is a fixed price. Since when do people no longer know which product is of better quality when the price of a product is fixed? If I have to pay a fixed price for a pair of shoes of a certain type from every cobbler, then I will go to the cobbler who supplies me with the best boots. In other words, the elimination of competition in the area of prices automatically s h i f t s the competition for performance to the level of the product.

area of product quality and thus creates the prerequisite, the quality work as well as to bring quality work to bear. However, the fixed price must not be set arbitrarily by the producer, but must be economically fair, i.e. it must take into account production costs and consumer conditions at the same time.

This brings me to the conclusion: not only the German economy, but the entire economy of the world is in chaos, because an economic principle that is impossible for any sensible economy is being used in an attempt to put the disordered economy back in order. This makes it necessary for us to first reorganize the economy on the basis of National Socialist principles in Germany. With Germany cut off and our foreign exchange situation, this requires first and foremost the reorganization of food relations on the domestic market, because no economy can be built up under these conditions as long as the domestic market has not been put in order. And I maintain that if we National Socialists had not had the courage to put the domestic market in Germany in order, at least to some extent, as quickly and energetically as we did, the German economy would still be facing quite different difficulties than it is today as a result of the foreign exchange situation.

In view of this situation, I must appeal to the German peasantry to join in the coming production battle. For years I have been emphasizing that man cannot work without eating, but he can eat without working. Since eating is the primitive prerequisite of every human existence, the increase in the raw yield of our food production is the prerequisite for the economic assertion of the German people. I know that opponents of our leader within our German people are trying to shake the basis of his position by disrupting this food production. Today I am content to merely state this fact. However, I would like to point out to the farmers' leaders gathered here that it is their task, with all the means at their disposal - and these means have been shown to them in detail in special conferences and presentations at this Reich "Farmers' Day" - to ensure the production of foodstuffs for the people.

means. And if someone tells me where I get the courage to demand this of them, then I must answer that if I no longer have the courage to act, I should not be surprised if my opponents triumph over me. Years ago, we National Socialists had the courage to call on the German peasantry to continue to produce the harvest for the German people despite their desperate situation in the old system. In doing so, we made the prerequisites for the national food supply of 1932 possible in the first place and thus fulfilled a still little-noticed precondition for this glorious year. We have created a still little-noticed prerequisite for this glorious year. If we make the same appeal to you today, it is under conditions that are much simpler than back then. Because today everyone can calculate that if Adolf Hitler's state does not remain, we will all be saved.

And finally, since the German peasantry has begun to organize its economic relations, sooner or later the rest of the economy will have to join the front of the peasantry according to the same principles. The measures and antics of liberal opponents will not change this fact, because the question is not which theories are correct, but only whether the present state will assert itself or not. But if this state wants to assert itself, then the non-agricultural sector of our economy will also have to follow our basic ideas. And then the economy of the German people will be the first economy in the world to be built on a new order, in which the ethos of work, rather than the merchant's greed for money, is the axis of all considerations. And then, but only then, will the final organization of the relationship between Germany's economy as a whole and the economies of other countries take place from here, as we have already initiated with some success in our own area. Then Europe will achieve the order that is the only guarantee for European peace.

Thus, the picture of a new order is emerging on the horizon, the root of which is Adolf Hitler's idea of the people, which was conceived and implemented by the peasantry as the first estate and which, in its end result, fulfills the peoples' old longing for a

European economic peace will be realized. Because our leader is the guarantor of this new idea of economic order, he is ultimately in his person also the guarantor of peace in Europe. In this spirit, peasants,

Heil Hitler!

The foundations of German trade policy

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It is undoubtedly an event of historical but also symbolic significance that the leaders of the united German peasantry are meeting in this room today with the representatives of one of the proudest trading cities of our nation. This circumstance justifies a brief historical reflection on the conditions that have led to this day.

Your proud city, gentlemen, as a former Free and Hanseatic City, has found it particularly difficult to decide to give up its old independence and join the national community of the German Reich, for which Bismarck created the state foundation on the battlefields of 1870 and 1871.

In the constitution of the North German Confederation, your city received an explicit assurance that it would be exempt from customs duties until it applied to join the Customs Union. Military affairs were transferred to Prussia in 1868 by a military convention. However, the independent customs and trade policy, which had to be purchased by paying an annual customs indemnity to the federal treasury, only came to an end two decades later. When in 1879, under Bismarck's leadership, the Reich s w i t c h e d to an insistent protective customs policy, it was no longer possible to separate Germany's largest trading center. Hamburg reached an agreement with the Reich in detailed negotiations, with Bismarck in particular intervening directly in the negotiations as far as possible. The agreement of May 5, 1881 resulted in the annexation of the entire residential city to the customs territory, but provided for a free port in the harbor, which was to remain exempt from all customs controls. The customs annexation to the German Reich was not completed until October 15, 1888.

Throughout this time, the city of Hamburg and Bismarck were

no friends. History buffs will be familiar with a number of anecdotes from this period. However, the effect on Hamburg of joining the German customs union was to be the opposite of what the city had feared. It was argued that while unbridled freedom on its own terms could undoubtedly have its advantages, being bound to a large and powerful empire, even at the risk of giving up certain freedoms, was more beneficial in the long run. And so Hamburg blossomed surprisingly after 1888 and expressed its prosperity up to the World War by constantly enlarging and improving its port and river construction facilities. It was only from this time onwards that Hamburg became the real sea port of Germany.

It is clear that the results of this policy had to bring about a change in Hamburg's internal relationship with Bismarck. The old adversaries became friends. And when, after Bismarck's fall, the new course in Germany respected Bismarck, it was precisely Hamburg's proud senators who, by erecting the famous Bismarck statue with its view of the harbour, did not miss the opportunity to express to the Emperor that they did not intend to abandon an opinion that had been recognized as correct by changing official moods. This behavior of Hamburg at that time is all the more remarkable as it was precisely the fall of Bismarck in the so-called "New Course", a trade policy direction was pursued that seemed to correspond to the old view of Hamburg before the Bismarck era. However, it was precisely here that it became apparent that the freedom of the individual was of little use if it was not accompanied by the community of a large nation. This community essentially brought about the flourishing of Hamburg and thus justified Hamburg's policy.

There is a special reason why I am going into these historical matters. For just as for your city, the person of Bismarck is at the beginning of today's German agricultural policy of national uplift, is in a sense its godfather. Bismarck had recognized that any upswing in Germany's trade policy could only be permanent if Germany acknowledged the fact that it was a nation.

continental position in Europe. Germany's peculiar position at the center of the European area creates such a peculiar relationship between Germany and the neighboring nations that Germany cannot secure its livelihood in the long run if it does not always look this fact clearly in the eye and act accordingly. Bismarck came to the realization that Germany's national political independence required at least relative independence in the area of food. For every product of labor in the economic sense presupposes the labor of working people. However, the prerequisite for any human activity is a physical condition that enables the person to perform work. However, this physical condition is only guaranteed if there is sufficient food. Thus, all economic policy begins with securing the nutritional basis of the people who guarantee the economy. Or else, if this fact is ignored, the economy of a people is handed over in cash to whoever has the people's breadbasket in their hands.

Bismarck found himself in a dilemma that he himself could not find a way out of. If Bismarck wanted to guarantee Germany a certain degree of independence in terms of food policy, this was only possible, as things stood, by directly protecting German agriculture. In his day, this protection could only be implemented on the basis of a customs system, i.e. the state used authoritarian means to raise the price of foreign foodstuffs in order to guarantee its own farmers in Germany a sufficient price for their products. As easy as this may be for countries with few border neighbors, it is difficult in the case of Germany with its many directly and indirectly bordering neighbors. For since every tariff for the protection of an agricultural commodity must always be applied equally to all neighboring nations in order to be effective on the internal market, its very fact means at the same time an impediment in foreign, political, or trade relations. or trade policy trade for the statesman in charge of these matters. In other words, the intention of protecting one's own agriculture inevitably leads to

Difficulties in trade policy and foreign policy areas for the SiaatS leadership.

Bismarck saw this contradiction, but could not find a way out. A few years before his downfall, he was told of a Franconian farmer's son who had already gained a reputation as an economist and who seemed to have the qualifications to find a way out. This man's name was Gustav Ruhland. Bismarck sent for Ruhland. On the basis of the discussion, he made it possible for him to travel around the world in order to find out how things were on the world market in terms of food policy and what conclusions had to be drawn for the German people's own food security. Bismarck gave Ruhland the following classic words, which should be mentioned here because of their peculiarity; he wrote to him: "You have been recommended to me as a man who not only has a scientific education, but also practical understanding. If you come back from your journey and can make certain suggestions to me, even if I adopt only one of them, then the results of your journey will soon place you personally in a position that will satisfy you. But if you come back and only give me a historically interesting report, then you had better report to the Minister of Culture afterwards."

- So much for this letter!

It is not my intention here to present the entire results of Rubland's research or to indulge in economic observations. Ruhland set down the results of his work in a three-volume work entitled "The System of Political Economy", where you can get to know the man and his thought processes. I refer you to this work, which was republished two years ago.

When Ruhland returned from his trip around the world, Bismarck had fallen. This meant that Ruhland was no longer able to use the findings and research results of his world tour, which had taken him to every country in the world, for the benefit of his people. Bismarck's successor, Caprivi, no longer had the stature of a Bismarck who had brought Germany world renown and yet, as a real politician, had not lost his footing.

lost. Caprivi sailed the so-called "new course", but without realizing the consequences of his actions.

Gustav Ruhland, who died unrecognized and embittered in 1914, was almost completely forgotten. His works were chewed up by interested obscurantists to such an extent that after 1918 - seven years after their publication - they were no longer available for sale. In a small circle of the Reich leadership of the NSDAP in Munich, however, Ruhland's legacy was cultivated; in this circle, the one basic insight of his world tour was elaborated and developed into what today represents the core of our agricultural economic policy: namely that customs as a system is not absolutely necessary in order to secure the foundations of a nation's food policy in a continental area, but that the same result can also be achieved on the basis of a market order.

In the meantime, we have been able to prove in practice that we were not engaging in catheter theory. On the basis of Gustav Ruhland's findings, albeit in a modernized form today, we were able to abandon the system of tariff protection for agriculture and thus decisively clear the way for German trade and foreign policy. Bismarck's ingenious state leadership had still succeeded in guaranteeing Germany's continental food security and yet helping German economic policy to flourish, not least because Germany was not yet an urbanized nation at the time, i.e. it had a healthy ratio of rural to urban population. Under Caprivi, a nationally effective safeguarding of the food base was then abandoned in favor of unrestrained freedom of trade sacrificed and ended up with this course in the world war that was essentially lost through hunger. This fact clearly proves that economic times of prosperity little sense have little meaning, if hunger causes wars to be lost and the riches that had been accumulated before the war on the basis of a short-sighted trade policy are lost again as a result.

After the World War, the opposition between the protection of agriculture and the promotion of trade tightened to a seemingly final point.

Irreconcilability. There seemed to be only an either/or, according to which neither German agriculture nor German export and import trade was doomed to die. The whole German nation was torn apart by this either/or. Today, the new German agricultural policy has found a way out of this labyrinth and has once again built a bridge between the two opposites.

What Bismarck sought, namely the freedom of trade and foreign policy while at the same time protecting the food base of the German people, has been achieved today on the basis of Ruhland's ideas, with direct reference to Bismarck's plans. Today, the German peasantry no longer has any interest in blocking the path of German trade policy through customs policy battles within the government. While the era since Caprivi was characterized by the seemingly natural opposition of the interests of foreign trade, industry and agricultural policy, so that people were already beginning to speak of a natural opposition between town and country in the economic field, the new German agricultural policy since the national uprising two years ago has proved that this epoch of economic history must be regarded as closed for Germany.

We are pleased to be able to express this fact in this circle and in this room. For I myself, who come from overseas circles and grew up with a very clear idea of the importance of Hamburg, have always been bitterly hurt by the collapse of Hamburg's trade as a result of the criminal events of 1918 and the following years. Therefore, as Minister of Food, it was almost my duty to alleviate Hamburg's bleak situation, as the Government of National Revival found it in 1921, by clearing away the customs difficulties in terms of food policy and thus at least indirectly helping to restore your city's trading opportunities. In the end, the German peasantry could not do more. The German peasantry confidently hopes that the old Hanseatic spirit, which has always been able to overcome the difficulties it has faced throughout history, will now find new ways,

which, despite the events on the world market, lead to the flourishing of its trade.

I know that many people are still hesitant about the new approaches of our agricultural policy. However, I confidently hope that, just as Bismarck stands at the beginning of our work and also stood at the beginning of the economic prosperity of your town, the development of friendship between your town and the German peasantry may take the same path that allowed your town to find friendship with Bismarck.

In conclusion, I can say that this evening symbolizes the new era: agriculture and trade working together active in service of the German economy and thus for the good of the German people, just as Adolf Hitler wanted and taught us to see.

Fulfilling the agricultural program

12.4.1-Z5

When our Führer Adolf Hitler came to power in 1933, the German rural population and with it the German agricultural economy were in a state that is almost unimaginable today. It is fair to say that the substantial destruction of our agricultural economy had taken on forms which justify the assertion that in 1952 there was hardly any German agriculture left that was economically fully operational. An area as large as the agriculturally used area of the state of Thuringia corresponded to the total land area of all German farms auctioned off in the period from 1924 to 1952; 29,559 farms were no longer able to meet their interest and tax obligations. Certainly, the German farmer was still working his fields, but his desperation was already so great in 1952 that it was only a matter of time before he would turn his back on his fathers' farm in utter despair. The substantial destruction of our agriculture went hand in hand with the mental despair of our rural population, which was already beginning to have catastrophic consequences for the people as a whole in terms of population policy and food policy.

The German worker not only had nothing to gain from this state of affairs, but usually did not know himself where to get his daily bread. The blessing bestowed by God on the earth did not migrate from the farmer's barn to the German worker's table, but was instead a means of facilitating the speculative maneuvers of international high finance. Where the farmer despaired despite full barns and the worker went hungry, speculation fattened itself. But when food was urgently needed in the country, the governments of the system era bought food in the

abroad with money borrowed from abroad and carelessly left it to the future to ponder how this vicious circle of debt could one day be broken.

From the beginning of its struggle, the NSDAP has repeatedly expressed and pointed out that these desperate conditions in the field of agricultural production and the nutrition of the German people can never be remedied by individual acts of an economic nature, but that a fundamental change in the principles of state leadership must be the prerequisite for initiating even a somewhat promising recovery process. The NSDAP was laughed at and ridiculed because of this attitude. The rural population was divided into hundreds and hundreds of agricultural organizations and associations, cooperatives, chambers of agriculture and other professional representations. With their interest-based policies, these only added to the confusion and blocked the way for the rural people to assert themselves as a united group in the democratic confusion of the governments. The development of events since January 30, 1933 completely justified the NSDAP's position.

When National Socialism took over responsibility in the agricultural sector of our economy in 1933, a thorough reform was introduced without hesitation and according to a well-thought-out, prepared plan, which - it can already be said with all certainty today - has brought about a hopeful process of recovery in German agriculture.

For this reason, in the first two years, the NSDAP was already able to put into practice the demand for the revival of peasant culture set out in the NSDAP's official party rally on the NSDAP's position on the rural population and agriculture of March 6, 1930, Section I V, Paragraph 4. However, the demand for the integration of agricultural workers into the professional structure of German agriculture set out in the same section under number 3 has already been largely realized.

Section III, point 7 of the agricultural program was completely fulfilled. It states:

"The right of inheritance to the land must be regulated by a right of inheritance in such a way that fragmentation of land ownership and a debt burden on the business is avoided."

The Reich Heritage Act has realized this requirement. Point Z of the same section, according to which the hereditary ownership of land includes the obligation to use the land for the benefit of the people as a whole, which obligation is subject to supervision by professional courts, has been completely fulfilled by the hereditary courts. The historical demand of the peasants' wars 400 years ago that the peasant should be able to have a say in peasant matters before the courts has thus also been realized.

The remaining points of the agricultural program are completely or already

largely been fulfilled. Even the agricultural program's demand for a reduction in the interest burden has been met, as the interest burden since the crisis year 1921/22 has been reduced to 60% of the interest burden at that time.

The prerequisite for the success of this reform in the rural economy was the implementation of the will of the leadership down to the last subdivisions of the rural population, i.e. down to the individual farms. Measures that the leadership recognizes as necessary for the people or for individual parts of it can only be implemented by the leadership if it has a suitable instrument at its disposal. Nothing could be done with the organizational confusion in agriculture that National Socialism found. Neither in the administration nor in the field of professional organizations was there anything even remotely capable of passing on a command from top to bottom. Germany had the sad distinction of being the worst organized country among the cultural nations in terms of both administration and professional organizations. If serious reforms were to be introduced, it was a compelling necessity, based on these circumstances, to first create an instrument that would channel the will of the leadership from top to bottom. In warfare, 2Y*

The best strategic plan is useless if the instrument, i.e.

"the army" does not get on its feet beforehand to implement this plan.

I emphasize that the state administration had no suitable instrument with which to do anything. The Reich Ministry of Food - which only came into being in 1917 as a result of Germany's emergency situation during the World War - had no administrative substructure, and in the provinces the agricultural questions were dealt with administratively from quite different points of view and accordingly also in different departments. Now the Reich Minister of the Interior has issued an order according to which the agricultural administrations of the Länder will in future be combined in a separate department of their respective governments and will report to the Reich Minister of Food. This is not yet an ideal solution to the problem, but it is at least a provisional, useful basis for working objectively. In 1911, however, all this was not yet in place and there was no prospect of obtaining a useful state instrument in the short time available due to the seriousness of the situation in the field of food policy. So action had to be taken in the professional field in order to achieve a result quickly. So it was not the need for organization per se, but the constraints of circumstances that dictated our course of action.

However, a suitable instrument could only be created in the professional field if all the hundreds of organizations (there were actually more than 100), which had their own will but not the will that the supreme imperial leadership needed, were removed first. Due to their historical origins and the lack of a uniform ideological basis, these individual organizational wills all worked against each other and, above all, against the state. For this reason, they were smashed in a flash, and quickly at that, so that they could not even come to their senses and make our work more difficult with their lack of understanding or passive resistance. In their place came a unified organization of the rural people, the Reichsnährstand, based on uniform principles.

The internal organization of the Reichsnährstand was based on simple lines of thought, corresponding to the tasks at hand. The Reichsnährstand was divided into three main departments according to three given areas of responsibility.

Department I looks after the human being as the carrier of the work on the farm.

Department II is responsible for production on the farm as the basis for feeding the people.

Department III regulates the distribution of food leaving the farm and its further handling and processing in the service of national nutrition.

This tripartite division of the Reichsnährstand's tasks logically follows from the nature of things in the field of agricultural production and the economic tasks of national nutrition. With this organization of the Reichsnährstand it was possible to work and, above all, immediately smash the cancerous damage to all national economies, the stock market speculation in the food trade. Here, too, action had to be taken with lightning speed and determination in order to prevent the enemy from gaining any ground. The Reichsnährstand thus fulfilled what section IV, paragraph 2 of the above-mentioned agricultural program of the NSDAP demanded. It states:

"The state must ensure through its economic policy that agricultural production is profitable again. The pricing of agricultural products must be removed from stock market speculation and the exploitation of farmers by the wholesale trade must be stopped."

Our measures have now found their historical justification. Not only has the destruction of German agriculture been halted, but German agriculture is now healthy again. One could now ask whether it was absolutely necessary to press ahead so energetically with the economic recovery of the peasantry when other problems of the nation could not yet be brought to a complete solution. The following must be said in reply: One of the greatest threats to freedom

The nation's dependence on foreign countries for its food supply is a major problem. For food intake is the prerequisite for every physical and mental activity and energy output. Hunger can bring even the bravest nation to its knees. This is not only true in critical times, such as the time of the World War, but - as the current currency situation shows - this situation can also occur in times of profound peace. In its agricultural program, the NSDAP particularly emphasized the demand for food independence.

From this point of view, however, mastering the food supply situation of the German people is first and foremost a production problem. This presupposes that the agricultural enterprises can also produce. With the agriculture of 1932, however, this was practically impossible. The farms, which had been completely destroyed by the previous system, first had to be restored to a state that would enable them to take on food policy tasks in the interests of the German economy.

The engine of all production is sales. Restoring the full production capacity of our agriculture was therefore a sales problem, i.e. a market problem. Things would have been very simple for a leadership working according to liberal principles. The rearmament desired by the government had to trigger a shortage of foreign exchange, which was easy to foresee. However, a shortage of foreign currency has the effect of absolute tariff protection in the field of agricultural production, i.e. it automatically causes the prices of agricultural products to rise wherever there is a shortage. A liberal food minister would therefore only have had to wait for this moment to boost agricultural production. We National Socialists could not take this path because it would have had an anti-social effect on the people as a whole. For one must be clear about this: In all European countries where it was believed that price-regulating measures could be implemented on the food market by police means - I refer here, for example, to France - an absolute fiasco has been experienced, a fiasco which is natural because even in a fixed-price system the quantity of goods

is governed by supply and demand and the goods must be effectively available if you want to buy them at a certain price. Where there is nothing, the emperor has lost his right, says an old proverb, and economically this means that I cannot maintain a price if the goods are not also available. Consequently, the problem on the food market is not solved by regulating the price, but by organizing the supply of food to the market in such a way that the price and the goods actually available match and the consumer receives what the government has set a price for. In the commercial and industrial sectors of the economy, it is easier to violate these laws and temporarily suspend them because the markets there are rarely governed by the daily needs of the population. The time at which you buy a new pair of trousers, for example, can be subordinated to objective considerations and is not a daily problem to be solved immediately; the time at which you have to buy the next pound of bread, on the other hand, is subject to the rule of the day, because hunger has its inexorable sceptre here. This is the key to why the governments of many countries, which believed that they could put the food supply of their populations in order with price-regulating means alone, without organizing the food markets, suffered such a miserable fiasco.

So the task for us was: How do we master the problem of the agricultural sales market so that the economic health of farms is restored without confronting the consumer with impossible price increases in the expected foreign exchange situation? However, this task could only be mastered in one way: firstly, by removing the movement of goods on the food market from speculation, organizing it and thus placing it under supervision, and secondly, by directing the movement of goods along the shortest route from the producer via the processors to the consumer.

The path to mastering this task was not so difficult to find. The Hanseatic League had already taken this path once in German history; the word "Hanse" means "comrade", and the Hanseatic League was nothing more than a cooperative association.

The formation of imperial cities, i.e. free cities, for the purpose of jointly regulating their commercial markets and supervising intermediate trade in accordance with jointly established and thus for all traders.

"openly binding principles. On the other hand, the great German economist Gustav Ruhland, in his three-volume work "Das System der politischen Ökonomie" (The System of Political Economy), published shortly before the World War, showed these things clearly in their context, so that one only needed to modernize his proposals in order to obtain useful guidelines for today.

The key to both bringing about the recovery of agricultural production that was necessary for food security and providing consumers with adequate protection lay in the area of market regulation. This is how we came to market organization.

Their nature is briefly explained using an example.

In contrast to any other commercial or industrial production, agricultural production has to reckon with a production factor that humans cannot regulate: the weather! Drought and rain affect the harvest and can produce very different harvest results from year to year. Last year, for example, we had enough meat on the market, while the drought of the previous year caused a temporary shortage in the pork supply. Such things are the responsibility of God and not the Minister of Food.

The agricultural production has therefore a certain similarity with the unpredictability of water disasters, where drought can cause a water shortage, while snowmelt and downpours can trigger flooding or even a catastrophic flood. Against these unpredictable water disasters by regulating the course of the rivers and streams, and on the other there, where according to experience, floods occur, dams are constructed to collect the water in the event of flooding, but to form an additional water reservoir in the event of drought.

This is exactly how the market order affects the national economy, firstly by regulating the flow of food in trade and secondly by intercepting the flooding of the market in times of abundance - which are determined by the weather and not by us humans - through a stockpiling economy under the supervision of the state, in order to then supply the market with food again in times of scarcity. In this way, the farmer has ensured the continuity of his sales and his people have the guarantee of a secure food economy. If someone now comes along and claims that such a system places agricultural production under the guardianship of a governess, so to speak, and prevents the free development of the economic drive of the individual, thus breeding hothouse crops instead of weatherproof, robust economic personalities, then I must reply: As admirable as the drive of the individual who saves his own life and that of his family members in a flood disaster may be, I cannot approve of the establishment of flood disasters for the purpose of selecting human drive as a permanent condition.

Incidentally, it is not true that the market organization of the private initiative of the agricultural producers. Market organization means the regulation and organization of food distribution under state supervision. Market organization therefore has nothing to do with a planned economy in the sense in which this word is commonly used today, because market organization only comes into effect as soon as the agricultural product leaves the farmer's farm. All market-regulating activities of other governments otherwise intervene directly in production - I recall the quota system for the cultivation of cereals in other countries. Our national socialist market order, on the other hand, fundamentally refrains from interfering with private initiative on the farm. In the well-understood economic interest of a people has the private initiative of the farmer of his production belong and not to serve the task of selling the products of his farm speculatively on the food

markets. For the feeding of a people is a question of its agricultural production and of a proper organization of the food markets; the first task can only be performed by the farmer and agriculturist, and he must therefore be relieved of the second task. If the tasks are not properly separated, either the production or the supply of the food markets will suffer; in any case, the people will suffer. Restricting the private initiative of farmers and agriculturists to agricultural production is therefore in the greater social interest of the people. If such a procedure is nevertheless to be called a restriction of private initiative, then the organization of the private initiative of the soldiers in the army as a result of the division of the army into divisions, regiments, companies, etc. is also a restriction of the private initiative of the individual soldier; whereas, conversely, it is precisely the assignment of the activity of the individual soldier to a specific position within the army that guarantees the actual effectiveness of the army as a whole.

The problem for the consumer is that market regulation allows food to be directed to where it is needed, thereby guaranteeing the government's pricing policy in the first place. Because in the complicated, widely ramified area of the movement of goods on the food market, setting prices that do not correspond to the supply situation can cause just as much confusion as a fixed price system, which on the other hand can bring economic benefits. Many examples of this could be cited.

Let me summarize: The market organization has a double face. In times of overproduction or oversupply due to excess imports, it protects the fair price for farmers. In times of underproduction or insufficient supplies, it secures the price for the consumer. With the market organization, we mastered the sales problem for farmers and agriculturalists, so that agriculture was able to recover and cope with the nutritional tasks of the German economy; at the same time, we protected the consumer from price increases that the foreign exchange situation would otherwise have inevitably caused.

We can see, therefore, that the government was not guided by a one-sided policy of efficiency in the interests of agriculture, but that the recovery of agriculture was a compelling necessity in order to create the conditions for mastering the food policy tasks in the interests of the German people. Thus the NSDAP, in a peculiar synthesis of individualism in production and a planned, orderly distribution of food to consumers, not only led the German agricultural economy towards recovery in just under two years, but also directly secured food at affordable prices for the German people in the consumer camp. Anyone who criticizes this social instrument of market organization should bear in mind that no master has yet fallen from the sky and that all human activity needs a period of experience to become perfect; above all, however, it should be remembered that no state has yet succeeded in saving a shattered agricultural sector and ensuring a sufficient supply of food for the people in the short time of two years of its existence, as National Socialism did.

The time has come!

rs. z. I "Z7

What was it like before 1933? Do you still remember the NSDAP election posters of the time: a sorrowful farmer, a haggard farmer's wife, in the background an abandoned and dilapidated farm: rural people in need!

There was despair and misery everywhere. Bombs flew and rubber, truncheons thrashed, rescue from this dance of economic m a d n e s s seemed impossible.

Then came Adolf Hitler and the NSDAP. Tireless personal efforts were made to work and educate, to dispel doubts and restore confidence in their own strength. Certainly the material damage could not be repaired, but the people of the country began to realize that it is not so much material things that determine the course of events, but rather faith and will that can overcome all difficulties.

Then came 1933 and the seizure of power. What no one thought possible was actually realized: the economic decline of German agriculture was halted almost immediately and Reich laws were passed which, in an astonishingly short time, allowed German agriculture to rejoin the international elite of European and non-European countries in terms of production output.

Adolf Hitler and the NSDAP did after 1933 what they promised before 1953. This is simply a fact!

But the time has come when we can and will thank our Führer for this. The Führer needs us because he can only make Germany free if we create independence from abroad in the area of food security. Thus the historic hour has come for the German rural people: To increase their value for the people by improving their performance.

community and thus secure a place of honor within the national community for their own children and grandchildren in the future. Laws and ordinances can never give the people of the countryside the public respect and recognition that real historical achievement for the German national community in Germany's difficult times can bring to the people's memory. The German rural people must not find the great hour small. Think of your children and your children's children and remember that they will one day judge you according to whether or not you have lived up to this historic call of destiny.

Don't take comfort in what you have already accomplished in the battles of creation. Where would Germany be if Adolf Hitler wanted to start resting on his laurels? But the amount of work Adolf Hitler has to do for the German Reich is many times greater than what a German farmer has to do for his own farm. We want to follow the example of our Führer in our work.

The agricultural business is so diverse that it has been impossible to tackle all tasks equally in the last four years. On every farm there are still branches of the business that can be improved, on every farm there is still room for improvement in the economic conditions. This is where we need to start first and f o r e m o s t . The sum of these measures, which are often only minor in individual cases on individual farms, will result in an overall increase in Germany's agricultural production. He who does not honor the penny is not worth the thaler, as the old saying goes. We can say that nothing is so unimportant in the agricultural business that we should now disregard it in the interests of the four-year plan. The preconditions for a substantial further increase in a g r i c u l t u r a l production have now been created.

In this spirit, German country folk:

Get to work!

The food policy situation

April 1-27

Germany is one of those countries where a large number of people are crowded together in a small area. Yet we are by no means favored by fate in terms of the quality of our soil, natural resources and climate. This situation has been considerably exacerbated by the Versailles Dictate. As a result, we lost 15.5% of our territory and 14.5% or 5 million hectares of our economically utilized land. This fact is all the more serious because most of these areas were relatively sparsely populated. The result was a further increase in population density. Whereas before the war, 124 people lived per square kilometer in Germany, today the figure is 159. This means that in Germany, to feed 100 people, only 45 hectares of agricultural land, whereas in France 85 hectares, in the United States 501 hectares and in the Soviet Union as much as 515 hectares. Since most of the land suitable for cultivation is already used intensively in our country, we do not have the same opportunity as other nations to increase the amount of arable land within the borders of the empire. Only around 2.5 million hectares of moorland, heathland or wasteland, or - % of our current agricultural land, can and should be cultivated now, using large resources and a great deal of labor. After all, unlike most other densely populated European countries (England, Holland, Belgium), we do not have a huge colonial empire at our disposal. Despite these unfavorable circumstances, however, the standard of living of the German people can very well compare with that of naturally much richer cultural nations. German diligence and skill have succeeded in achieving a good standard of living in comparison to other peoples, despite very unfavorable circumstances.

German agriculture, which was the poor relation of state policy in past decades, has also reached a level of intensity that surpasses that of most other nations. One need only recall that in Germany, for example, the average wheat yield per hectare is 21.6 quintals, while in fertile France it is only 16.4 quintals and in the USA, where only the best soils need to be cultivated, the average yield is 8.8 quintals. Despite the high intensity of agriculture, however, there is still potential for a further increase in production, which has been worked on since 1934 in the production battle. If we want to understand this battle correctly in terms of its significance and also its severity, we must not overlook the fact that the starting point of our efforts to increase production is already on a very high platform. According to the law of diminishing returns in agriculture, any further increase in yields requires a hard and tenacious struggle.

However, Germany cannot be satisfied with the high level of productivity our agriculture has achieved so far. Even more must be achieved than before. A number of reasons are forcing us to do so with relentless severity. The decisive factor is the political will for freedom and the fact that there is no political freedom without food security in one's own country. During the Second World War, we experienced first-hand the consequences of decades of neglecting the basis of domestic production. More than millions, mostly women and children, died of hunger in Germany during the world war. However, even if Germany did not have the goal of freedom of action in foreign policy, everything would have to be done to find or broaden the food basis of the German people at home. broaden it. The self-sufficiency of most The self-sufficiency of most countries in the world has made such progress in recent years that the possibility of acquiring food for German industrial goods abroad is becoming increasingly limited. It is a fact that pronounced agrarian countries of the pre-war period are already self-sufficient to a considerable extent in industrial goods and, as a result, are to a greater or lesser extent buyers of German foodstuffs.

goods are no longer available. Unfortunately, it is not possible to view Germany's current difficult foreign exchange situation as merely the result of a temporary global economic crisis, which will be replaced by normal goods and payment transactions once the global crisis is over. Rather, our foreign exchange situation is largely due to structural changes in the global economy.

It should have become clear by now that the state of the world economy is simply forcing Germany to build up its food supply on its own soil to a much greater extent than in the past. Today Germany can no longer graze its cows on La Plata, as the liberals once envisioned as the ideal, even if it wanted to.

The pressure to be as self-sufficient as possible is further reinforced by various circumstances within Germany.

Germany's population has risen by around two million people since 1933 due to the return of the Saarland to the Reich and the surplus birth rate achieved primarily by reducing mortality. This has led to an increase in the demand for foodstuffs, which must be offset by an increase in production. Agricultural production must continue to adjust to the fact that a further population increase of around 470000 people per year is to be expected in the coming years.

Furthermore, the overcoming of unemployment and the change in the age structure of our people compared to the pre-war period has led to an increase in food consumption, which brings additional tasks for production. The following table is characteristic.

Finally, it should not be forgotten that German land is not only used for food, but also for other public purposes. A total of 370000 hectares have been withdrawn from agricultural use for this purpose in recent years. It needs to be seriously examined to what extent this development cannot be halted and

Consumption in kilograms per capita of the population

	1949/50	1951	1956
Butter.....	6/4	7/Z	8
F i s h	9/2	10,1	12/2
.....			
Sugar.....	18,2	22	22,6
Wheat bread.....	72/2	66/Z	67,9
Meat.	45	51	51,7

in order not to jeopardize our food base. This applies in particular to the expansion of cities.

This multifaceted pressure to increase production has already been met with considerable success. The share of domestic production in food consumption rose from around 65% in 1927

to around 82 - 83 % in the past year. However, there were still significant gaps. These are so undesirable because they are particularly pronounced in individual areas of food supply. While in normal harvest years we cover all or almost all our requirements for bread grain, table potatoes, sugar and many other products from our own production, the domestic share, if imported feedstuffs are taken into account, is between 89 and 95 % for the various types of meat, between 70 and 80 % for milk and dairy products and between 60 and 70 % for bacon and lard. The share of food fats produced domestically is only about 55% of requirements.

The dependence on foreign countries is even more pronounced in the agricultural sector.

products that serve as raw materials for industry. Only a relatively small proportion of textile fibers and many other raw materials are produced domestically. As a result, the production battle is not only limited to foodstuffs, but also for various raw materials, such as wool, flax and hemp, an increase in production is being sought. The Institute for Economic Research recently calculated that we need an additional acreage of

16 million hectares - i.e. more than half of the previous

agricultural land - would be needed if we also produced these raw materials domestically. Fortunately, there is the prospect of replacing hitherto agriculturally produced raw materials to a large extent with other domestically available materials. It can be assumed that new materials, the further development of which is particularly promoted by the four-year plan, will make many of the agricultural raw materials imported so far superfluous and that our agriculture can limit itself primarily to the production of foodstuffs and relatively small quantities of industrial raw materials. In recent years, around 100000 hectares of additional agricultural land have had to be used for the production of raw materials and thus taken away from the production of foodstuffs. Naturally, this development cannot continue indefinitely without jeopardizing the food supply.

When I spoke above of the unfavorable natural conditions and the already high intensity of German agriculture, I by no means meant that the possibilities for a further increase in production had already been exhausted. However, the development of the remaining possibilities requires a high degree of intelligence, and it is no exaggeration when I demand that

the German farm the most progressive in the world. Our struggle for food freedom is not least a struggle for the dissemination of expertise, whereby it is of the utmost importance that the technical aids available are utilized in the best possible way. The German rural people are aware that they have valuable allies in the agricultural sciences and technology and in all institutions concerned with the dissemination of progress, who will take up the urgent national problems with the greatest zeal.

Anyone who knows the circumstances knows that there are many obstacles to our ambitious goals. But it is equally clear that we must overcome these obstacles and give the farmers the means to overcome the existing obstacles. A particularly difficult chapter, which touches on the fundamental questions of German economic policy, is the question of agricultural labor; every

Further intensification is associated with an increase in labor requirements, but on the other hand the number of available workers is limited. Many of the necessary changes - in particular the technical design of the farms - require additional capital expenditure. The recent agricultural policy measures in particular remove such obstacles and accelerate the process of intensification, which would otherwise take much longer. The subsidies that we grant to agriculture for the ploughing up of grassland, the construction of fermentation tanks, cesspits, etc. are not subsidies that are intended to make life easier for the rural population; rather, they merely enable economically indispensable investments that, like the new factories being built as part of the four-year plan, increase the performance of the national economy and therefore ultimately benefit the entire nation.

While at first, when I opened the production battle in the fall of 1954, it seemed as if the fight for food freedom would essentially be waged by agriculture alone, the battle front later expanded considerably. Today, almost the entire nation is working to secure our food supply. The workers, distributors and, last but not least,

consumers have joined forces through the "Fight spoilage" campaign.

of the rural people people. In addition, our housewives support the fight for food freedom by adapting their consumption to the given supply possibilities. A relatively small change in consumption can often make the supply much easier and nip any temporary tensions that might otherwise arise in the bud. Today we can already say that the understanding of the food question and all things connected with agricultural production is much better in urban circles than it was a few years ago. How many townspeople in the system era had any idea of the gravity of peasant labor and the many contingencies to which the farmer is exposed through the favor or disfavor of the weather! As long as food was bought from abroad and the most frivolous way of

The seriousness of the situation was concealed by the fact that those not directly involved paid little attention to the blows of fate that destroyed the farmers. Today, however, when consumers, processors and distributors as well as farmers and growers strive to secure food from their own soil, working towards a common goal - even if they are on different fronts - promotes mutual understanding. For the farmer, it is an incentive to know that his hard work is appreciated. The city dweller, on the other hand, is encouraged by the farmer's struggle to secure his food supply to work for food freedom within his means.

But it is not only the front that has expanded in our struggle to secure food supplies; the battle objectives and tactics of the production battle have also been perfected. In the first two years of the production battle, we emphasized and hammered into the minds of the rural people those points that were particularly important. Now that we have achieved considerable success in a short time, it is becoming increasingly important to grasp the various possibilities in all their details. The farmer now knows in broad outline the lines that matter; he has also gained an impression of where to apply the lever. Now the rural people are being shown the means by which further and, above all, rapid successes can be achieved under the particular circumstances, which vary greatly from place to place, especially in agriculture. Our struggle in the production battle has reached a fairly advanced stage. The troops have deployed and developed, and the battle line is being carried forward step by step in countless individual battles. It is now important that the individual sections of the front develop a maximum degree of initiative of their own, while the whole is carried out according to a unified plan. The close connection between the fighting troops and the central command is of particular importance in this phase of the battle. I have therefore recently appointed a Reich inspector for the production battle, who is to look after the situation directly at the front and, unencumbered by all bureaucratic inhibitions, will remove any obstacles that arise.

In its struggle to secure food supplies, the German rural population thus feels itself to be the first battalion of the storm, on whose best performance infinitely much depends for the future of our nation. Even if we are a people without space and have to struggle harder than other nations for our daily bread, future generations will have to bear witness to the fact that the rural people fully fulfilled their duties in a great period of German history and that we achieved a utilization of our limited and meagre space that is unparalleled in the world.

The slogans for the production battle

12.12.1937

Since 1934, it has become a tradition to gather the farmers' leaders of the German Reich here in the Reichsbauernstadl Goslar every year at this time. The purpose of this Reich Farmers' Day is to reorient the farmers' leaders and to introduce them to the details of our plans and tasks through my sub-leaders. At each Reich Farmers' Day we could also look back on our work and give an account of the success of the past year. Here in Goslar, the farmers' leaders went out every year went out with new courage, new strength, and once again became aware of their great task.

This year, for reasons best known to you, I have now issued this order, i.e. the fifth Reichsbauerntag, in the interests of the of the peasantry and the and the food economy. I know that you, as practical farmers and peasants out there, have fully appreciated this decision and fully recognized its importance.

That is why I am addressing the whole of German agriculture today from Goslar via the radio. Today, as in other years, I want to start by talking about what German agriculture as a whole has achieved over the past year. That is necessary. For even if individual farmers may consider the success of their work to be small, even if some farms may have failed to achieve any success at all due to special circumstances, I can nevertheless state that the sum of the individual achievements of the three million agricultural farms make up an overall performance that is unique.

The Führer paid tribute to this great achievement on Thanksgiving Day this year and expressed the thanks of the whole nation to the German rural population.

Last year's success, to which you farmers and growers with your families and farm workers can be proud of, is all the more remarkable as the conditions for this have become increasingly difficult from year to year.

On the one hand, the weather conditions during the time of cultivation and growth were not favorable. The replanting of the wintered-out bread grain area of almost 500 000 da, i.e. more than 7% of the winter grain area, alone required an unprecedented amount of extra work and extra effort. In addition, this loss of winter grain in particular forced the farmers to take drastic measures to secure the bread supply, measures which in turn did not make farm management any easier.

Much more profound, however, was and is the general man. gel of agricultural workers and female female laborers on the farm. This often hit medium-sized and smaller farms harder than larger farms, as unmarried farm workers were more at risk of emigration than settled farm families.

Despite these and many other difficulties, great successes were achieved in last year's harvest battle, which are clearly visible to everyone today. The grain harvest is no smaller than last year's, despite the above-mentioned damage caused by wintering - i.e. on a smaller area.

Last year's slogan to grow more root crops, even though they require considerably more work, was willingly followed by the German rural population. In addition to expanding the area under cultivation, we have succeeded in increasing the yield per hectare to a greater extent than expected. expectations large extent to than expected. 55.3 million tons of potatoes and 14 million tons of sugar beet, i.e. about 30% more for potatoes and almost 40% more for beet than the average of the last six years, are compelling evidence of the unprecedented growth.

Heuren efforts of agriculture in the production battle.
This year's this year's root crop harvest is
the largest ever produced in Germany.

The situation is similar in the livestock industry. Despite a sharp decline in the supply of foreign concentrated feed, milk production has not only been maintained at the previous level, but has also increased from the beginning of the production battle until today by more than

1 billion liters to about 25 billion liters annually. A decisive factor in this success is that the rural population has responded to our call to increasingly shift the feed base to their own farms. This conversion of the feed base has had a successful effect in almost all branches of livestock farming apart from dairy farming.

Such successes can only be achieved if the will to perform is present right down to the last farm. I am convinced, based on the experiences of the past few years, that this will to achieve more will remain alive in the future. Because the real farmer naturally enjoys "solid" work and therefore enjoys performance in general. This will to achieve in the German rural people is the guarantee that we will be able to cope with all difficulties in the coming year.

The task set three years ago: "Generate more and the produced more economically use what is produced", will remain the guiding principle for future work. This ensures consistency in production in the future as the first prerequisite for further success. In 1954, everything depended on demonstrating the national political necessities and thereby awakening the will to increase production. In the further course of the production battle, the framework given from the outset had to be increased production to the framework of this increased into

individual and the smallest of propaganda to the peasantry. The culmination of this individual work was a comprehensive work program at last year's Reichsbauerntag for the realization the

ore battle and underlined by the personal commitment of Minister President Göring. In the spring of this year, a number of prerequisites for the implementation of this program were created. The reason for this was the need to make even faster progress than before in the production battle. All the measures announced at that time will remain valid for the coming year, as they have proved their worth.

For the new year of the production battle, I see it as my task to select a partial and complete picture from the large number of necessary measures.

and namely the decisive part as an impact task.

Keeping the soil healthy

I. All agricultural performance, whether in the field of plant cultivation or animal husbandry, ultimately depends decisively on the condition and treatment of the soil. An increase in performance can therefore only be achieved in the long term and with certainty if we keep the soil healthy and productive. This means

In future, we must cultivate and care for our soil much more carefully, constantly supply it with the necessary quantities of well-rotted manure and also use green fertilizer much more than before to maintain the old soil strength.

A regulated supply of lime makes a decisive contribution to the requirement of soil health, as lime is not only a nutrient, but also serves soil health to an equal extent and is therefore one of the basic principles of fertilization.

If we have laid the foundations through appropriate soil cultivation and a regulated supply of humus and lime

"

and expanded soil fertility, then we can also safely and more successfully use significantly higher quantities of commercial fertilizer be applied. In order to avoid mistakes in the necessary additional application of commercial fertilizers, every farmer and agriculturalist must use soil tests to the lime content and and nutrient content of his soil better than before. Only then will he have a reliable basis for correctly calculating the necessary fertilizer applications.

I am summarizing this section: Work the soil carefully! Remember remember, that well well cared for manure and strong manure and strong green manure keep the soil strong! Lime is the basis of fertilization! Fertilize more and fertilize correctly! But the guiding principle remains:

"Keep the soil healthy!"

Yield increase in root crop cultivation

2. Based on the realization that root crops produce two to four times the nutritional value of cereals per unit area, last year I called for an increase in the root crop harvest by expanding the area under cultivation and increasing production from the unit area. This has been achieved to an exceptionally large extent.

In the coming year, it will be less important to further expand the potato acreage than to safeguard what has been achieved this year.

I am aware that not every year can be a record year, because nobody can fight against the vagaries of the weather. What can and must be achieved, however, is increased commitment those production factors that are within our control. Regular large potato harvests are the only way to create the conditions for for a uniform, to de-coration of the meat and fat requirements sufficient for the pig population. With an alignment of the

This goal also prevents large potato harvests from leading to sales difficulties and congestion on the potato market in the fall months. This means that even more than hitherto the high-yielding preference must be given to high-yielding fodder potato varieties.

A right choice of variety, regular rotation of planting stock and a strong fertilization so. probably with economic and green manure as well as with commercial fertilizers are the safest guarantors for high and safe potato yields.

For sugar beet, I expect a further increase in the area under cultivation. This applies above all to those areas that have suitable conditions but have only grown sugar beet to a limited extent to date. Practical feeding experience has shown that sugar beet, both raw and steamed as well as in the form of pulp, is a high-quality, economically viable feedstuff. feed for almost all animal species. It should therefore be grown on all farms with suitable soils and climatic conditions to a far greater extent than hitherto for the production of farm fodder, with beetroot being pushed back.

I'm faffing together again: The root crops are worth the fertilization best best. Green manure increases root crop yields root crop yields. potato harvests are only with regular change of seed potatoes achieved. The sugar beet is a h i g h - v a l u e , economic feed. The guiding principle is:

"Increases yields in root crop cultivation!"

Expansion of intercropping

3. In our limited space, intercropping is the most important lever for strengthening our own forage base. Through the cultivation of

protein-rich catch crops and their loss-free storage in fermentation feed containers, it is possible to replace concentrated feed, which we can no longer import in large quantities from abroad in the form of oilcake as in the past, and thus make our livestock farming less dependent on foreign feed. What can be achieved in this respect with tenacious will and a clear realization of the necessities has been demonstrated in an exemplary way by the cooperative silo construction in the village of Söllingen in the Hanover farming community. Braunschweig has shown this.

To summarize, I can say that catch crops are replacing foreign concentrated feed . . . The fermentation feed, container enables increased intercropping. The sweet lupin is the protein, feed of the light soil. Authoritative guiding principle:

"Harvest three times in two years through intercropping!"

Maintenance and use of grassland

4. Grassland, i.e. meadows and pastures, has a very important part to play in strengthening the farm's own fodder base. Through better fertilization and care and more appropriate management, the particularly large reserves of yield increase still available here must be utilized as quickly as possible for our animal feed. The dry frames and fermentation feed containers play a decisive role in avoiding nutrient losses. Losses are of decisive importance. Wherever it is climatically and economically possible, arable farming must be expanded at the expense of grassland.

In particular low high-yielding, low-value grassland in particular, which does not produce high yields despite the best management, must be plowed up as a matter of priority and converted into arable land. Only by plowing up the poor

By plowing up grassland, we gain new areas for more intensive crops and thus more food for our growing population. However, plowing up grassland only makes sense if the remaining areas are managed much better than before. I would particularly like to point out that although a greater subdivision of pastures is a prerequisite for the rational grazing of livestock, it does not in itself lead to higher yields. In order to achieve higher yields on the pastures, careful maintenance of the pasture and sufficient fertilization with farm and commercial fertilizers must be added.

Let me summarize: Maintain the grassland like the field! Dry scaffolding and fermentation feed containers protect from nutrient losses. Increased production by plowing up the bad grassland! Increased production through double utilization of the grassland as mowed pasture. Decisive guiding principle:

"Grassland has the greatest reserves!"

Performance breeding with the farm's own feed

5. However, improving the farm's own feed base only makes sense if we have a sufficient number of productive animals in healthy stables that are also able to convert the farm's own feed into high milk or fat yields. Until a few years ago, the aim in animal breeding was to breed animals that were able to produce record milk and fat yields with the help of large oil cakes.

Today, however, animal breeders must focus much more on the animals' ability to convert large quantities of farm-produced feed into good average yields.

This has led to a change in animal breeding in many areas of Germany. This modern task of breeding

However, this does not relieve the individual livestock farmer of the need to use the available feed, especially protein, sparingly and correctly. It is certainly no mean feat to fatten pigs with large quantities of grain and fishmeal or to achieve high milk yields with excessive amounts of oilcake. The master of feeding only becomes apparent when it applies, with to achieve maximum performance with the farm's own feed.

In addition to this basic guideline for livestock farming, I think it is my duty to say a special word about pig farming.

Now that the abundant potato and beet harvests have considerably strengthened the farm's own fodder base for pig fattening, there is no longer any reason to reduce pig farming; on the contrary, it is even necessary to increase pig breeding immediately. immediately to

increase immediately, On the contrary, it is even necessary to increase pig breeding immediately in order to prevent the number of pigs from falling further and to ensure a sufficient number of pigs to feed the population.

I am fasting again: Efficient cattle belong in a healthy stable. Performance breeding demands performance-oriented parent animals. The available feed must be used sparingly and correctly. used be used sparingly and correctly. Top guiding principle for this area:

"Keep efficient cattle and feed them right!"

Increased use of machines

6. Although I have made these predictions for next year, I am also aware that the success of the coming harvest also depends on various other factors. I have already emphasized that the will to perform and to produce more is present among the rural population. However, increased production means, first of all, increased use of

labor. I know that the question of agricultural workers is the most important chapter for you and the most difficult for the leadership of the national economy. The state, the party and the Reichsnährstand will joint work nothing omit nothing, the to exhaust the last possibilities, to the necessary to provide the necessary manpower.

Agriculture, for its part, must replace the lack of human labor through increased use of machinery.

In larger farms it is easier to save manual labor by using machines and equipment correctly. In smaller businesses, the use of machines is considerably more difficult, and yet it is necessary for machines to be more widely used here too. In addition, the existing machines must be used correctly and extensively; above all, larger machines must be used jointly in several companies by means of joint machine purchases. We already have excellent examples of how this can save a considerable amount of manual labor.

To summarize: The shared machine saves raw materials and money for the individual. The hauler helps the labor

shortage overcome. Multiple implements facilitate the cultivation.

Potato steaming columns minimize losses and enable the summer mast of pigs. Crucial is the guiding principle:

"No increase in performance without increased use of machines!"

The value and importance of farm work

7. I am fully aware that even the most efficient and powerful use of machinery is not a patent solution to the problem of agricultural labor. Every machine can only ever help to make work easier and increase the performance of the individual.

The thinking person is never made dispensable. This is especially true of farm work, which for far too long has been seen as a job that anyone can do without further training.

In fact, farm work is an extremely varied job that has to be learned.

Farm work not only has to adapt to the laws of nature and is therefore already versatile due to the changing fruits and seasons, it now also places ever new additional demands on the intelligence of the farmers due to the increasing use of technology.

I am therefore pleased that the Reich Youth Leadership has taken on the task of educating young people about this aspect of farm work. This will prevent young people from turning away from agricultural work when they enter working life, ignoring its nature and for short-sighted material considerations. It is also not true when one hears again and again that the opportunities for advancement

of the worker
in the city better would be
than those of the agricultural workers.

There are enough examples that clearly show that the overall life success of a farm worker is greater than that of a city worker.

It gives a false picture if you only compare the cash wages of industrial workers and agricultural workers. After all, it is the overall success of a person's life that is decisive.

What is certain is that the housing conditions of rural workers have improved in the past decades of liberal development.

- which was turned away from the countryside - left much to be desired. It should not be overlooked, however, that especially in the large cities, whose flourishing liberal development was particularly beneficial, working-class housing conditions still prevailed in many cases. prevailed,

which equally were and still are in need of urgent remedial action by the Third Reich.

Of course, I still see the agricultural worker, housing construction a urgent task of the state and agriculture. But even the construction of farm workers, housing should not be seen as the panacea for the shortage of labor in the countryside. There is no economic panacea at all.

The decisive factor is therefore ultimately the will of the rural people to fulfill the tasks of the production battle under all circumstances, even the most difficult ones.

This will must become so strong that it can move mountains and overcome all difficulties. become master difficulties.

The battle of creation is for the foreign policy struggle of the Führer for the freedom and the reputation of the empire indispensable. The German nation has through its achievements in the last years the leader helped,

Germany into a world power again. What has been achieved must be secured and expanded. Farmers, agricultural workers and farmers, the whole people must realize:

"Without farm work, the people starve!"

The tasks of the agricultural cooperatives

N. 6. 1928

First of all, Mr. President Trumpf, I would like to thank you very much for the kind words of welcome y o u dedicated to me earlier on behalf of everyone. I would like to e x p r e s s my particular pleasure that not only such a large number of representatives of the German a g r i c u l t u r a l cooperative system are taking part in today's conference, but also a large number of guests from abroad. You have all gathered here to share your experiences of your day-to-day cooperative work, but above all you have also come together to commemorate a man without whom the origins of the cooperative system would be inconceivable: this conference is dedicated to the memory of Friedrich Wilhelm Raiffeisen.

This great German closed his eyes 50 years ago. But he still has much to say to the present day. We want to remember him today because he was one of the few men of the last century w h o recognized that the rural people had to be protected against the encroachment of liberalism. His whole life was dedicated to this struggle.

Emerging liberalism achieved its sharpest form within the economy in those decades. Germany was increasingly integrated into the global economy, i.e. it shifted the center of gravity of its economic power more and more out of its own region and into the global economy. Like a "mirage", the dream image of an ideal economy blossomed before the minds of the people of the time and blinded them to the simplest laws of cause and effect in economic life. Following the example of England, which with a few

decades before, Germany also began to neglect its agriculture and thus its ~~peasantry~~. The great national importance of the peasantry as a source of life for the nation was completely misjudged and agriculture was recognized at best as a trade like other branches of the economy. The decisive task of the peasantry, to be the blood source of the nation, was completely insignificant according to liberalist principles, since liberalism was not, and still is not, capable of understanding the vertical dynamics in the laws of life of a nation. Liberalism was so entrenched in its ideology that not even the most basic prerequisite of all national self-assertion, namely the safeguarding of the nation's freedom to feed itself, was recognized, so that it took the catastrophe of the World War to bring reason into our economic thinking.

Only a few men saw clearly where the destruction of the peasantry would ultimately lead: and only a few had the courage to fight for the preservation of the peasantry. One of these few was Raiffeisen. If we look back today and realize that, despite all its successes, the cooperative system did not succeed in changing the public's view of the importance of the peasantry, this is not Raiffeisen's fault. For such a change could only come about through a fundamental change in the world view. Only a spiritual revolution, which overcame the world view of liberalism and opposed the ideals of liberalism with the ideals of every national existence, could create the spiritual conditions on which the peasantry and agriculture could no longer be regarded as annoying and outdated, economically backward remnants of a pre-capitalist period, but instead gave the peasantry its national tasks again and with these tasks also its right to life in the community of the people. It was only when the world view of National Socialism was born and took shape in Adolf Hitler that the conditions were created to establish new foundations and new principles in the agricultural sector of the economy in five years of reconstruction work.

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At that time, the path to nation-building was closed to a man like Raiffeisen and many others; they remained individuals who fought against an overpowering current of an emerging development, a development that was still seen by the public as the hallmark of the ideal progress of humanity. It is true that crises were already occurring in the liberal system at that time. However, nowhere was there an awareness among the people that the cause of these crises lay in the liberal view of the world. And because the causes were not recognized, their effects were not overcome. Thus Raiffeisen was forced to then only possible way of economic self-help. Like Ruhland, he could not follow the path of national development work, but had to accept the rules of liberalism in order to defend himself against liberalism. Although this speaks for Raiffeisen's realpolitik thinking, it also shows the limits of pure success. Even if he was not able to fundamentally save the peasantry in this way, he did prevent the complete collapse of the German peasantry and German agriculture in the decades before the 1914/18 world war.

In doing so, he not only created the conditions that enabled the German people to stand up to a world of enemies for four years, but he also saved the National Socialist movement the basis of a life-law-oriented reconstruction work. Herein lies the historical merit of Raiffeisen and the historical merit of the cooperative movement he brought into being.

Today, however, we must ask the question: Did the victory of National Socialism put an end to the task of the cooperatives or did they still have a task in the Third Reich?

I want to answer this question in the affirmative from the outset. At the present stage of reconstruction work, we cannot miss the cooperatives that have proven themselves over decades. However, we would like to see the cooperatives also take up their role in line with the political changes brought about by the Nazi seizure of power.

reorganize". The old historical mission of the cooperative system ended when the Führer took power, as National Socialism now took on the task of overcoming liberalism in the economy as well. What remains for the cooperatives from the past is the awareness that they have fulfilled their duty within the framework of the task assigned to them. The past struggle should remain an obligatory tradition. But today the tasks of National Socialist agricultural policy must come to the fore. The cooperative system has a major contribution to make in mastering these new tasks of a National Socialist agricultural policy.

The collapse of the world economy due to the end of liberalism presents Germany with extraordinary challenges today. In just a few years, we must produce from our own territory and our own production base what the world market has supplied us with up to now, a world market which Europe has had almost a century to build up. Today, the will to rebuild is concentrated in the four-year plan and in the production battle. However, these tasks can only be mastered if everyone contributes to them at their own place, if the entire nation tackles them in a great community effort. Liberalism had increasingly shifted the emphasis of economic activity from the sphere of production to the sphere of circulation, gradually replacing the primacy of production with the primacy of trade. National Socialism halted this development and ushered in a new era of the opposite development: The emphasis of National Socialist economic policy today lies in the expansion of the national production base in all areas of national economic life. This is the primary task not only for the German agricultural economy, but just as urgently for the German cooperative system. The cooperative system in particular will have to master two tasks and bridge their seemingly contradictory development trends: on the one hand, the necessary preservation and even strengthening of the peasantry as the life source of the nation and, on the other, the necessity of the economic rationalization of its enterprises.

It is much easier to rationalize a large farm than a farm. Certainly, the use of modern, labor-saving machines is easier to implement there than on a German farm; however, this should not lead one to misjudge the great and eternal task of the rural people to be the source of life for the nation under the pressure of today's shortage of farm workers and to see the salvation of the future in the rationalistic large farm. Only a large number of farms will secure the nation's existence, not a multitude of agricultural machines on a few large farms. And so it will be the task of the cooperatives, to an even greater extent than before, to balance these two views by enabling work processes that can be carried out on the farm, if at all, only in an unprofitable way for the individual, to be carried out in a cooperative way. I am thinking of dairy cooperatives, processing cooperatives for potatoes, vegetables, etc., cooperative steaming crews, potato pickling and threshing cooperatives. I am thinking of animal breeding cooperatives and today in particular of agricultural machinery cooperatives, which I predict will have a great future in view of the Hereditary Farm Act. The cooperative will never be able to compete in these areas. This is because their service here is a service in the producer sphere, which can only be provided by cooperatives.

The situation is different for cooperatives in the sphere of circulation, i.e. in the area of trade and commerce. No one today will fail to recognize the necessity of commodity cooperatives. No one will think of breaking up these commodity cooperatives today. However, we must be clear about one thing: Farmer policy is middle class policy, In other words, a state that is committed to the peasantry is also committed to the middle class. You cannot pursue a peasant policy and at the same time deny the middle class policy in other areas of the economy, in this case in trade. There is also another factor: the penetration of the gene cooperatives into the sphere of trade took place in order to reduce the trade margins, which had been inflated by liberalism, to a fair price for the farmer. This approach at the time

Today, the market order has taken over the role of cooperatives at a much higher ethical level. The arguments in favor of open commodity markets in a liberal state no longer exist today. This in no way means that open commodity markets should be abolished. We still need them today, because we will still need decades to build up the economy and decades to eradicate all liberal thinking down to its roots. However, it would be wrong to further expand the open market for goods. It would be wrong to advocate a further advance of these cooperatives in the commercial sphere. For it would break through the line of National Socialist middle class policy outlined above. I am saying this today with such clarity in order to avoid a useless, energy-sapping battle between cooperatives and the agricultural trade and to bring both partners to their common task on an equal footing.

The situation is the same for credit unions, savings and loan associations. Their activities are still important today. But with the progressive penetration of the entire economy with National Socialist principles, their task will also be fulfilled one day - perhaps much later than that of the credit cooperatives. However, since no small and medium-sized businesses are threatened by the savings and loan cooperatives, if the cooperatives see their task not as an end in itself but as part of a great community effort, the existence of such cooperatives will remain necessary for a long time to come.

Let me summarize: In the era of anti-farmer liberalism, the cooperative system fulfilled its task within the framework in which it was placed. Given the circumstances of the time, it could only be a partial solution, a partial success in the fight against liberalism. Only National Socialism could bring the total solution, since it not only fought liberalism with its own weapons in some areas, but also overcame it ideologically. Only through National Socialism could tasks be set that encompassed the entire nation. Within this National Socialist total expenditure, every class, every profession and every organization and thus also

The cooperatives have a duty to do their part to accomplish the national task within the framework set for them. The performance of the cooperatives in the past is a guarantee to me that you, gentlemen, understand these new tasks and will work willingly and with the utmost vigor to solve them.

Their main field of activity, as I have just briefly explained, lies with the productive cooperatives, which are called upon to support the rationalization of the farm, which is absolutely necessary for the national economy, on a division of labour basis. In view of the prevailing shortage of workers and materials, it is necessary to use machines of all kinds, tractors, threshing machines, seed preparation machines, etc. in the most rational form, i.e. in the form of large machines. However, this is only possible without placing an excessive burden on the individual farm through cooperative cooperatives. The same applies to potato drying and -distillery, with green fodder and potato silos, etc. I expect the greatest commitment from you in these areas, because every effort here serves to increase production and is therefore economically correct. The task of the present era of National Socialist economic policy is - as the Führer said at the opening of the last automobile exhibition in Berlin - to increase the production of each individual worker. By adopting a division of labor which the individual farm cannot carry out without endangering its existence, the cooperatives will make their most essential contribution to increasing the production of the German countryside and thus to securing our food security.

With this in mind, I wish not only this conference but also the further work of the Reich Association of German Agricultural Cooperatives every success.

Principles of water management

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Thank you for your kind words of welcome, Mr. Reichsminister Kröhne. I am particularly pleased that it has been possible for me to accept your invitation this year, despite all my other commitments. I have greatly regretted not being able to attend your meetings in previous years. This makes today's opportunity to say the following fundamental things about the problems you will be discussing all the more important and dear to me.

In recent years, the public in Germany has been particularly concerned with water management issues, much more than has ever been the case. This in itself is very gratifying, because the circle of people who are informed about the full extent of the tasks to be accomplished in the field of water management cannot be large enough. The more our nation grows, the more densely populated our German region becomes, the greater the demands on the German water supply naturally become, the more the demands for a planned water management system capable of meeting all the requirements placed on it come to the fore. I only regret that a false picture of the current situation has been created by some public representations. Recently, there has often been talk of an impending desertification of Germany, and people have even not shied away from blaming the production battle for this.

I would like to begin by pointing out that in my book "Neuadel aus Blut und Boden" (New Nobility of Blood and Soil), published in 1930, I already referred to Sokolowski's work "Die Versandung Europas" (The Siltation of Europe).

warned of the dangers of desertification. However, I saw then, and still see today, the real danger less in incorrect water management than primarily in a land law based on liberalist views. I derive this view from the experiences of history. Land law determines how land is treated, i.e. whether it is cultivated or merely utilized and exploited. Where the soil is degraded to a commodity, it must, in the long run, silt up or dry up, and no amount of idealized farming can stop this development. The history of all Indo-European and Germanic cultural nations speaks such a clear language in this respect that one can at best be surprised at how little consideration has been given to this historical experience. If Germany had not had its good old land rights until January 1, 1-OO, i.e. until the introduction of the Civil Code, which did not allow land to be turned into a commodity, who knows whether we would still be able to hold a water management conference today or whether we would not have to fight laboriously against the silting up of our fields and meadows like the 118^a. The so often quoted sanding and desertification phenomena in North America are proof of the correctness of my view. In North America in particular, the unrestrained freedom of movement of landowners, the farming of agriculture, in addition to the devastation of the forest, which is also only a consequence of this freedom of movement, has contributed more to desertification than faulty water management measures. Where monetary thinking prevails, the thinking of the law of life is condemned to death. I therefore cannot recognize that, apart from individual mistakes in the past, the work of German hydraulic engineering as a whole has had a damaging effect on the life and economy of our people. Where damage occurs today, where in some areas we can actually speak of desertification, these effects are caused by specific factors, such as mining, which is unavoidable, or the haphazard massing of settlements and industries in areas that are actually poor in water. Here is

However, it is precisely the task of hydraulic engineering to repair the damage that has occurred, a task that is being worked on systematically under the leadership of my ministry.

Now, when various publications call for a stronger consolidation of water administration - as far as I am aware, the Reichswasserwirtschaftsverband is also concerned with this question - I am in complete agreement with these demands. I have always taken this position. I have always emphasized that water administration and water law can only be re-regulated from a higher level. Years ago, I therefore instructed my representatives on the Water Law Committee of the Academy of German Law to always work on the draft of the new Reich Water Law on the basis that the entire German water resources constitute an inseparable unit. I took the view that a drop of water, once it has left the ground at its source, cannot, legally speaking, have a private and a public character on its way to the sea. Three years ago, I also ordered the formation of water management agencies. This was the first official organization of water administration whose districts were not defined according to political boundaries, but according to the catchment areas of the major rivers, i.e. purely according to water management principles. Their activities extend to the entire water supply regardless of other departmental responsibilities. There are only two things wrong with these water management agencies: firstly, that they were not established 20 years ago - if they had been, many a planning error could have been avoided in the past - and secondly, that they only have a planning and advisory function, i.e. that the decisions are made by the water management agencies themselves. cannot always influence them.

I will follow any reasonable path that leads to a standardization of German water management. However, I am opposed to agriculture being portrayed as a mere "stakeholder" in water, whose interests could be weighed against others. Such a view of things is completely misguided. Water is essential for agricultural production.

irreplaceable. Without water, plants cannot grow. Without water, there is simply no agricultural production. Animal husbandry is also directly and indirectly dependent on the master. Where water ceases, agriculture dies, and man must abandon the highly developed state of agriculture and descend back to the primitive desert or steppe nomad in order to eke out an existence. Agricultural production is bound to the location, excessive water withdrawal for other purposes means a reduction in yield or cessation of production, as agricultural production cannot avoid this. It is not possible to relocate individual farms. For agriculture, a lack of water is always synonymous with a reduction in overall production. The water necessary for plant growth cannot be transported over long distances, like drinking water for domestic use or process water for industry, if the production costs of agriculture are not to become extraordinarily expensive.

However, agriculture is also the largest consumer of water. The normal grain harvest alone consumes more than 20 billion cubic meters of water in Germany, excluding Austria. To provide a comparative figure, it should be mentioned that the total water consumption of all central water supply systems is only 2.5 billion cubic meters.

If German agriculture is to continue to fulfill its great tasks in the future, the ever-increasing demands on the German water supply must be met first and foremost by maintaining the water necessary for full production in German soil. German agriculture can therefore never allow itself to be excluded from leadership in the field of water management.

The water management tasks to be mastered are fundamentally not of a technical nature. It is not decisive for the overall problem how one or the other task is mastered technically, even if new and better solutions must of course always be sought in the technical field. The only decisive factor for the future of Germany is the correct answer to the question of

which principles should be applied to the management of Germany's water resources. This is not a technical or legal question, but an economic one in the truest sense of the word. A great deal will depend on the correct answer to this question for Germany's future.

On this note, I would like to conclude my remarks by expressing the hope that this conference will be a complete success for the benefit of our national economy and the well-being of our German people.

Speech at the party congress in Nuremberg

9.-1-38

The NSDAP has set the peasantry two major tasks: To be the blood source of the people and to secure the food supply of the German people.

From the outset, it was clear to National Socialism that a food policy could only be built on the basis of a healthy agricultural policy.

This agricultural policy basis was created by two laws: the Reichserbhofgesetz and the Reichsnährstandsgesetz. The basic National Socialist idea behind both laws was to detach the peasantry and the food economy from the liberal principle of a free, independent economy and to integrate them into the great tasks facing the German people and the German economy.

These two basic laws of agricultural policy put the peasantry and the food economy on a new footing so quickly that as early as 1934 the rural people could be given the food policy task of the production battle, the success of which I now have more to report on.

Whereas last year I was able to quote figures here which demonstrated an extraordinary increase in production in the first years of the production battle, in this year's report I can quote new production figures - all relating to the old Reich - which, despite the well-known growing difficulties, represent a considerable and decisive increase.

If I take as a basis for comparison the average production of German agriculture in the year 1928/32, namely the year before the seizure of power, the grain harvest of 21.9 million tons, despite a considerable reduction in agricultural acreage for national political reasons in the year 1928/32, is still very high.

increased to 22.2 million tons in 1957. According to the August estimate, production in 1958 will be 24.5 million tons. According to the latest September estimate, it will even be 25.5 million tons, i.e. production this year will be around 5.5 million tons more than the average for the years 1928 to 1952.

amount.

This surplus of 5.5 million tons is equivalent to the bread grain consumption of the German people for five months, or in other words, this surplus amounts to almost half the bread grain requirements of an entire year.

The increase in production in the root crop sector, i.e. potato and sugar beet cultivation, is even more noticeable.

Compared to an average harvest of 41.7 mill. t, the record potato harvest in 1957 yielded 55.5 mill. t, i.e. an increase of 15.5 mill. t compared to 1928/52.

This additional production of 15.5 million tons alone covered Germany's entire demand for potatoes in 1957.

The sugar beet harvest rose from 11.2 million tons in 1928/52 to 15.7 million tons in 1957.

This is an increase in yield of 4.5 million tons or 40%.

Even if this year's potato harvest will not quite reach the record of 1957, it is likely to approach the 50 million mark, i.e. at least 20% higher than the 1928/52 average.

This year's sugar beet harvest, on the other hand, is likely to exceed last year's record to compensate for this.

However, this enormous increase in yield was not only the result of the battle for production in arable farming, but also in the area of processing production, i.e. where the product of the field is converted into an animal product by the animal stomach. Here it was even more difficult than in arable farming to achieve increased production, as the most important means of production in the finishing industry, namely feed imported from abroad, could only be made available to a very limited extent for foreign exchange reasons.

Nevertheless, the production of pork increased from an average of 2 025 000 tons in 1928/32 to 2 263 000 tons in 1937, i.e. by 12 %.

Beef production rose from 855 000 tons to 931 000 tons in the same years, i.e. by almost 10 %.

The increase in production in the dairy industry is even more significant. This is significant because in 1933 there were very few conditions for self-sufficiency here. It is well known that the dairy industry is the basis of butter production and thus of our fat supply. Milk production rose from an average of 1 22 billion in 1928/32 to 1 26.2 billion in 1937, i.e. the increase amounts to 14.2 billion. That alone is more than half of our annual fresh milk consumption.

The proof that these large harvests have not fallen from the sky lies in the enormous increase in the use of production-increasing inputs which the German peasantry has brought to bear in recent years. I would like to cite just two areas as examples: The increased consumption of artificial fertilizers and the expenditure for the increasing use of machinery and equipment in German agriculture.

The consumption of artificial fertilizer rose steadily from one production year to the next, reaching a level in 1937/38 compared to 1932/33

for nitrogen an increase of 80 % for
potash an increase of 88
%

for phosphoric acid an increase of 76 % for
lime an increase of 161 %

The full extent of these figures can only be appreciated from the fact that z. For example, the nitrogen industry itself expected a normal annual increase in consumption of only 2 % before the takeover. That would be 10 % in 5 years compared to the actual increase of 80 % since the takeover within the same period.

In particular, you can also see the previously unimaginable extent to which German agriculture is dependent on the

General Field Marshal Pg. Göring reacted to the reduction in the price of artificial fertilizer brought about by the four-year plan.

However, the use of agricultural machinery and equipment increased to an even greater extent. In 1952/55, the agricultural industry spent a total of RM 158 million on this. In 1957/58, it purchased RM 450 mill. machines and equipment - i.e. more than three times as much - and would have bought even more if delivery delays had not occurred for the known reasons.

These two examples could be extended by a myriad of others, such as the plowing of pastures, the cultivation of sweet lupines, the expansion of intercropping, the construction of green fodder and potato silos, the use of potato steaming columns, etc. In the latter, for example, which are of decisive importance for the development of our pig breeding on the basis of our own forage, the number used has increased by over 2000 %. These examples are striking proof of the will to produce and the enormous commitment of our agricultural economy. It is not possible to describe the innumerable considerations, work, worries, efforts and strains of the last forces that every single employee in the five million agricultural enterprises had to take on in order to make his contribution to this community foundation of German agriculture.

Our lack of food space, exacerbated by the Steige, However, it was not possible to meet the food requirements of the growing, re-employed German population by increasing production alone, especially as harvests are always subject to certain natural fluctuations and it was no longer possible to compensate for these fluctuations by importing from abroad to the same extent as before for reasons of foreign exchange, and ultimately this was no longer desirable.

The National Socialist instrument of market organization gave us This makes it possible to compensate for temporal and local fluctuations, even over a period of several years.

Here, too, extraordinary work was necessary, both in principle and in detail. Let me give you two examples:

Today, people take a sufficient supply of pork for granted. People hardly remember

that in 1955 the supply of pork was very inadequate from August to November, and that in the larger towns in particular the supply only went as far as

50%, and in many cases only up to 30%. This shortage in 1955 was due to an insufficient number of pigs as a natural consequence of the poor feed harvest in 1934, which in turn was caused by the severe drought of that year. In 1937, the number of pigs was no greater, the feed supply in the crucial period in which the farmer put up his pigs for fattening was by no means better than in 1935, indeed, perhaps even more critical. Nevertheless, not only are there no difficulties in the supply of pork today, but we have also supplied the market sufficiently and still have 750,000 pigs stored in cold stores, which will be available as a market reserve in the future.

This has been achieved:

1. By fattening up the animals from the large potato harvest to make up for the shortfall in numbers by increasing their weight.
2. By ensiling potatoes, on the one hand the spoilage of these potatoes was reduced and on the other hand stocks of ensiled potatoes could be secured for the summer and fall as a substitute for feed grain".
3. Through the conclusion of fattening contracts for 1.2 million pigs. For these fattening contracts, feed grain was made available to the agricultural sector, but with the proviso that the delivery of the pigs was postponed to the time when the market shortages were likely to occur. It should only be mentioned in passing that these fattening contracts also had the side effect of introducing a new feedstuff, sugar pulp, into fattening to a large extent and with great success.

As a second example:

You all know that almost all of Europe has had a very poor fruit harvest this year due to the late frosts.

hak. The apple harvest in Germany last year, for example, amounted to 56 million quintals, this year it is estimated to be only 8 to 10 million quintals. So it cannot be helped that there is now so little fresh fruit on the market. On the other hand, however, last year's large harvest would have been partly lost if we had not seized the surplus at that time through the market organization and fed it to industrial processing into pulp, the raw material for jam. The fact that we have these quantities and jam raw materials available this year means that there are no supply and price difficulties for the spread jam, which would otherwise inevitably be the case due to this year's fruit harvest.

However, the achievement of the market organization is not only to be seen in this temporal balance, but also in the fact that it has succeeded in creating reserves of individual important food and feedstuffs despite sufficient supply for the population or

z. quite considerably in some cases. Here, too, are a few figures:

Our transitional stocks of grain as of July 31. July, i.e. at the start of the new harvest, amounted to

in 19561	.7 million tons
in 19571	.6 million 1
	5.2 million in 1958 but 1

i.e. exactly twice as much as in 1957.

This increase in stocks was primarily achieved through internal economic measures, as the 1957 harvest was, as is well known, only an average one. However, these 5.2 million tons are roughly equivalent to five months' consumption of bread grain by the German population. However, the following should also be said about these transitional stocks:

So while in 1956 and 1957 the transitional stocks, which were about half as large at the time, were joined by an insufficient grain harvest, which made it necessary to tackle these scarce stocks or to import them from abroad, today, in the fall of 1958, we are facing a record grain harvest.

We can therefore use the considerable surpluses from this harvest and

the current year's imports to the transitional stock. However, more than another month's supply has already been imported to date. Germany has never had such a favorable situation in the area of grain stocks. At the moment, we have stocks of bread grain alone that will guarantee the supply of the German people for two years - that is, until the Reich Party Congress in 1940. We also have only one concern today - and I may say, a very great concern - namely, how to procure the storage space required for these stocks.

Sugar stocks developed as follows: On

On July 1, 1956, sugar stocks amounted to 685,000 tons, compared to 1068,000 tons on July 1, 1958. This stock and the upcoming sugar beet harvest also guarantee a supply for two years.

Stocks in the meat sector developed as follows:

On July 51, 1958, our stocks of frozen and canned beef amounted to 5,000 tons, in 1956 62,500 tons.

The latter amount corresponds to around 256,000 cattle.

The corresponding figures for pork were: 109,000 pigs in 1956 and 75,000,000 pigs in 1958.

The stocks of animal fats amounted to 11. July 1958 26700 tons, in 1956 44000 tons. They have therefore almost doubled.

The stock situation in the otherwise very difficult area of vegetable fats, vegetable oils and whale oil is even more favorable. Compared to a stock level of 175,800 tons on July 51, 1956, the stock level on July 51, 1958 was 418 (XX) tons. The latter already corresponds to about 7 months' supply.

Our stocks of fodder, which are crucial for the adequate nutrition of our livestock, are extremely favorable. From last year's record potato harvest, around

5 million tons of stocks in our silos into the current marketing year. Similarly, about 1 million tons^{1/2} of processed potato products are still available as stock.

The situation is similar for sugar cossettes. In 1955/56, for example, we produced around 1 160,000 full-value cossettes, in

In 1957/58, however, we already produced almost 610000 tons, i.e. we increased production by 300A".

All the measures that have led to these successes are not measures that have been taken on a case-by-case basis or depending on the situation on the market, but are all measures that have been derived from clear agricultural and food policy principles.

principles. Only those who consistently adhere to

the principle can be be elastic be and adapt
adapt to the circumstances of the situation. In agricultural policy, we have
followed the path of principle, regardless of whether we

a abundance of food had, as in We do
not know whether the weather next year will bless the work of the rural
people as it did this year. But it is already certain today that we will also
master the new situations from the same basic principle. The persistent
adherence to what was once considered right recognized principle
is the decisive.

"Finally, I would like to thank the Party, the Wehrmacht, the labor service,
the HI and all those who helped the rural people to salvage the harvest. For it
was not decisive that the harvest of the individual farmer could be salvaged
through this help, but that all these helpers ultimately served the difficult
task of our beloved Führer by bringing in the German harvest.

The food policy situation

January 1939

Almost two years ago, I gave an overview of the food policy situation of the German people here. At that time I showed that, compared to other countries, the German people were a people without space and that the Treaty of Versailles had further restricted their food supply. I also pointed out that between 1933 and 1936 our population had increased by around 2 million people and that this alone had triggered a sharp increase in food consumption. At the beginning of the Four-Year Plan, I explained how difficult it is to fight for food freedom in Germany, but that we must nevertheless do so at all costs because the previous self-sufficiency of most countries in the world leaves us no other choice.

Today we have two years of the four-year plan behind us. Half of the deadline set by the Führer for the implementation of this plan has therefore passed. This point in time is particularly significant for the food industry because we are not only looking back on the first half of the four-year plan ordered by the Führer, but also on a production battle that has now been going on for four years. The four-year plan for agriculture actually began two years earlier, as we called on the rural population at the Reich Farmers' Day in Goslar in the fall of 1934:

"To increase production and to utilize what is produced more economically." As part of the Four-Year Plan, the commissioner for the Four-Year Plan therefore did not set agriculture a new task per se, but rather the task of stepping up efforts to increase agricultural production. The basic line of the production battle initiated in the fall of 1934 was not changed by the Four-Year Plan.

In order to fully appreciate what has been achieved in food policy since the beginning of the production battle and the four-year plan, it is necessary to characterize the conditions under which the struggle for food freedom had to be waged by the German peasantry in recent years. From 1933 to 1956, the German population increased by two million people and thus by two million consumers. In the years 1937 and 1938, about another million were added to these two million in the old Reich alone as a result of the natural increase in population. It should be noted in passing that this extraordinarily gratifying development in terms of population policy, which is mainly due to the country's surplus birth rate, should not obscure the fact that, as a result of the ageing of our population, the number of births is still not sufficient to maintain the present population of our nation in the long term. In this context, however, it is decisive that the number of food consumers in the old Reich alone has increased by around one million in the last two years, i.e. by around three million since the assumption of power.

In Germany, however, not only the number of consumers has increased in the last two years, but also the purchasing power for food. I need only remind you that the national income increased by 6 billion RM. from 1936 to 1937 alone, namely from 65 billion to around 71 billion. Of this increase in national income, 3.5 billion was accounted for by the increase in income from wages and salaries alone. The year 1938 will see a further increase in national income of

4 billion. This increase in income has undoubtedly led to an increase in purchasing power for food and, accordingly, in demand. However, demand increased not only as a result of the increase in national income, but also as a result of the increase in the number of workers and employees. In the last two years, the number of employees has increased even more than the total number of people, namely by 2.3 million. It is obvious, however, that a person who works regularly consumes more food than someone who does not work regularly. Finally, in the same direction, the

Increase in working hours. In September 1958, the average number of hours worked by the workforce in industry was 22% higher than in 1956. In the fight for food freedom in recent years, food policy therefore had to reckon not with a constant demand for food, but rather with a sharp increase in demand.

In addition to this increasing demand for foodstuffs in the old Reich, in 1958 the Ostmark and the Sudetenland continued to require additional supplies. There is no doubt that these territories still have large agricultural production reserves, which could not be utilized by the agriculture of these regions because the agricultural policy of the former Austria and Czechoslovakia did not increase production, but reduced it. However, the nature of agricultural production means that these agricultural production reserves of the Ostmark and the Sudetenland cannot be developed over night, but only in the course of years. I am certain that after a few years these areas will be as self-sufficient in food as the old Reich is today. For the time being, however, the food supply of these areas still requires subsidies from the old Reich. To indicate the magnitude of these subsidies, it should be noted that in 1956, apart from import surpluses of milling products, rice, pulses, vegetables, fruit, tropical fruits and live cattle, Austria had an import surplus of around 680,000 tons of grain alone and around 750,000 head of live pigs. This considerable import of foodstuffs from the former Eastern Empire contrasted with relatively small export surpluses of milk, butter and cheese. It should be borne in mind that these export surpluses were essentially a consequence of the population's low consumption of these products due to unemployment and economic hardship. The situation is similar in the Sudetenland. Sudeten German agriculture is currently unable to meet the needs of the Sudetenland. This is due both to the low development of the Sudeten German agricultural economy and to the partly unfavorable climatic and soil conditions.

This was partly due to the difficult conditions and partly to the dense population in the industrial centers of the Sudetenland. It is estimated that the Sudetenland's annual wheat output requirement is about 150 000 t. There is also a subsidy requirement of around 600,000 to 700,000 tons of potatoes, 15,500 tons of consumer sugar, 18-20 million 1 of milk, around 2,000 t o n s of beef, 117,000 tons of pork and 7,000,62 tons of pork fat. The total fat requirements of the Sudeten German region exceeded its own production by a factor of about two. Generally speaking, we have no difficulty in meeting the additional requirements of the Ostmark and the Sudetenland. In two areas, however, we have already felt the effect of this demand, namely for pigs and butter. The current shortage of pork and butter has undoubtedly been exacerbated by the need to sell pigs to the Ostmark and pigs and butter to the Sudetenland. I emphasize once again that I am convinced that this is not a permanent situation. I also firmly reject the idea of comparing this food subsidy requirement of the areas mentioned with the national gain that our people, and especially our rural people, have received through the reincorporation of the Ostmark and the liberation of the Sudetenland through the broadening of our farming base. If one takes stock of the food policy results of the last two years, however, one cannot ignore this newly emerged gain, the need for the Ostmark and the Sudetenland.

It is already clear from the above that food policy in t h e last two years has been faced with an increasing demand for food for a whole series of reasons. The resulting difficulty in coping satisfactorily with the task at hand has been further exacerbated by various f a c t o r s that have hampered the increase in production. I already pointed out two years ago that, for various reasons, the amount of arable land has decreased. This development has continued in the last two years. For the construction of highways and the establishment of industrial plants, the expansion of cities, the construction of sports fields and military training areas, and last but not least for the

In the years 19Z7 and 19Z8 alone, the construction of the large-scale western fortifications again deprived around 200,000 da of agricultural use. In order to recognize the significance of these land losses for our food supply, I would like to refer to a calculation by the Institute for Economic Research, which came to the conclusion that 200000 da represent the food area for around 550000 people. The loss of 200,000 da therefore corresponds to the food area for 67,000 people. These land losses had to be compensated for by increasing yields on the remaining land.

Finally, the production battle has been made particularly difficult by the shortage of labor in the last two years. There is no doubt that agricultural production could have been increased to a much greater extent if sufficient labor had been available. I would just like to point out that the decline in butter production from 19Z7 to 19Z8 from 517,000 tons to an estimated 496,000 tons is not only due to foot-and-mouth disease, but also to a considerable extent to the lack of milking personnel. It was no surprise to me when I was recently shown an advertisement in a newspaper in which an owner offered his entire herdbook herd for sale on the grounds that he was unable to obtain the necessary milking personnel. It is common knowledge today that farmers had to be provided with helpers from abroad, from the labor service, the military, the party and its branches to salvage the harvest. The results of the labor book statistics are also hard and impressive. These show that today 2,000,000 people or 10.5 % of the agricultural labor force are no longer working in their actual profession. Since the total number of agricultural workers has also fallen by around 160000 since 19ZZ, there has been a loss of around 400000 agricultural workers since 19ZZ. The significance of these figures should be underlined by the fact that, according to the labor book statistics, a total of around 2.1 million agricultural and forestry workers were employed in the old Reich. The loss thus amounts to about one fifth of the total number. To the emigration

In addition to the 400,000 agricultural workers subject to the labor register, however, there is the emigration of "helping" family members not recorded in the labor register statistics and the fact that, according to the numerical development of the working-age population - with the number of young people and migration ratios unchanged from 1933 and 1925 - the number of agricultural workers must have increased by about 200,000 persons to date. The total loss of labor in agriculture in recent years can therefore be put at least at 700,000 to 800,000. This estimate is not confirmed by the demand for vacancies for agricultural workers reported to the employment offices. However, this is not surprising if one considers the following: on farms, the farmer will usually not claim a need for a replacement when family members who are helping out leave, especially if the economic profitability of a farm does not permit the hiring of outside labor, which is usually the case. Farmers therefore try to compensate for the loss caused by the departure of family members by increasing the workload of those who stay behind; however, in the many farms where this compensation is no longer possible, more intensive farming is already beginning to replace intensive farming. Unfortunately, it must be noted that in all areas of Germany, due to the unacceptable shortage of labor, especially on farms, this extensification tendency is gaining ground, with all the resulting dangers for the German food supply.

However, the full significance of this reduction in the rural workforce can only be recognized when one realizes that the production battle, and in particular its intensification within the framework of the four-year plan, requires additional work. In any case, more production in agriculture means more work, be it in soil cultivation and plant care, be it in harvesting and transportation, be it in particular in livestock maintenance and care. In addition, agriculture was required to increase the production of those crops that require a particularly high amount of labor.

need. Beet cultivation requires more than four times as much field work, potato cultivation three times as many man-days as grain cultivation. Accordingly, the increase in beet and potato cultivation compared to 1955 required an additional 12,580000 man-days of work in 1937 and 8,708,000 man-days of work in 1938. This additional output of 21 million man-days in root crop cultivation in the last two years had to be achieved by agriculture with a declining movement of the available labor force. However, such increased agricultural output is not only to be seen in root crop cultivation, but also in grain production, intercropping, improved grassland cultivation and livestock farming. Since agriculture has not known an eight-hour day up to now, it is obvious that the production battle has placed an additional workload on the peasantry, especially the rural woman, which cannot be sustained in the long term. It will therefore no longer be possible to combat the problem of the shortage of agricultural workers for much longer with aid measures of all kinds, the value of which we do not underestimate and which we gratefully acknowledge as a sign of understanding for our situation.

The decline in milk and butter production caused by the shortage of labor should be a warning to us. The shortage of farm labor and the rural exodus are no longer an agricultural problem; they have reached a stage where the repercussions on our national diet will soon become even more apparent. It is time to take a serious look at the causes of this shortage of agricultural labor and then to put all our energy into eliminating these causes. We are in danger of going the way of England, which today can only feed itself 25% from its own resources. It must be recognized that the rural exodus is not only a spiritual problem, but also a material one. The rural exodus is to a large extent a consequence of the undervaluation of agricultural labor. In the long run, it is impossible that the work that provides the people's daily bread, and which Field Marshal Göring described as the most urgent there is, is valued less than the work that provides the people's daily bread.

work in trade and industry. It is not possible to deal with this problem in detail within this framework. However, in order to give an overview of the food policy situation of the German people, it is necessary to characterize the obstacles that the struggle of agriculture for the food supply of the German people encounters today.

All these worries and inhibitions that food policy has had to reckon with and fight against in the last two years have not prevented us from achieving great success. The will to be independent in the food supply and the willingness of the rural population to work were stronger than all the difficulties. Despite the increase in consumption, despite the reduction in agricultural land, despite the newly added need for subsidies from the Ostmark and the Sudetenland and despite the shortage of agricultural labor, we have become freer and more independent of foreign countries in terms of food supply in the last two years than before. The Institute for Economic Research has calculated that total agricultural production in Germany (Altreich) in 1957/58 was 27% higher than the average for the years 1927/28 and 1928/29. In view of the difficulties outlined above, this is an achievement that can stand the test of time. It is particularly noteworthy that this increase in agricultural production in Germany also resulted in an increase in our self-sufficiency in food. For the first time since the middle of the last century, the production battle has succeeded in increasing agricultural production in Germany more than the increase in consumption.

In 1957, we supplied ourselves with 82% from our own production compared to 81% in 1956 and 75% in 1952. In 1958 this percentage should be around 85 A>.

When assessing this increase in our self-sufficiency, which is certainly not impressive in percentage terms, but all the more significant in practical terms, it must be borne in mind above all that our food imports in the last two years were no longer geared to the actual demand available at the time, as they were in 1955-1956, but also included considerable stockpiling.

imports. Without these stock imports, one could naturally calculate a higher percentage of self-sufficiency in foodstuffs than is possible. To mark the success achieved, it should also be pointed out that we were able to reduce our dependence on foreign countries by around a third in the case of protein feedstuffs on average in 1935/37 compared with 1927 and by over 80% in the case of starch feedstuffs.

However, it is not these percentage figures that are decisive for the assessment of what has been achieved in terms of food policy, but the fact that in September 1938 we were in such a position that Germany was unassailable in terms of food economy. In his proclamation at the beginning of the Reich Party Congress in Nuremberg, the Führer was able to declare: "With these supplies and the rich blessing of this year's harvest, we will be relieved of any food worries for years to come."

In addition to this fundamental statement by the Führer and the remarks of Field Marshal Göring on the same problem, I was already able to point out at the party conference in Nuremberg the large reserves that we were able to accumulate thanks to the achievements of the production battle. These reserves are in fact the best indicator of our current food policy situation. During the September crisis, they undoubtedly helped the Führer in a decisive way to enforce his will, i.e. the right of the German people, by peaceful means. In this context, I can confine myself to emphasizing these few facts because they are sufficient to characterize the magnitude of the achievement. It is certain that the food policy passed a decisive test in 1938. Just as in the first years after the assumption of power it made the battle for labour possible by stabilizing food prices and in the first two years of the four-year plan it made it possible to import the raw materials needed to build up the new raw materials industries by restricting food imports to a minimum, in 1938 food policy in its own field also kept the Führer's back free. For the future, it is now important to secure and strengthen what has been achieved.

The market organization of National Socialist agricultural policy as the pacemaker of a new European foreign trade order

25.1.1 "Z-

It has already become a good tradition that at the annual "Great Course" of the Commission for Economic Policy of the NSDAP, representatives of the agricultural policy leadership of the movement take the floor to comment on the main problem presented by party leader Köhler from the point of view of agricultural policy. On my behalf, my colleague Dr. Reischle spoke here two years ago about the technique of economic management through the Reich's market organization and a year ago about the rural exodus and the farm worker question, whereby I refer in particular to his comments on the rural exodus, which he made with the greatest openness and factual acuity, because the development in 1938 and the current situation correspond exactly to the fears expressed a year ago.

It is now a particular pleasure for me to be able to speak here myself this year. I will speak clearly and openly because, after all, I see the point of such party events as being to clarify the problems, at least within the party, and this can only be achieved through objectivity and openness.

Before I go on to develop the contribution our agricultural policy can make, or has made, to the creation of a new European economic order, I must briefly outline the basic ideas behind our agricultural policy - its strategic operational plan, so to speak. For here, too, one part, namely foreign trade

agricultural policy can only be understood from the point of view of the whole, i.e. from the point of view of common agricultural policy. Many people today would like to dispute the fact that our agricultural policy was based on a clear strategic idea. Agricultural policy as a part of overall economic policy - so they say - does not tolerate such a basic plan, nor any principles, because that would contradict the nature of the economy as well as that of politics. Well, I have always professed the opposite view, and even more so today. As far as politics is concerned, there is such a clear path from the ideas in the Führer's book "Mein Kampf" to the statesmanlike realization in his works that there is no longer any need to argue about the idea of strategy in politics. The extent to which the Führer nevertheless knows how to take the tactical path of the possible can be seen from his policies of the past year. In economic policy and in its sub-area of agricultural economic policy, the nature of the matter is no different. By virtue of the National Socialist view, it is not autonomous, but part and function of the overall policy and therefore subject to the political strategy from the outset.

One more point to put an end to the thesis that economic policy is supposedly naturally unplanned and unprincipled: The larger our private-sector companies find themselves, the more naturally their managers take it for granted that everything under their management must be carried out according to plan and in accordance with certain recognized principles of business management. But how foolish it is then to assign laws to that part - namely the individual enterprise. How foolish it is then to concede to the part - namely the individual enterprise - laws that one believes must be withheld from the superordinate unit - namely the national economic management.

Those who are unfamiliar with our views and preparatory work before we came to power might now object that it is fair to declare the experiences of five and a half years as Minister President as basic knowledge and principles that we have always had! Well, here I may refer to the testimony of party comrade Köhler, who will confirm to you that for our part the strategy of a National Socialist agrarian policy and the measures based on it have always been the same.

agricultural planning had already been presented in the Brown House in the summer of 1952.

So what was the basic strategic plan according to which our agricultural policy operations were planned after the takeover?

The goal was clear and unambiguous from the outset. It was firmly established by the Führer's order: save the peasantry, stabilize agricultural prices! In order to be able to lead the millions of farms uniformly towards the goal set by the Führer, an instrument was first needed. You can't just give orders, you always need an instrument that receives the order and implements it. For this reason, and not for the playful joy of organizing per se, we built up the Reichsnährstand in the first few months after coming to power, while at the same time completely destroying around 1000 predecessor organizations, without leaving the enemy with any carriers of tradition. Here, too, we learned from history and therefore drew our conclusions very coldly. I was very much resented for this, but I believe that it is less important to coddle the feelings of one's contemporaries than to be able to stand up to the forum of history.

Now there was a particular difficulty that those on the outside could hardly have noticed, or at least not fully appreciated. If we had had years to calmly build up the "Reichsnährstand" instrument from the ruins of the old organizations that had been left behind, many a flaw would certainly have been avoided. But we didn't have that time. Rather, we had to use the instrument that was only just being built up immediately and regardless of possible setbacks. Because the spectre of the experience of 1918, which haunted us day and night, stood before our mind's eye: the hunger collapse of the old empire. For us, my party comrades, it was not necessary for the American Pittmann to let the cat out of the bag in 1959! We knew even before January 50, 1955, that there would be no shotgun blast against the coming National Socialist Reich of Adolf Hitler.

when it could be strangled more cheaply and easily by starvation! To save the German people from this fate and to secure the Führer the breathing space for the military defense one way or another, the Reichsnährstand served us as an instrument and the food policy we have pursued with this instrument since 1933. Today we can speak about this in front of this large circle, I have already done so once before the generals of the Wehrmacht in 1935: The Reichsnährstand was already understood by me and my closest colleagues as the instrument for an economic order in the agricultural sector, which in peace would be in line with the principles of national socialist economic management.

economic management

right becomes, but every day and without
any change to the war economy
instrument in the national defense to
defense. The fact that we have achieved this goal is already
demonstrated by the verdicts of the highest military officials on the
operational readiness of the Reichsnährstand in the spring and fall of last
year!

According to our basic strategic plan, what were the phases of the operations to save the peasantry after the takeover?

1. Initially, the process of bleeding companies dry as a result of price collapse and over-indebtedness was halted by a moratorium.
2. The breathing space gained in this way was used to build up the Reichsnährstand.
3. At the same time, the Imperial Heritage Act removed peasant land from the free, speculative land market and made this land the inalienable, indivisible and unloanable property of peasant clans with legally guaranteed succession and the aim of preserving and cultivating blood.
4. By reorganizing the market for agricultural products under the guiding principle of the common good, the agricultural product of labour was also removed from the speculative game of supply and demand on the Jewish stock exchanges. Peasant labor was to be rewarded by the fair price of its labor.

products without the consumer price being increased more than necessary.

5. Since, for this reason, the price increase of the farmer could only be limited in view of the labor battle that was only just beginning, the prime costs of agriculture were to be continuously and systematically reduced in accordance with the clear demands of the NSDAP agricultural program issued by the Führer in 1932, so that through the effectiveness of this differential - namely price increase on the one hand, cost reduction on the other - agricultural work would be made worthwhile and maintained. This reduction in production costs was essentially - as the NSDAP's agricultural programme also stipulates - only possible through the radical reduction in the prices of means of production, among which the programme even mentions fertilizer prices and electricity prices as examples.

That this our precondition of the radical price reduction of the agricultural means of production not and the catastrophic consequences in the direction of the undervaluation of This was recently demonstrated in Goslar. We can only refer to this here.

6. If, according to our planning, farm work had become worthwhile again and in the long term, then a planned increase in production could be tackled with the aim of coming closer to food freedom from our own soil. Under the propaganda slogan "production battle", we had already tackled this increase in production in 1934.

7. Since we clearly enough overlooked the possibility and speed of increasing production as real politicians, which farmers always are and must be, we endeavoured from the outset to mobilize reserves for our food supply abroad. Since we

- As mentioned above, we felt the sword of Damocles of a possible blockade hanging over us, we inevitably turned our gaze to the agricultural peoples of the south-east, east and north living in our vicinity.

8. According to the agricultural program of the NSDAP, it is the task of our foreign policy to create food and settlement space on a large scale for the growing German people. The fact that we have taken this fact into account in our considerations for the future probably needs no special emphasis.

Basically, we took the view - and this brings me to the main part of my topic today - that our internal economic order and organization must be structured in such a way that the liberal conflict of interests between industry and agriculture in matters of foreign trade must somehow be fundamentally overcome, because otherwise the German economy would be consumed by these internal frictions without being able to achieve an orderly and *v i g o r o u s* foreign trade impact.

If, in the following, I now present the solution we have found and thus our preliminary contribution to the reorganization of the European economy within the framework of a historical-spatial-political overview, I consider it expedient to show you first of all by way of introduction that we have also taken this path in principle and according to plan on the basis of correct knowledge. As proof of this, I may now quote from a speech I gave to the most eminent representatives of foreign trade at the Reich Conference of Foreign Trade Offices in Bremen at the beginning of 1934. I said at the time: "It is impossible to maintain a situation in the long term in which either only the export industry or only the agricultural sector is able to live. That was the previous principle and system. It must be possible to find a way out that guarantees living opportunities for both. However, livelihood opportunities are not guaranteed on the basis of existing trade relations. Up to now, industry has tried to get what it wanted out of imports and exports, or agriculture has tried to protect the domestic market wherever possible by imposing tariffs.

In future, production and consumption are to be linked and harmonized through a kind of compulsory syndicate. With this possibility, it will then also be possible to know the internal market precisely and to conclude trade agreements with every other country that are in the mutual interest of these countries.

If the internal market is organized in this way, any amount of goods that the internal market needs can be brought in from outside.

The Reichsnährstandsgesetz is based on these fundamental ideas. The purpose of this law is first and foremost to ensure, through the internal market order the external political to regain freedom of trade. Today, Germany can unconcernedly import any amount of goods that the internal market needs through trade agreements. This need not affect domestic agriculture in any way, because these goods do not come freely and wildly onto the market. Of course, this means that the individual is no longer bound, because he can only earn as much as is possible within the framework of our fixed prices. But the way is easily conceivable if the freedom of the whole is gained through this binding of the individual. In the Reichsnährstand, this system has been set up for the first time."

These were my words in Bremen.

Please take this quotation from the beginning of 1934 with you, my party comrades, through my following remarks. They should prove to you that what was fundamentally expressed at that time proved to be correct and that this method has enabled us, step by step, to enter into an orderly and continuously increasing exchange with those peoples who were politically of good will.

The fact that Germany, especially the larger Germany, represents the heart of Central Europe in its ethnic borders, is clear and unambiguous from both a spatial and a historical perspective. And attempts have always been made to overlook this fact and to tear apart connections given by nature or which have grown over the course of centuries, until the force of natural development asserts itself again and again; most recently in the historical year that lies behind us, in which our Führer ultimately fulfilled and reunited what was given by nature.

However, spatial and historical contexts must also be economically underpinned in order to have an intellectual impact. Especially through its diverse and sometimes contradictory economic.

Our old European continent has been torn apart so many times by the conflicting interests of the world that the memory of old natural connections has often been lost. After the hopeless confusion of economic liberalism in the 19th century and after the two catastrophes of the world war and the world crisis, a new European economic order is only gradually beginning to emerge from the ruins, the outlines of which will determine the economic development of the near future. It is no longer the case that the wide world can be regarded as a free haven for economic raids of all kinds, in which every country participates according to air and strength, but rather that each country is now beginning to stake out its own hunting ground, if I may remain in the picture. The European countries blessed with large overseas possessions, above all England and France, are naturally focusing their attention on their empires. England has just proved in the past year that it no longer sees its vital interests in parts of Europe, but in its dominions and colonies. And the same France, which has seen its Eastern and South-Eastern European policy collapse in the past year, is now focusing on the defense of its overseas empire. As a result, the main forces of the Western European countries are being drawn centrifugally overseas, so to speak. Conversely, centrifugal forces in Russia are also working their way over to Asia, if one considers above all the major economic developments. In any case, Russia today has fewer material ties to Europe proper than it ever had under the Tsardom, and it has increasingly transformed itself into an independent power.

With such centrifugal forces on the outside, the so-called Central European area must become the heart of Europe, resting as it were within itself. How this economic situation, which I will outline in more detail, is to be organized politically is not my task. But we are all experiencing today how time, history is in flux and the new is being shaped. The essential point is that, if one takes into account the global political lines of force, this entire area initially "remains" politically, but that geographically it forms a unit and that it must consequently seek to enter into an economic alliance with the other great powers or groups of powers.

to achieve a state of equilibrium that is underpinned by the economy. After all that we have experienced in the past two decades, an internal economic balance within this Central European area is an absolute prerequisite for this. For modern means of transportation have brought the parts of the world closer together, and therefore, in the struggle of the peoples, the same economic starvation can be imposed on a larger, interconnected Central European economic bloc as was imposed on the German people in the world war of 1914/18.

Greater Germany now lies at the center of this Central European region. In terms of size and history, it has always been called to spiritual leadership in this area and is therefore also called to shape a new order here after the collapse of the old system. However, it must not have anything to do, either politically or economically, with what is known as the

19th century imperialism. If Greater Germany succeeds in this task of order, then other states will crystallize around this central European "order bloc" as if by themselves in well-balanced and steady economic relations, thus creating the basis for a true new European order.

For this reorganization we must therefore reorganize our foreign trade relations, first of all within Central Europe itself, but then also in the wider areas of the world economy. I must emphasize that in closing the Central European area we are not striving for "self-sufficiency" in this larger area, just as we have never seriously demanded a strict and complete closure of Germany from the rest of the world. Rather, we only demanded the foundations of economic independence, which we have already largely achieved thanks to the Four-Year Plan and the production battle. In addition, we remain eager to maintain a healthy exchange of goods with all countries of the world. But it seems appropriate to me to emphasize that this exchange of goods, i.e. foreign trade, is no longer an end in itself; still less should it be elevated to a vital condition of the nation, without which it could no longer live at all. For then we would

back to the old economic dependence on the rest of the world that was so disastrous for us in 1914/18. Whether this dependence before 1914 pointed to the West and overseas or whether today it would point 180 degrees to the East, the essence of things remains the same! Rather, foreign trade should function in such a way that exports serve imports and never the other way round, in order to pay for and thus secure the imports of raw materials, foodstuffs and luxury foods that are still necessary for the domestic economy. Foreign trade should serve politics and not the other way around. We are thus returning to the old Hanseatic principle that trade must follow the flag, and not to the liberal principle that the flag must follow trade.

This only correct and natural attitude towards foreign trade has been distorted by our opponents, however, by accusing us National Socialist agrarian politicians of striving for complete economic isolation; then, of course, it was easy to ridicule the idea. But this had a disastrous effect, because the unwillingness of many circles to make the necessary changeover to a true national economy meant that valuable years were lost, which we now have to make up for at an accelerated pace. This is also the reason for the difficulties or tensions that the economy has to go through today, whether it is a question of allocating raw materials or foodstuffs. However, this is not self-sufficiency by virtue of free will, but forced isolation, as a result of the known global economic conditions. Germany's current throttling of its economy is now forcing us to more rigorously cultivate our raw material areas in the area of food and animal feed. And I can only say here, with reference to what I said at the beginning: these restrictions and thus the supply difficulties would be even greater today if we had not made all the necessary preparations at an early stage in the large and decisive area of the food economy by means of a production battle, market organization and reorganization of imports in order to counter the coming development. If, at the last Reich Party Congress, we had made food policy

our greatest success, this success did not just fall into our laps.

Our successes in the food industry would not have been possible if we had not made a decisive switch to a completely different type of economy from the outset, namely the transition from a free to a controlled economy. This decision was subsequently confirmed for us by the fact that the rest of the commercial economy gradually began to develop more and more into a state-controlled sector. Admittedly, at first it did so only reluctantly and under duress; the "New Plan" had already been born under this sign. But this hesitant development only gained real momentum when the Führer announced the Four-Year Plan and Party comrade Göring took over its implementation. It was good that we from the Reichsnährstand had already been practising this organizational change in the economy since 1-55 and had already issued the call for production slaughter in 1-54, because it is well known that such major and fundamental changes are much more difficult and slower in the tougher, because naturally bound agriculture than in the more agile commercial economy.

The basic idea of the new economy, as it is also included in the National Socialist world view, is that of order, i.e. a certain binding of the individual, or his subordination to the interests of the whole. We were still able to implement this principle relatively easily in the domestic economy. We replaced the price or free pricing in free competition, the hallmark of the liberal capitalist economy, with regulatory measures, which were summarized in their diversity in the term market order. And as far as I can see, the commercial economy is already on the way to replacing the regulation of the market by means of free pricing with the establishment of an authoritative price structure. Incidentally, it is a fiction to speak of a free economy and free pricing in an economic system such as the German one, which is criss-crossed by 2,200 private-sector cartels and has left no room for genuine private initiative for some time now.

Once the domestic economy was organized in line with our food market system, it was possible to approach foreign trade with a completely different attitude. The import of overseas grain, for example, was welcomed by industry and the workforce before the takeover because it was usually cheaper than German grain, which meant cheaper bread and lower wages. Lower wages in turn gave German industry an advantage when competing on the world market for exports. This export in turn enabled high imports of overseas grain, etc. You are all familiar with the pernicious cycle that threatened to destroy agriculture and the peasantry. From a purely economic point of view, it may have been possible to achieve this, but it was never an option for a nationalist attitude such as that of National Socialism. After all, in order to achieve present, fleeting and material advantages, one is giving up the future, the continued existence of our people in general, and placing oneself at the mercy of foreign nations. I emphasize this explicitly because - as I said earlier - this self-evident National Socialist view applies to the fundamental question of our nation just as much with regard to overseas competition as it does to imports from European areas. You are certainly familiar with the saying of Theodor Mommsen:

"Rome has capitulated to the grain fleet from the Nile and sold its ancient freedom for the supply of daily bread." Incidentally, the head of the modern Roman Empire, Benito Mussolini, contrasted this capitulation of ancient Rome with the following sentences in a speech to his peasants a few days ago: "What anti-fascism has done in the past year with its philanthropically wrapped speculations on the political consequences of a bad harvest in Italy is the most repulsive democratic cynicism. Fascism will continue its agrarian policy unbendingly in order to maintain a strong peasantry ready to remain on the land and to work the soil in Italy and Africa, which historically, morally and physically already falls under the term 'fatherland'." So much for Mussolini!

Just as Germany is not facing the

If the German peasantry will capitulate to the American grain fleet, it will not want to sell its new freedom for the supply of daily bread from other regions. The continued existence of the German peasantry must be secured for reasons other than purely material and economic ones. I also said the necessary things about this recently in Goslar.

First of all, much was already gained by the fact that we succeeded in bringing in imports from abroad in an orderly manner with the help of the orderly internal market; we channeled their flood in a controlled manner and thus really brought them to a fruitful effect, whereas until then the flows of goods had flowed in intermittently and unhindered, causing more havoc than they were ultimately worth.

An organization of the internal market today therefore also enables an organization of imports, and an organization of imports also requires an organization of exports in such a way that the two can be sensibly coordinated and coupled with each other. This, of course, restricts certain possibilities of free competition, but on the other hand it also guarantees the maintenance of the supply of foodstuffs or raw materials once it has been recognized as necessary, thus eliminating all possibilities of a strong setback and a sudden shortage of supply. The linkage, at the same time as the order, thus means a safeguarding of the supply for imports and a safeguarding of sales for exports. markets. This brings us back to the safeguarding of sources of supply and sales markets that was commonplace in the pre-capitalist era. Just think of the example of the German Hanseatic League, to which I have often referred. The Hanseatic League had its sales, market in a very definite defined area, which it filled with its own branches, kept in strict order and which it defended against any intrusion from other sides, if necessary by force. This area also included the sources of its raw materials and foodstuffs, for example wool from England, herrings from Scania, grain from East Prussia, wax from Livonia, etc. The situation was very similar for the large Italian trading republics of Venice and Genoa, whose secure markets and sources of supply were again limited to other areas in the

Mediterranean. And this basic attitude has survived to this day in the British Empire. England was only able to switch to free trade because the freedom of the seas and English world domination were guaranteed by the world's largest navy. England could afford the luxury of free trade by virtue of its fleet, so to speak. Today, this old idea of the Hanseatic League continues to develop on a completely new, higher level. And even if the new economic areas that are gradually emerging are no longer held together by Hanseatic cogs or British cruisers, but by solid economic ties, they are no less solid as a result.

The new formation of the Central European area is now also taking place within this large framework. It was only important to me here to show how closely this binding is connected with the new economic ideas of binding, order and security, which stand in contrast to the previously prevailing principles of nomadic freedom of movement and discontinuity. Just as the final implementation and completion of our ideas depends on the realization of this Central European economic structure, this structure is also causally linked to the new ideas. But this also means that in future politics will dominate trade policy, that trade policy will become an instrument of politics, whereas previously trade policy led a free-floating, unrelated existence above the nation, above politics, through the principle of most-favored-nation treatment. The collapse of the free economy built on this principle has quite openly and clearly led to the decisive crisis of most-favored-nation treatment as a principle. At most, it is still being used there - and against us - This is applied where it appears politically expedient and may also serve to create new trade policy difficulties for Germany and thus also restrict it politically. However, all states now take the organization of their foreign trade relations into their own sovereign hands and subordinate them to the overall policy. As an instrument of this new organization and conscious steering of trade policy, other principles, in particular reciprocity and preferences, are gradually replacing or at least complementing most-favoured-nation treatment. Thus

In the disintegrating liberal world economy, various "blocs" have already been forged together through corresponding clauses, such as the British Empire since Ottawa through the Empire Clause, Sweden and Norway through the Scandinavian Clause, Latvia, Estonia and Lithuania through the Baltic Clause and, before the civil war, Spain and Portugal through the Iberian Clause. Similar bloc formations using the preference clause are taking place among the South American states; in addition, the United States is known to be striving for the pan-American bloc, albeit so far without success. Finally, Japan attempted to enter into such a relationship with China before the East Asian War broke out; and this aspiration of Japan to form an East Asian peninsula was recently clearly expressed again in the peace terms proclaimed by Prince Konoye.

Incidentally, the changeful and intriguing treatment of such an economic bloc formation in Central Europe in the past shows quite drastically how trade policy today has absolutely become an instrument of national policy, and a very significant one at that. As is well known, Germany's first trade policy activity in Central Europe after Versailles was severely set back by power political constellations at the time. The customs union with Austria, which was to become the centerpiece of this trade policy, was shattered by French power politics. The planned preferential agreements with Hungary and Romania were thwarted by objections from distant overseas countries on the basis of most-favored-nation treatment. A contrived construction was set against the natural coalescence of a "large" area. France let the golden balls roll and England enticed with large purchases in exchange for hard currency. At that time, the Tardieu plan, then the Stresa plan, the Hodza plan - who today still knows all the phases and phrases of this fluctuating development. Today, now that Greater Germany has finally emerged, the gravitational pull of this power in Central Europe is having an effect on all other countries, just as, on the other hand, the centrifugal force mentioned at the beginning is making itself felt in the Western European countries and to some extent in Russia.

In a sense, these are the magnetic lines of force for a new economic order in Europe. It is clear how important a role the Central European area and above all Greater Germany play in this, precisely because new ideas of order are also emerging here, which in turn have an impact on other areas. Today, there is a wealth of different possibilities for the reorganization of economic relations, such as the conclusion of very specific supply agreements for certain products and the conclusion of compensation agreements, from which clearing and settlement agreements developed. Of course, there have been occasional mistakes, but these are natural side effects of any new growth, and they are not so tragic if they are recognized and eliminated early enough. In any case, the settlement of accounts with many countries has now been developed into a smooth and well-functioning system, which may one day be the transition to a completely new currency system based on purchasing power and living standards. Today, this results in a wealth of combinations for a country's trade policy, as long as it is put into the service of politics in a valid and conscious manner. As we are currently experiencing, it is possible to go as far as the construction of extraterritorial highways and large canals, which bind this entire area together into a real economic unit in terms of transportation.

As mentioned above, I already pointed out the prerequisites for this entire economic development in Bremen on April 12, 1934. At that time, it was already unusual for a German food minister to come to a foreign trade conference, but it was even more unusual for a food minister like me, who had a reputation for being a Romanist and autarkist, to come to Bremen and speak. But even then I pointed out all these things, which have since been confirmed by developments. At that time, I set myself the goal of balancing out the unnatural and intolerable contrasts between agriculture and foreign trade with regard to Germany's future, indeed of consciously making orderly agricultural imports the pacemaker of our export trade. For this reason and with this in mind

I also spoke to the Senate in Hamburg on the occasion of the Reichsnährstandsschau 1925. In my speeches in Bremen and Hamburg, I emphasized the idea that an orderly and controlled internal market must also make any orderly import possible, that we National Socialist agricultural politicians are not hostile to foreign trade, but on the contrary, that with our new order it will probably be possible over time to develop our foreign trade relations to a greater extent than under the old free competitive economy.

In addition to the idea of import smuggling, however, there was another thought. It seemed unnatural to us that we should charge the same price for an agricultural product produced abroad on the basis of slave or kilo wages as for the same product produced, for example, by Yugoslav or Hungarian farmers on the basis of a much higher cultural standard. After all, this was also the result of the unrestrained liberal race for the cheapest price. We consciously abandoned this madness and thus achieved an elasticity in the price grading of our purchases in accordance with the cultural standard of the country concerned. My colleague in the Ministry of Economics at the time took offense at this, but I thought it was the right idea and I still think it is right, all the more so as we can then also carry out corresponding price gradations in our export transactions.

Finally, we created a completely new instrument of rapprochement in the so-called joint committees, which were made up of leading farmers' representatives from the countries negotiating trade policy. We started from the correct belief that the practitioners on both sides would be able to face each other much more freely and uninhibited by any diplomatic ceremonies or customs, and could therefore usually very quickly sound out and stake out the ground for the official delegations. After all, over the course of the decades, the traditional trade politicians had developed a kind of trade policy negotiating ritual that was inviolable. If they came to a conclusion somewhat quickly in earlier times, no one at home believed in the difficulty of the negotiations that had been successfully concluded. So the

negotiations would be lengthy and officially difficult. The farmers on both sides did not have the slightest respect for this sacred rite. On the whole, however, these direct encounters between the farmers' representatives also gave rise to that atmosphere of comradeship which is so pleasantly noticeable in the dealings between us and the farmers of many foreign nations every year in Goslar. In this way we have perhaps won more foreign friends for our people than is generally known.

If we now look at the structure of our foreign trade in recent years, we can see that we have seen a decline in the exchange of goods everywhere where the principles of the old free trade are still essentially applied. These are the countries of Western Europe, also partly Northern Europe, but especially North America. And wherever we have been able to apply the new principles of order described above, a considerable development of trade relations has been possible since 1934; in addition to Italy, this also includes South America to some extent, but primarily Central Europe and the wider Southeast. There has thus been a quite remarkable shift in our foreign trade compared to the period before 1933. The share of south-eastern European countries in German exports has more than tripled since 1932 and currently accounts for around one tenth of our total exports. If the Eastern European countries and Turkey are also included, they even account for the sixth share of total exports. This is a great success for our export industry. But I would like to point out that it is mainly due to the fact that we have been able to buy more and more of these countries' products, namely raw materials and foodstuffs, the latter under the new aspects I have just outlined. This has not only been the case since Germany has had an increasing demand for these goods. Rather, the decisive factor seems to me to be that this development could already begin when we ourselves still had an abundance of food and the countries of Central Europe were searching in vain for customers. We immediately seized this opportunity after coming to power and I believe that the National Socialist agricultural policy made a significant contribution to this.

to secure supplies from south-eastern and eastern Europe in order to create the conditions for an increase in exports.

Finally, if we want to consider a further development of these trade relations, we must again bear in mind that the economic structure of all these countries is based on agriculture. Eastern and south-eastern Europe is a farming country, and we can only maintain a constant exchange with it if we understand the attitude, mindset and needs of the farmers there, if we succeed in helping to develop this farming community in a meaningful way and, above all, if we bring about sincere cooperation with the German peasantry. There may now be an attitude to the effect that by securing the South-East European markets we could transfer our entire food supply to this region and use the resources of the German agricultural economy for other tasks. I think this attitude is downright absurd. Neither is the south-east in a position to feed us in the foreseeable future - certainly not in the fat area - nor could we ever afford the luxury of converting our valuable German soil into parks and green spaces if we do not want to lay the axe to the roots of our nationhood.

For the time being, we still have an extensive need for additional food imports. As long as German agriculture only covers about 83 A" of its own needs, there is still a lack of

17 %, and I can well imagine that our needs will continue to increase as our prosperity and population grow. So the supply possibilities have not yet been exhausted, and just as we make them possible without disruption through our organization of the internal market, we would like to secure and organize these supplies by making ever firmer agreements with our partners. As things stand today, however, this can only apply to the south-east.

Of the countries there, Hungary, Romania, Yugoslavia and Bulgaria have a grain surplus. Livestock farming, especially in the north of the region and in the mountainous areas, supplies processed products. The horticultural industry is in contrast to the

and finally, entire regions live from the cultivation of a single plant, such as tobacco in Bulgaria and Greece, and roses in Bulgaria. These are so-called monocultures, which result in a strong dependence on the global economy. On the other hand, there is extensive, sometimes even primitive agriculture and livestock farming. If we want to enter into a permanent exchange and supply relationship with the Southeast, we must co ord i n a t e our mutual needs in the long term, and this requires a gradual conversion of agriculture in these areas. Through intensification, for example, the yields of natural crops could become so large that they exceed our subsidy requirements. On the other hand, intensification frees up the land to switch to other crops for which we have an urgent need and for which we have made and can make firm purchase commitments. This is possible both through intensification and a stronger transition to arable farming and also by restricting monocultures, for example. For those countries themselves, however, this whole changeover would mean a transition to a greater balance in the overall economic structure of the country and thus also to a greater overall economic and social balance in general.

There are therefore considerable opportunities in the transition from extensive cereal cultivation to higher crops, such as hemp and poppy, pulses and soybeans in Yugoslavia and Romania, while the southern countries have even greater opportunities in the cultivation of high-quality industrial crops, tobacco, cotton, sunflowers or the development of horticultural crops by increasing the cultivation and yields of oranges, grapes, figs, raisins, strawberries, nuts, olives, etc. Similar opportunities are offered by an intensification of livestock farming and the transition to livestock products, i.e. the production and supply of eggs, meat and bacon, cheese and animal raw materials such as wool, hides, skins and intestines. If we succeed in pushing all the existing approaches in this direction, this would gradually increase our supply of food and animal feed as well as agricultural raw materials from this region.

without our good old relations with Italy or Spain, for example, being affected in any way in the future.

The opportunities for the supply of agricultural raw materials resulting from the intensification and conversion of agriculture in the south-east appear to me to be even greater. First and foremost, there are the gossamer plants, namely flax and hemp in the north and cotton in the south, which can still be cultivated to a large extent. Then there is wool and, as a further animal raw material, hides and skins. The cultivation of tobacco is already largely developed, but may have to be switched to other products in the course of the development of our National Socialist health management. But this also appears to be technically and commercially feasible in the long term.

These are all opportunities for the future, especially if you also include mineral resources. But this is precisely the great attraction for future cooperation between Greater Germany and the south-east, east and north-east of Europe. In any case, the German peasantry sees an extremely attractive opportunity in gradually passing on the great and varied experience it has accumulated over the course of time to the awakened peasantry in these countries. If we succeed in gradually bringing the achievements of the Southeast European peasantry up to our level through such understanding cooperation - a major task for decades! then undreamt-of opportunities will also arise for these countries themselves. The governments themselves already see these requirements of the times. They want to make their countries more economically balanced and independent and thus gradually raise the standard of living of their people. It is therefore in their own interests to promote the intensification and changes I have described. If it coincides with our interests, it is a good sign of natural solidarity. In this endeavor, the governments of the Central and Southeast European countries are now also taking regulatory and guiding measures similar to those we have taken. In most cases, the grain markets are already being controlled, mostly by state monopolies. Now Czecho-Slovakia wants to follow its state.

This is also the case for livestock, for example. The export of agricultural products is often organized and standardized in national export offices, partly through state intervention, partly through producers' and distributors' own cooperative associations. In organizational terms, therefore, we already have the counterpart to our state-controlled system of the Reichsnährstand, which is based on the peasantry.

However, the goal of conversion that I have outlined and the ongoing development of trade relations in general offer German industry in particular great prospects for development. For, on the one hand, the intensification of agriculture in itself already entails greater investment, and on the other hand, it brings with it an increase in the prosperity of the peasantry, which opens up sales prospects for some industrial products for which this market has not yet been practically developed. However, our system of pushing up agricultural products purchased at graduated purchase prices must be matched by a corresponding system of pushing down our more expensive industrial goods to the purchasing power level of the respective buyer country. A direct combination of both systems is quite conceivable.

A later stage of development would be, for example, the establishment of certain agricultural processing plants and small-scale consumer industries, without, of course, implying industrialization itself. The possibilities for development outlined here already represent a major task for German industry for decades to come, especially when one considers that this is of course also linked to the development of transportation conditions, i.e. above all the construction of railroads, roads, bridges, canals, etc. And this very slight industrial penetration of that economic area will in turn contribute to further balance and social uplift, and is therefore entirely in the interests of those nations and their governments.

I emphasize this once again because we want to distance ourselves clearly from "imperialist" intentions. The new order that we are shaping today, and in which Germany forms the heart and brain, can only be based on honest cooperation between peoples, never on domination and exploitation, because these are the essence of the old order.

imperialism and capitalism. All measures and agreements that we make in this way must therefore be in the well-understood mutual interests of the peoples if they are to be truly lasting. Thus our relations, which are based on a new order, are by no means limited to the area more closely connected with us, but should also extend to all other states and state formations that are politically of good will. There will always be raw materials, foodstuffs or products that we do not have and that we will gladly exchange for our goods, if only it is possible to establish an orderly exchange relationship. I am only reminded of our old relations with Holland and Denmark, where German agriculture made it possible to purchase certain products and thus opened the way for German exports again. I also recall our extensive trade relations with the South American countries, which are also based on the principle of compensation and settlement. And the discussions currently being held with France also give rise to hopes that trade will be organized on the basis of reciprocity.

Much is still in the making today. A new world is emerging and within it a new Europe, a new European order. Here, Central Europe will be the solid and self-sufficient core around which other relationships and interactions can also be built, as required by the relationship of friendship or cooperation. And Greater Germany will remain the brain and heart of this new organism for the very reason that it was the source of the sparking idea, the impetus for the formation of this new European order: Our agricultural policy will continue to pave the way and set the pace in the future!

Tasks of German horticulture to secure the supply of fruit and vegetables rr.4. I-

Z"

Three years ago, Mr. Lord Mayor, you made the p r o p o s a l to hold a Reich Garden Show in Stuttgart in 1939. No one could have guessed at the time that, thanks to the genius of our Führer, this exhibition would become the first Reich Garden Show of a new, strong Greater German Reich of 86 million people. It is therefore with particular pleasure that I welcome h e r e today the men from the Ostmark, the Sudetenland and the Memelland, who find themselves called to work side by side with their professional comrades from the old Reich to fulfill the tasks assigned to German h o r t i c u l t u r e in their homeland.

From what I have been told by my colleagues about the development of this Reich Garden Show, I believe I can state that the Reich Garden Show Stuttgart 1939 is worthy of being the first Reich Garden Show of the new Germany. My heartfelt thanks therefore go to all those who helped to bring this work into being, especially the city of Stuttgart. I know that an abundance of the most diverse forces a r e involved in the creation of such an Imperial Garden Show. The closest cooperation is n e c e s s a r y between the planner, the executor and those who s u p p l y the material for the construction and planting of the open-air grounds and the indoor displays. I am aware that here in Stuttgart this community has been exemplary, especially between the freelance and official specialists. I would also like to express my special thanks to the staff of the Stuttgart horticultural companies and the garden administration for volunteering their otherwise free Sunday time to overcome the last obstacles to the completion of the show.

were to be overcome. All those involved have helped to complete a work that will not only be a credit to the city of Stuttgart, but will hopefully also be visited by many guests from the Reich and abroad in the course of this summer. As a result, the Reich Garden Show Stuttgart will not only win new friends for German garden culture and the city of Stuttgart, it will also help to enhance the reputation of the Reich abroad. In addition, the Reich Garden Show will of course also bring joy and relaxation to the people of Stuttgart and the inhabitants of the surrounding area and, last but not least, deepen the understanding of German horticulture and respect for its achievements among all visitors to the city.

It may seem like a risk that the third Reich Garden Show is now to open its doors, after the second Reich Garden Show was closed in Estonia in 1938 just a few months ago. The construction and realization of such a large show, which runs for five months, places extraordinary demands on the city, which has taken over the sponsorship, and on the horticultural profession, which has to provide the essential material. A part from the permanent installations, which will also be preserved here, these demands only seem justified if the exhibition can be expected to attract a sufficient number of visitors. However, the experience gained at the predecessors of this Reichsgartenschau and at other horticultural exhibitions certainly supports this assumption. After all, the main contingent of visitors at horticultural exhibitions is not made up of those involved in commercial horticulture, but rather the broad mass of the population; these visitors do not come here out of curiosity or for the sake of mere enjoyment, but the vast majority of them are themselves involved in horticulture in some way. The mere fact that in the old Reich, for example, out of 17.5 million households, over 5V? million households have a garden, which they tend and cultivate according to the same principles that gardeners and farmers apply to the cultivation of horticultural produce, must inevitably trigger an active interest in the educational part of horticultural exhibitions. In addition, there is a widespread desire among the people to

to learn about the progress of gardeners' work and new uses for the wealth of flowers and ornamental plants in the crowded concentration of displays at such Reich Garden Shows, and thus gain new inspiration for their own homes and gardens.

The last few years have shown that, with the help of the market organization we have created, we are quite capable of able

are, even We are able to utilize even bumper harvests for the benefit of the national economy and t u r n them into a blessing for the whole nation and not, as in the past, into a blessing for the producers. Let me just remind you of the harvest of the rich apple crop in 1937, when we had a good, if not excessive, harvest for the whole country. Württemberg itself even had a record harvest, not of actual dessert fruit, but of commercial fruit, which was not suitable for longer storage, but had to be used relatively quickly. In addition, the extent of the production could only be fully recognized relatively late, also in t e r m s of quality, due to deficiencies in the yield reporting system that was still being developed at the time. However, I can state with satisfaction that we succeeded in overcoming the initial difficulties and were able to sell the entire harvest in a short period of time with the help of systematic advertising, even though the market organization system was not yet in place as it s h o u l d have been with such a large harvest. Any sensible fruit grower will have to admit to me that without the efforts of the market organization and advertising, and if the previous marketing methods had been maintained, not only would a large part of the harvest have remained completely unsaleable in 1937, but also that the quantity sold would have had to be sold at a price that would in no way have been in line with the production and harvest.

In 1938, the situation was exactly the opposite. The year began with heavy spring frosts, which led to a poor harvest in almost all growing regions. Even the fruit growers in Württemberg, who normally always have a surplus of fruit, demanded apples for their own s u p p l y . In addition, we also had the processing industry

to keep the efficient and meet the urgent demand for jam and sweet must. Again, it was only possible to distribute the inadequate quantities available from home and abroad as fairly as possible with the help of the market organization. At the same time, prices had to be kept at an acceptable level. If the economy had been disorganized, last year's shortage would have led to senseless price hikes which, in the long run, no price commissioner would have been able to cope with. We would also have experienced delivery delays, so, many markets would have remained without goods at all. In the recycling industry, the financially strong companies would also have secured their requirements, while the others would have been left empty-handed".

When I say this, I also want to say that we must not sit back and be "at peace" with what we have achieved. On the contrary, we must learn all the more from the short supply of fruit and vegetables in recent months, as it is clear that the demand for vegetables and fruit

constantly and sustainable

increases. The consumption of fruit and tropical fruit rose from 38 kg per capita and year in 1909/13 to 42 kg in 1933/37. The consumption of vegetables per capita even increased from 37 to 51 per year in the same period. It is particularly pleasing to note that on average in 1933/37 we were already able to cover 86% of German fruit consumption from our own production, compared to only 79% self-sufficiency in 1929/33, with reasonable sufficient harvests. In the case of vegetables, the proportion of German production rose from 89% to 93% in the same period, despite "rising" consumption.

Nowadays, fruit and vegetables are no longer a food that you can ever afford. "owing to the size of their wallets, fruit and vegetables must be regarded as the people's food in every respect in Germany today. All responsible men in health management and nutrition policy agree, however, that the German people must consume even more fruit and vegetables instead of meat and fat if they are to remain healthy and productive and increase their performance. In view of

In view of these tasks for German horticulture, we cannot accept in the long term that there are periods in Germany when, as in 1938, fruit consumption either has to be severely restricted or may even cease altogether at times. Nor can we accept it as a permanent state of affairs that every year in Germany, for a few months of the year, fruit and vegetables of German production are no longer available at all or only in tins. I know that German horticulture is more dependent on the weather than perhaps any other branch of plant production. But I am convinced that human will, if not from one day to the next, then over the years, will find a way to overcome the shortcomings that have existed up to now. in the fruit

and the fruit and vegetable supply of the German people.

The great achievements that German horticulture can look back on so far, despite the existing difficulties, are a sure guarantee for me that it will also be able in the future to make the fruit and vegetable supply of the great German people richer, richer and much more even than before, both within the individual year and in relation to each other. The more the consumer adapts to the respective harvest conditions, the better.

I would like to give you a few pointers for mastering the great tasks of the future, for which the entire German people will one day be infinitely grateful to German horticulture, insofar as this is already possible today. It is necessary that we not only strive for high yields in horticulture, as important and urgent as this task is. At the same time, we must also strive to achieve high yields as safely as possible. In fruit growing, for example, we must always ensure that our varieties are not only high-yielding, but also as resistant as possible to frost and pests. If this resistance to frost cannot be achieved through breeding, it seems necessary to me to achieve a greater distribution of risk in fruit growing. risk distribution in fruit growing. This demand is prompted above all by the observation I have made several times that those areas of the empire which, for example

the north German coastal areas, which by nature have a later onset of spring, had relatively satisfactory fruit harvests, while the actual fruit-growing areas of western and south-western Germany failed almost completely. The reason for this phenomenon was simply to be found in the fact that the trees in such areas come into bloom relatively late, i.e. after the time of the usual spring frosts. In addition to these measures to ensure even, moderate harvests, however, we need further measures to promote the storage of fresh fruit and vegetables, which must be expanded in addition to the processing and processing into preserves and preserves. I am thinking here just as much of the establishment of storage facilities at the producer's premises as of the refrigeration of fruit and vegetables. The scientific preparations for freezing, which were carried out on behalf of my ministry by the Reichsinstitut für Lebensmittelfrischhaltung under the direction of Professor Planck in Karlsruhe, have progressed so far that it is now possible to proceed with the transfer into practice on a large scale.

However, the storage and freezing of fresh fruit requires raw produce that has been treated with appropriate care. This means that additional work is required of fruit and vegetable growers. Here, too, I am touching on an extremely serious area, because in fruit and vegetable growing, as in horticulture in general, which requires a great deal of manual labor, the agricultural flight is now also beginning to have a detrimental effect.

It is with serious concern that I have noticed a decline in the area under vegetable cultivation, even if not in horticultural vegetable cultivation, but in agricultural vegetable cultivation, because the available labor force is simply no longer sufficient to cope with the manual work involved. In fruit growing, too, it is hardly possible to find the manpower required to take better care of the trees and fruit. It will be urgently necessary to educate the German people in good time about cause and effect in this respect, so that market shortages do not cause consumers to channel their understandable resentment in the wrong direction and shower innocent people with their reproaches.

I must point out the dangers that are approaching here, even if, fortunately, the horticultural businesses still have a greater influx of young people than the agricultural parts of horticulture due to their mostly close connection with the urban population. Nevertheless, the demand is greater than the influx of gardening apprentices. I would therefore like to take this opportunity to appeal to our urban youth to make themselves more available to horticulture. I can do this all the more as horticulture offers those who are capable and have the heart to become gardeners the opportunity to become self-employed as master gardeners later on. This is proven by a very large number of our healthy horticultural businesses that have grown from the smallest beginnings and with the most modest means, from funds that the current owners have often enough saved themselves during their years as assistants.

However, the problem of rural depopulation and its consequences for production must not only be tackled in terms of numbers. It is equally necessary that the managers of horticulture, which requires so much manual labor, strive even more to make use of the advances in technology, individually or collectively, in such a way that the equipment and the machine take over a considerable part of the work that can be done faster, more easily and with less labor. This Reichsgartenschau also provides a lot of inspiration for this. For the same reason, I have also supported the Studiengesellschaft für Technik im Gartenbau (Society for the Study of Technology in Horticulture), which emerged from my own profession, in setting up its experimental and teaching institute in Quedlinburg, as far as I was able.

So it is important to stimulate in all directions. The aim is to make the most of the opportunities offered by the Reich Garden Show to commercial horticulturists, garden enthusiasts and consumers alike. If this is achieved, it will also fulfill its deeper task as a promoter of German horticulture and German garden culture in the service of the greater German nation.

With this wish I open the 3rd Reichsgartenschau Stutt. gart 1939!

We salute the Führer!

Three cheers for our Führer Adolf Hitler!

Fishing industry and national nutrition

2p.4. I "Z"

The first fishing and whaling exhibition, the opening of which we have gathered here today, bears the name "Blessing of the Sea". It is intended to show the German people what the sea means for our national food supply and, beyond that, for our entire national economy. In particular, the exhibition demonstrates that, within the framework of the four-year plan, we are endeavoring to tap the large food reserves available in the vast sea and make them usable for the German economy. However, I believe that the real extent of this blessing of the sea will only be fully understood when the contribution it makes to the nutrition of our people is considered within the broader framework of general food policy. We can only really assess the importance of the fishing industry for our meat supply and the importance of whaling for our fat supply if we keep the overall situation of these supply areas in mind.

It is already widely known that the fishing industry has been greatly expanded in recent years. In the course of a far-reaching modernization and increase in performance of our deep-sea fishing fleet, 92 new trawlers were built between 1955 and 1958. The resulting increase in performance led to a doubling of the fish catches of German deep-sea fishing from 275,000 tons in 1955 to around 561,000 tons in 1958. The catches of coastal fishing also increased to a similar extent. This increase in catches made it possible to considerably increase the consumption of sea fish throughout the nation. It rose from 8.9 per head of the population in 1952 to 12.2 kg in 1958. This means that around 5.5 more fish were eaten per head of the population in 1958 than in 1952. The performance of our fishery is all the more impressive given that at the same time the

kg

kg

Meat consumption in Germany increased extraordinarily, from 48.9 kg in 1932 by 8.8 to 57.7 per capita in 1958. It cannot therefore be said that the increase in fish consumption was forced by a reduction in meat consumption and that it was therefore a temporary phenomenon. On the contrary! The increase in the consumption of meat and fish was so great that in recent years we have reached record consumption figures for both foodstuffs, which were never achieved in Germany even in the pre-war period.

The special significance of the fishing industry's contribution to this food industry performance lies in the fact that the supply of fish, which is increasing from year to year, has made the meat supply situation of our people considerably easier. Certainly, the domestic production of meat has increased by around 500,000 d in recent years. This unique achievement of German agriculture made it possible, for example, for 95% of the record meat consumption of 1938 to be covered by German production. Only 5 % of meat consumption was imported. And if, despite the provision of this record quantity of meat in 1938, demand could not always be fully satisfied at times, especially in the case of pork, it may be said at this point that these tensions in the meat supply would have been much more severe if it had not been for the shortage of meat. The growing demand for meat would have become much greater if it had not been for the efforts of our fishing industry and the understanding and cooperation of consumers in recent years. If the German fishing industry had not provided these additional 2.6 million liters of fish, it would have been impossible to provide a substitute in the form of meat, whether from German livestock farming or by importing it from abroad. Replacing the 2.6 million ckr of additional fish consumption with meat imports would have made it necessary to triple our imports of livestock, meat and meat products in 1938, i.e. we would not have had to spend 89 million RM. on meat imports, but would have had to spend the same amount on meat imports.

Three times as much; not to mention the fact that such huge quantities of meat are not readily available in the world, if at all. The increase in fish consumption in Germany therefore enabled our balance of payments to increase by about

180 million, which roughly corresponds to the value of our copper imports in the same year.

I would also like to warn against the belief that Eastern Europe could easily have supplied us with the quantities of meat in question or that it will do so in the next few years. The livestock stocks of all the countries of Eastern Europe and their corresponding surpluses are far too small to permit such an increase in imports to Germany. The decisive factor for Germany's meat supply will always be production on our own farms. And here I must emphatically counter a nonsense that still haunts the minds of some contemporaries, namely the nonsense that large-scale farming alone ensures the food supply of the German people. Such ideas about the relationship between the large-scale agricultural enterprise and the rural economy in its relation to the national food supply date back to the time of liberal-Marxist national economics. For us National Socialists, however, such views of our grandfathers must be considered antiquated. In the area of grain cultivation, the large farm provides us with grain, although the well-managed, grain-growing farmer is quite equal to him today in the age of market organization. But meat, fat and butter are essentially supplied by the peasantry and the large agricultural enterprise only where special circumstances favor it. In the future, German agriculture will be even less able to do without the German fishing industry than it has been in the past to meet the meat requirements of Greater Germany. In order for the German fishing industry to really be able to fulfill this task, however, it is necessary that German consumers not only reach for fish when there are disruptions in the meat supply. Instead, fish must become a regular part of the menu throughout the year to a much greater extent than has been the case to date. I am grateful to the various major consumers, especially

I am particularly grateful to the Wehrmacht, the Arbeitsdienst, the Winterhilfswerk, the Frauenschaft, the organization of the retail trade and the ambulant trade for helping to pave the way for increased fish consumption among our people over the past few years. However, please note from my remarks that we cannot be satisfied with what we have achieved. The more fish each member of the population consumes, the smoother the overall meat supply will be at all times. We must realize that our supply of meat and fish is a single unit. The German fish industry, for its part, will do everything in its power to increase the efficiency of production and distribution in line with the growing tasks. I am particularly pleased to be able to state that the problem of stock management in fish supply can now be considered scientifically mastered through the use of low temperatures to freeze sea fish at sea and through the expansion of a cold chain from production via deep-freeze warehouses to the consumer; nothing now stands in the way of its practical introduction. Such a generous supply chain management will be a decisive help in making the fish supply more even, more moderate. This in turn will create an important prerequisite for a further increase in consumption. I know that the appeal to increase fish consumption still encounters difficulties in some places due to the fact that there are no or not enough fish stores that provide fish of impeccable quality at all times. However, this shortage has been recognized and is being remedied by the responsible offices of the Reichsnährstand, the retail trade and the ambulant trade with all available means. In the last two years alone, 222 new fish stores have been built in Germany. 216 fish stores were improved or expanded and 250 new fish sales departments were set up in grocery stores. In addition, 150 fish sales counters equipped with simple ice refrigeration were installed in grocery stores. Despite this expansion and also taking into account the mobile distributors, the fish stores are still far from sufficient. What we have here is a branch of the retail trade that has not been translated, but in contrast

part suffers from a shortage of people. I feel it is particularly necessary to emphasize this fact at the present time, because a planned review of the translated retail sectors is currently being carried out in view of the labour deployment requirements of the four-year plan. Some retailers who are currently working in a translated sector should consider whether they would like to voluntarily leave their previous field of activity in order to turn to the fish retail trade. I would also like to point out something else. The promotion of fish sales by the joint advertising of the participating organizations and by the Reichsfischwerbung GmbH, which was set up by my ministry and the Reichsnährstand, must not lead to the *c o m p a n i e s* "involved" in fishing or fish sales *n e g l e c t i n g* their own advertising for the sale of their products. The German housewife today is so well educated by community advertising that any self-promotion, especially by fish stores, falls on extremely fertile ground. In recognizing the importance of our fishing industry for the meat supply, however, the fishmongers should also be given their due. However, fishmeal production should not be forgotten either. Fishmeal is particularly important for our livestock industry as protein feed, since we have made the potato the basis of our production of pork and pork fat as part of the production battle. It is therefore very gratifying that German fishmeal production has increased from 51000 1 in 1935 to around 7,000 tons in 1958. If, in this context, which is determined by the character and name of this exhibition "Blessings of the Sea", I have so far spoken mainly of deep-sea fishing, this in no way implies that I underestimate the importance of coastal and inland fishing. In view of the special economic importance of these branches of fishing, I even consider it particularly necessary not to underload anything in these areas that would be suitable for increasing performance and mobilizing the food reserves still available there forever. Around 1.25 million acres of freshwater are used for fishing in Germany in the old Reich territory and produce an annual yield of around 1.5 million acres. These are quantities which, in the context of our

The state support measures in the inland fishing sector will therefore be continued. For this reason, state support measures in the area of inland fishing will be continued. At the same time, it is intended to create the legal conditions for a further improvement in the management of fishing waters so that maximum yields can be achieved everywhere. Just as the fishing industry and the meat industry form a unit within the framework of our food economy, whaling, to which this exhibition is dedicated as well as to the other branches of fishing, has become an integral part of our fat economy. After 70 years of no whaling at all, Germany can now be proud to once again have a large, efficient whaling fleet after an admirably short build-up period. German whaling now supplies Germany with around 90000 tons of whale oil every year. This corresponds to the raw material requirements for around a third of our margarine production. Whaling has therefore undoubtedly helped considerably to reduce our dependence on foreign countries for our fat supply. In addition, whaling provides us with around 7000 tons of whale meal as concentrated feed for our livestock and a large number of other valuable by-products. We can lay claim to being a leader among whaling nations in the complete utilization of whales. In view of the importance of whaling for our economy, we naturally have the greatest interest in the careful treatment of whale stocks. The Institute for Whale Research set up by my Ministry here in Hamburg within the framework of the Reichsanstalt für Fischerei and its fruitful work, as well as Germany's cooperation in drawing up international conservation regulations, bear witness to this attitude. However, as Reich Minister for Food and Agriculture and as Reich Farmers' Leader, I must ask in this context that, in addition to whaling, we do not forget the increases in performance that we have achieved in recent years with the other German sources of fat. On average in 1927/28, we not only had 90 000 more whale oil available compared to 1922 from German production, but also an additional production of approx.

100,000 tons of butter, around 1,200,001 tons of pork fat and around 1,200,000 tons of oilseeds, with an oil production of around 50,000 tons. Overall, the German economy's production of food fats in 1958 was around 560000 t higher than in 1952. This increase in food fat production made it possible for us to cover around 55-607" of our fat requirements last year, including whaling, from German production compared to only 407" self-sufficiency in 1952. The great significance of this national economic achievement will perhaps only become clear to some when I point out that we needed around 240 million RM to import these 560000 tons of fat from abroad in the same way as we produced it at home. foreign currency or clearing marks. That is about 857" of the amount we spent on importing iron ore in 1958. Without the tremendous increase in fat production described above, we would therefore only have had the choice of either reducing the German people's fat consumption by 207" compared to current consumption or reducing our industrial imports of raw materials accordingly. It is important to bear these significant connections in mind. And if we have to realize today that butter p r o d u c t i o n , which is still the most important domestic source of fat, has unfortunately declined in recent years as a result of the shortage of milkers caused by the rural exodus, then we must see the connections correctly and not b l a m e the wrong people for this. I would like to point out that if our fat production were to fall more sharply, it would not be possible to procure the required quantity of fat by importing it from Eastern Europe. The countries of Eastern Europe, for example, will not be able to supply the quantities of fat we would need for at least the next decade. Despite great efforts to increase production, Southeast Europe has only supplied us with about 2-57" of our oilseed requirements in recent years. Greater Germany must always assume that the nation's food supply is only really secure if production on its own soil is guaranteed. And here I must emphasize once again that in the area of fat production, the farming economy is primarily decisive, and almost everything depends on the economic health of our peasantry.

Z5*

depends. However, I must point out that in the field of agricultural fat production, the machine can only replace the caring hand of the livestock keeper to a very, very limited extent, and in some cases not at all, and that our fight for the rural economy is therefore not social romanticism, but a bitterly serious matter that directly concerns every German. Just how important this statement is for us has been shown unmistakably in recent days. The Norwegians, for whom we were welcome customers during the years of sales difficulties for whale oil, have suddenly seen fit, for reasons that cannot be examined in detail here, to sell considerable quantities of whale oil to another country at exaggerated prices, taking advantage of a current economic situation. This reminds us once again how right it is that we have been pursuing a policy of stockpiling fats and fat raw materials with great success for some time now, which makes us independent of the vagaries of the world market, and how indispensable our own fat production and its expansion is for our national diet. At the same time, we must be aware that increasing our domestic fat production today is almost exclusively a question of procuring labor, first and foremost skilled livestock care personnel, but then also workers who can be deployed to increase fat production in agriculture. The elimination of the rural exodus and its causes thus became, apart from its biological dangers, more and more a top priority for the food economy. National Socialist Greater Germany will not become more compliant in its striving for political freedom as a result of such difficulties, but will only become tougher and more determined to follow the Führer's path under its own steam. So far, every obstacle that has been placed in the way of National Socialism has not led to a weakening but to a strengthening of the NSDAP's forces. It will be the same this time. The more attempts are made to damage our national diet, the more independent we will become over the years. This does not prevent us from continuing to endeavor to strengthen trade relations between Germany and countries interested in trading with us by taking advantage of the food surpluses available there.

in exchange for German industrial goods. The National Socialist market organization in the food industry offers us the opportunity to do this. The huge market of the Greater German Reich with its 86 million inhabitants and the market organization of the Reichsnährstand guarantee that our own agricultural production will not be disrupted by such an expansion of trade. Consequently, the blessing of the sea, which supplies us with fish - i.e. meat - and fat, will not only be welcome today and tomorrow, but will play an important role in the food economy of Greater Germany forever. The German fishing industry, including whaling, will always occupy an important place in the German economy and, accordingly, in the economic policy of the Reich. I am convinced that the present exhibition, for the organization of which I am especially grateful to the city of Hamburg, will help to spread and deepen this knowledge among the entire nation. It is in this spirit that I open the exhibition "Blessings of the Sea".

Speech at the 6th Reichsdauerntag i" Goslar

27. n. I-Z8

For the past five years, it has become customary to meet here in Goslar every year after the harvest, not only to give an account of the work done to the wider public, b u t also to prepare the farmer leaders for their new tasks.

The extent to which these Reich Farmers' Days here in Goslar have already become a requirement of the farmers' leaders and the German rural population became even clearer to all of us when the Reich Farmers' Day had to be canceled last year. Of course, I also proclaimed the working slogans for the 1937/Z8 marketing year from this place last year, but it has become clear that the proclamation of working slogans alone cannot replace the Reich Farmers' Days. The essence and the real source of strength of a Reich Farmers' Day lies far more in the fact t h a t all farmers' leaders from all over the Reich come together here in Goslar every year and exchange their experiences with each other in a wealth of individual presentations and p e r s o n a l discussions, at the same time taking new ideas back home with them. The Reich Farmers' Days in Goslar are the annually recurring guarantee that the work of all farmers' leaders in the Reich is always geared towards a uniform working direction.

The Reich Farmers' Days are therefore not a custom that we carry out for the sake of tradition, but the Reich Farmers' Days in Goslar in November of each year are a decisive necessity in order to create the conditions for the tasks that the Führer sets us in the agricultural sector.

There is something else as well: the accounting reports and the major tasks facing the peasantry are precisely the reason for this.

The questions that are posed by these Reich Farmers' Days and that it poses to itself, each of us is also taken out of our daily worries and notes and refocused on the fundamental line. However, the Reich Farmers' Days also serve the inner consolidation of the individual farmer leader and, moreover, of all those working in agriculture. For how else can the individual out in the countryside, who today suffers from the hardship of the lack of people and from a hard work that hardly knows holidays and Sundays, draw the strength for new tasks! This is not possible unless all the farmers' leaders are taken out of this daily routine for at least a few days and hours and their eyes are cleared for what has already been achieved and for what still has to be done.

We were particularly sorry about the cancellation of the previous Reichsbauerntag, because in the meantime the difficulties in the countryside have become greater, not less, and this could easily bring pusillanimity into the hearts of the German peasantry.

Nevertheless, this year's Reich Farmers' Day proves to us that all the nerve-racking efforts and worries of the farmers' leaders and the German rural people have not been pointless or even in vain, but that all this effort has ultimately visibly served a great purpose. For what we could not even have hoped for in our wildest dreams at the previous Reichsbauerntag has already become a proud reality today. For the first time, the farmers' leaders from the Ostmark, which has returned to the Reich, are gathered here among us.

Ostmark and from the Sudeten German territories. There is no doubt that the dedicated work in the food policy of the last few years helped the Führer to create the essential conditions on which he could build his ingenious policy and carry it through to a successful conclusion.

Therefore, I greet you, eastern German and southern German peasant leaders, today not only with all my heart and full sincere joy here in the midst of the farmer leaders from the Alt

rich, but I know that this heartfelt greeting to you is also the most visible expression of a historical thanks for the work of all at the nutrition policy of the last years involved farmers' leaders of the old Reich.

You East Marchers and Sudeten Germans also had to fight for this hour, which finds us united as brothers in the Greater German Reich, just as we had to do in the old Reich. But while we were allowed to fight for five years for reconstruction and to help create the conditions for the Führer's policies, you had to fight against a false regime that abandoned you as a rural people without anything new and creative emerging for the people as a whole. Just as we saw the Führer and his movement as the only hope during the decline of the German Reich, you saw only in Adolf Hitler the hope for a new future during the time of oppression. Believing in this idea and believing in the man, you persevered with the other people's comrades and are now united in the Greater German Reich with the peasant leaders of the old Reich to form a working community. Thus the struggle against a regime is over for you, as it was for us in 1932, and a struggle for reconstruction begins for you, as it began for us in 1933. Defense and criticism are no longer the decisive slogans for you, but cooperation characterizes your future activity. As of today, you will now officially join the community of German National Socialist peasant leaders of Greater Germany, and you will finally be integrated into the great community of achievement that has emerged here in the years of reconstruction.

These days, my colleagues have presented in detail the achievements of German agriculture and the achievements of the organization of the Reich's food industry. Unlike in the past, when individual representatives of you Eastern Marchers and Sudeten Germans were already sitting here, you do not have to listen to this performance report with sad, heavy hearts, feeling that you would not be able to cooperate and help with this contribution. Now that you have been integrated into the community of the German Landvol-

keS incorporated are and on your part into the
Generation battle enter, may our Pride
on our Services also at the same Yours
time

Be proud. For you are blood of the same blood as the
peasant leaders of the Reich, and you will, as
we all know, accomplish the same things that the German peasantry has
accomplished in the five years that lie behind us.

And so today, for the first time, I welcome the peasant leaders of Greater
Germany here before me!

Before I go into more detail, I would like to make a statement. The
Reichsnährstand p r o v e d itself completely effective in the national
political tasks of this historic year. The special rationing difficulties that
arose in March as a result of the invasion of Easter Germany w e r e
overcome with ease, just as we had already been able to overcome them
through the fact of our of our existence to prevent
of our existence, that the Judaism
the city of Vienna at the invasion of the
German troops of a food supply difficulties

The food trade in Vienna was predominantly in Jewish
hands, and the Jews did not supply Vienna from Austria as such, but
from neighboring countries. The feeble attempts of
Jewry, through passive resistance the
city of Vienna and the march
of the German troops We were able to
parry the threat of bringing the German troops into a political crisis
through supply difficulties by pointing out that the organization of the
Reich's food supply system was powerful enough to ensure that Vienna
was fed from the old Reich by means of motorcades.

The efficiency of the Reichs nährstand proved to be just as clear when it
came to the Sudeten German issues. Both the army and the Nazi welfare
organization set up by the Führer for the needy Sudeten German territories
under Hilgen, who was open to the party.

feldt were able to obtain the quantities of supplies they needed and used for their purposes without any friction or special effort. This sounds much simpler than it was in reality. For the peculiar border line of the former Czechoslovakia alone created extraordinarily unfavorable transport possibilities, which, together with the difficulties caused by the massing of troops at the borders, often presented the Reichsnährstand with seemingly unsolvable problems. If it nevertheless succeeded not only in mastering all the tasks involved, but also in gaining the unreserved recognition of the army and the NSV, this not only justifies the national political necessity of the Reichs" nährstandeS historically, but also gives the best testimony to the organization of the Reichsnährstand.

The same applies to the work on the western fencing! Here, the problems of resettlement, land compensation, the additional procurement of fodder and grain for the harvested areas destroyed as a result of the construction work presented us with completely new and extraordinarily complicated tasks due to the suddenness of the order and the speed with which it was carried out. On top of all this came the additional catering tasks for the 100000 German workers suddenly deployed in the West, whereby it must be taken into account that we also had to secure the catering for these workers and bring them to the marching roads, which themselves were already largely overloaded by the arrival of the building materials. These tasks were by us mastered without hiring new personnel, i.e. with the staff already on hand. en forces of the Reichsnährstand and the locally responsible regional farmers' associations.

What the latter means will perhaps only become fully apparent when I say here today that at the same time as we were mastering this task in the West, we had to draw on our already not very large body of officials of the Reichsnährstand to the greatest possible extent in order to create three new provincial farmers' associations in Austria in the shortest possible time.

from from nothing on
from nothing.

I would like to state here that the structure of these three new provincial farmers' associations in Austria up to to their full six weeks, an achievement that not only the civil servants sent to the Ostmark civil servants of the Reichsnährstand of the Reichsnährstand, but is also brilliant proof of the suitability of the volunteer farmers' leaders in Austria. in Austria. I may add that the structure the regional farmers' association "Sude-tenland" has taken even less time and today already already largely completed.

I would like to take this opportunity to thank all my colleagues in the Reichs. Ministry of Food and Agriculture and the Reichsnähr stand, the civil servants and clerks who h a v e been particularly burdened with work due to the special national political expenses of 1958, my sincere thanks f o r their dedicated work. This work has been carried out with a verve and a naturalness that must be r e c o g n i z e d as exemplary. I would like to take this opportunity to point out that the Reichsnährstand has only 20,800 civil servants and full-time clerks in the entire territory of Greater Germany. In contrast, I can state that the city of Berlin alone, for example, e m p l o y s about twice as many, namely 41,163 civil servants and employees, in its administrative and sovereign service. When looking at these figures, however, I would ask you to bear in mind that the Reichsnährstand, with its civil servants and employees, has over 5 million farms w i t h around 16 million people. I hope that this clarification of the internal conditions in the Reichsnährstand will prejudice against the Reichsnährstand will now be eliminated.

I now come to an overview of the results of the battle of production. In my Nuremberg speech, I was already able to present the successes of this year's production battle to the German people.

to announce. At that time, however, official estimates were still lacking for some harvests, so I had to estimate the other expected record harvests more on the basis of the incoming reports than on the already known large record grain harvest. Now that the official investigations of the Reich Statistical Office are available for all areas of our production, I would like to briefly summarize the successes achieved by the rural people:

1. This year's total grain harvest of 25.9 million tons is the largest grain harvest that Germany has ever had, according to the latest estimate, which will probably be exceeded by the final assessments.

This year's harvest of bread grain alone is almost as large as the 1915 harvest despite a 15% smaller area. The 1958 bread grain harvest also exceeds the record harvest of 1955, although the area under cultivation in 1958 was 9% less than in 1955.

2. The 1958 barley harvest of 4.2 million tons exceeds the excellent barley harvest of 1911/15 by 1.2 million tons or 40%. The 1958 meslin harvest of 1.2 million tons is 700,000 tons or 140% higher than before the war, compared to 0.5 million tons in 1911/15.

3. This year's potato harvest of 50.5 million tons is more than 6 million tons above the record harvest of 1915 and 8.5 million tons or 21% above the average of the harvests from 1928 to 1952. The potato harvests of 1954, 1956 and 1957 were also several million tons above the average of the last five years before the assumption of power. The 1955 harvest reached this average, and the 1957 potato harvest exceeded this average by around 14 million tons. The additional production alone in 1957 was therefore 1 million higher than the total consumption of table potatoes in Germany in one year. Germany has had its three largest potato harvests in the last three years.

4. The sugar beet harvest rose from its low of around 17.9 million in 1952 to 15.7 million tons in 1957 and 15 million tons in 1958. The sugar beet harvest has therefore almost doubled in recent years.

5. At 56.4 million tons, the 1958 hay harvest was 1 million above the average of the last five years before the t a k e o v e r . The hay harvests of 1956 and 1957 were 5 and 2.5 million tons respectively above the five-year average of the years before the takeover.

6. The rapeseed and colza harvest in 1958 was 128,000 tons was 62% higher than in the previous year and 107% higher than the average for the five years 1955 to 1957.

7. At around 60,000 tons, the 1958 hemp harvest exceeds the previous year's harvest by 70%" and the average of the last three years by 126%.

8. Meat production is expected to reach 5.7 million tons in 1958. That is 500,000 tons more meat than was produced annually in Germany on average between 1928 and 1952. In no year after the assumption of power

remained so far the meat production remained unchanged despite the fluctuations in the feed supply behind meat production of the the last five years of the system.

9. Butter production in 1957 reached 1517,000 compared with an average of 587,000 tons for the years 1928 to 1952, a record figure never before reached in Germany. This year, however, butter production will probably fall short of the 1957 peak by around 20,000 tons due to foot-and-mouth disease and, above all, the shortage of milkers. However, it will still reach the level of 1956, which was p r e v i o u s l y unmatched in Germany.

After this overview, which of course cannot be complete within this framework, I can therefore state that the information I provided in Nuremberg h a s now been fully confirmed. It is clear that the record or peak harvests of 1958 will be repeated next year in a an expansion of the processing production on the meat sector in the meat sector. The great successes of 1958 and previous years are actually only offset by this year's poor fruit harvest. However, I agree with State Secretary Backe yesterday,

It is necessary to point out that the preconditions for a record harvest were also met here this year. However, late frosts prevented the development of such a harvest. Flax also suffered a setback. The causes have already been explained yesterday, so I need not mention them again.

However, the decline in milk and butter production in 1958 deserves a special mention because of its fundamental importance. It is a fact that milk production has fallen after four years in which we had succeeded in increasing it from year to year to an unprecedented level - despite ever decreasing amounts of concentrated feed. Yesterday, my staff reported on the cause of this decline. In future, it will be a question for the entire economy not only to halt this downward trend in milk production - and thus in butter production - but to turn it into a new increase. I emphasize that this is a question of the whole national economy and not only a question of agricultural policy. Because milk production is today in Germany essentially a question of the milk price and a shortage of people,

These are two questions that cannot be answered in terms of agricultural policy, but must be answered in terms of the national economy, because they are mutually intertwined with the structure of the entire national economy. These two questions are particularly difficult to answer because, for example, you cannot use unskilled or unsuitable cattle keepers in the barn and the training of an unskilled worker as a cattle keeper is particularly costly for the individual cattle keeper. So once the actual permanent staff of the livestock. Once the actual core staff of livestock keepers have left the countryside as a result of today's rural exodus, it will be difficult to recruit a new core of suitable livestock keepers, even if there are people willing to work. The question is also directly linked to the

Milk price, because the milk price is always the economic prerequisite for the profitability of the cattle barn.

Despite all these difficulties must it must be noted that the lower milk production - especially if one considers the strong infestation by foot-and-mouth disease - compared to

all the increases in other areas, even in the livestock sector. animal products, so for example for example beef and pork, says little and is only emphasized by me for this reason emphasized, because us national-socialist agrarian politicians in the remedying these evils the possibilities for relief are limited and they can only be overcome in cooperation with the other responsible departments of the party and the state.

The highest tribute the Führer could pay to the German peasantry for the achievements of this year were his words in the proclamation at the Reich Party Congress; he said: "The thought of a blockade of Germany can already be buried as a completely ineffective weapon." I would like to add my thanks to these words of the Führer to the German people for their faithful cooperation in the battle of production, especially with regard to to the extraordinary difficulties that

had to be overcome in terms of labor during this year.

If yesterday's presentations compared average figures for five years in order to show, on an exact basis, the increased output of German agriculture since the beginning of the production battle in 1924 and the beginning of the four-year plan in 1926, and if the percentages of the increase might seem small to some who are far removed from agriculture, especially compared to this or that expansion in industry or the creation of entire new branches of industry, the following must be pointed out:

I. It is very easy to underestimate the values that agriculture produces. Perhaps this is because, as you have already said

as we heard yesterday, the share of agriculture in the total income of the people is not commensurate for the well-known reasons. In contrast to this, however, I would like to state that

the value of Germany's milk production, at 2.5 billion, is still several hundred million more than the value of Germany's coal production;

that Germany's meat production, with a value of around 4.5 billion, is roughly equal to the average value of our total exports in the years 1935 to 1956 and the value of our exports of finished goods in 1957;

that the wheat production corresponds to the value of the production of the coking plants.

I could name a whole series of examples.

2. production that is not dependent on the weather is very easy to establish or expand if the decisive production factors required for this are available. In agriculture, the prerequisite for all production and the decisive production factor in general is the l a n d. However, land is a fixed factor that cannot be increased in normal times. And here in Germany, land is in very short supply. Moreover, this scarcity has decreased from year to year for the reasons we know. This scarcity of space, which is the prerequisite for all production, is forcing intensive cultivation to the greatest extent, which is unparalleled in the world today in the context of agricultural use. But it is precisely this intensification in the cultivation of agricultural land that requires more and more labor. If there were enough labor available in the countryside, it would of course be much easier to expand food production and much less painful for individual f a r m s.

In fact, however, the latest figures from the labor book statistics show that there are now around 165,000 fewer agricultural workers than in 1955, when we did not have the level of intensity we have now.

In addition, 250,000 people were statistically identified as agricultural workers who are no longer employed in agriculture but in other occupations.

Around 400,000 labor book workers were therefore the German The significance of these figures should be underlined by the fact that, according to the labor book statistics, a total of around 2.1 million agricultural and forestry workers were employed in the old Reich. The loss thus amounts to about one-fifth of the total number. In addition to the outflow of the 400,000 agricultural workers subject to the labor register, however, there is also the outflow of the family workers not included in the labor register statistics and the fact that, according to the numerical development of the working-age population, the number of agricultural workers should have increased by about 500,000 people by today. The overall loss of agriculture in

labor force in the the last few years - as
Reichs obmann Behrens yesterday cited example from
his home county about the fifty, percent
reduction of the in the milk.
cowsheds helping girls shows -
without exaggeration can be put at 700000 to
800000.

This estimate is not confirmed by the demand for vacancies for agricultural workers reported to the employment offices. However, this is not surprising if one considers the following: on farms, the farmer will usually not claim a need for a replacement when family members leave, especially if the economic profitability of a farm does not permit the hiring of external labor. The attempt is therefore made on the farm farms the

by the emigration of family
family members loss
through higher work performance of those who
stayed behind, or one

goes to extensive cultivation farming. It must unfortunately assumed be assumed, that this latter " way in in the has often been followed in the rural economies

However, the full significance of this reduction in the rural workforce can only be recognized when one realizes that the production battle, and in particular its intensification within the framework of the four-year plan, requires additional work. In any case, increased production in agriculture means increased work, be it in soil cultivation and plant care, be it in harvesting and transportation. In addition, the agricultural sector was primarily required to increase production of products that require a particularly high level of labor. Beet cultivation requires more than four times as much field labor, potato cultivation three times as many man-days of work as the cereal cultivation. Accordingly the increase in cultivation for beets and potatoes compared to 1955 in year 1957 an additional output of 12 580000 man working days, in year 1958 an additional output of 8 708 000 men's working days. This additional output of 21 million men's working days in root crop cultivation in the last two years had to be from agriculture with The increase in agricultural output has had to be achieved with a decline in available labor. Such increases in agricultural output are not only to be seen in root crop cultivation, but also in grain production, intercropping, "better" cultivation of grassland and livestock farming.

Since already already agriculture no eight-hour day known, is evident, that the production battle the rural people, especially the rural woman, a labor. This has resulted in an additional workload that cannot be sustained in the long term. The problem of the shortage of farm workers will therefore no longer be solved for long, as has been the case up to now, with aid measures.

We do not underestimate their value and gratefully acknowledge them as a sign of understanding for our situation. The time is drawing ever closer when a fundamental solution to the problem becomes urgent becomes urgent. We come into a dangerous cycle into, because the decline in the rural labor force is the spectre of decline of agricultural production.

3. due to the decline during the systemic period, agriculture was not in a position to maintain its resources at the level necessary to meet all requirements, and was even less able to increase its intensity. In the first period after the seizure of power in 1933, when there were seven million unemployed, it was a natural duty for the agricultural sector to initially help the unemployed into work and bread. Just how decisive the contribution of agriculture was to the labor market at that time can perhaps be seen from the fact that the first province that was able to report itself free of unemployed people was the farming province of East Prussia has been. The task given to agriculture of absorbing the unemployed as far as possible undoubtedly held back the mechanization of agriculture. Many people who today, out of ignorance, reproach agriculture for not having converted to machines early enough are forgetting the times. I would just like to remind you that at that time, some of the district councils of potato harvesters forbidden was forbidden, just to keep as many people as possible in the farming business through manual labor to employment! In addition, after the stabilization of the currency and as a result of the system period, agriculture had to carry a debt burden that had grown to 13 billion by 1933, a debt burden that practically excluded the possibility of improving the inventory, since the income available for this purpose was taken away to pay interest. z*< i**

This debt burden was particularly difficult because it hit those companies hardest that still had the largest production reserves due to their low intensity; this was especially true for the entire east and south of the old Reich.

The fact that agriculture, when the army of the unemployed had been eliminated, nevertheless followed our slogans on the production battle without regard to economic

losses with all its might, the following exemplary figures may prove it: Agricultural expenditure on machinery and equipment rose from 158 million Reichsmark in 1952/35 to 460 million Reichsmark in 1957/58.

The number of fermentation feed containers increased from around 650,000 odm at the end of 1952 to around 7.4 million odm at the end of the year.

End of 1958.

From 1952/55 to 1957/58, expenditure on building repairs and new buildings rose from 565 million Reichsmark to 517 million Reichsmark and expenditure on maintenance of the inventory from 475 to 848 million Reichsmark.

The expenditure of the agriculture for cash wages and cash salaries increased from 1.57 billion Reichsmark in the year 1955/54 to 1.74 billion Reichsmark 1957/58, i.e. by 570 million Reichsmark.

When assessing these certainly considerable figures, however, I would ask you to bear in mind that the number of agricultural workers has not increased in recent years, but on the contrary, as I have already mentioned, has decreased considerably.

The total operating expenses of the country, economy without taxes and interest increased according to the calculations of the Reich Statistical Office from 4.1 billion " Reichsmark in the year 1952/55 to 5.8 billion Reichsmark in the financial year 1957/58, thus by 1.7 billion. In total has German agriculture spent 4.6 billion Reichsmarks more on operating resources from the summer of 1955 to the summer of 1958 than if the

Economic expenditure on the level of 1922/32 would have remained.

In this way, agriculture achieved an ever-increasing economic output in an ever-shrinking space with a constantly decreasing labor force and the constant withdrawal of foreign feedstuffs.

economic performance. The German agriculture can look back on the past five years with justifiable pride. A later historiography will also prove numerically how correct the Führer's words were at the party congress two years ago. He said:

"What the German farmer has achieved in recent years is something unique and unparalleled"

If these achievements were possible under these aggravating circumstances, it was because, as I already explained in Nuremberg, all the measures that led to this success were not measures that were taken on a case-by-case basis and depending on the favorability or unfavorability of the situation, but all these measures arranged themselves

one basic idea subordinate, whose most characteristic essence, its uncompromising break with all liberal or political or capitalist tendencies

in the course of economic events. This basic idea was determined by the concept of order, the order in production, controlled by the production battle, and the order in supply, controlled by the market order, whereby the precondition of the production battle was this same market order.

Without the orderly economy in the agricultural sector, four years after 1922 Germany would be exactly where it was in 1918: It would have become a witch's cauldron of hunger again. If I can look back today on a successful five-year agricultural policy, with the main success being the prevention of a famine catastrophe and the creation of foreign policy maneuverability for the Führer, it is not least because I was never unaware of the realities of Germany's food policy situation.

but I also never left any doubt as to the methods I would use to pursue agricultural policy. Success was on our side, and if you want this success, you have to accept the method.

If the market order was the prerequisite for increased production, the market order was also a guarantee for the social and fair supply of consumers, not only through the possibility of stabilizing consumer prices on the basis of fixed producer prices, but also through the correct distribution of what was available in short supply, i.e. through the correct control of goods. In times of scarcity in the free economy, goods move to the better-off consumers because they are able and willing to pay higher prices than normal. We are familiar with this development from wartime. If it has been possible to avoid this phenomenon in recent years, it is because the organization of the market order provided the factual basis for a fair and social distribution of goods. Without market organization, it would not have been possible to ensure a regulated supply with local and temporal balance on the market, given the limited import possibilities that often existed in the past.

It is clear that with the naturally fluctuating harvest results, a steady supply for the population can only be guaranteed in the long term if we have sufficient stocks in all areas of the food industry, because the absorption of an oversupply of goods into the state stockpile or the release of goods to the market in lines of undersupply is a prerequisite for the stabilization of prices. If there are still gaps in the food supply here and there as a result of normal fluctuations in production, it is primarily because it has not yet been possible to build the necessary storage facilities and cold stores in the short time available. It is therefore logical that after this record harvest and now that the transitional stocks of all foodstuffs have risen as a result of the market organization

the task of increasing the construction of storage facilities and cold stores in the came to the fore. In the liberal economy, Germany did not need these warehouses and cold stores because the whole world was at its disposal as a supplier. However, the liberal economy could not and would not recognize that this made Germany dependent on foreign countries for its food until the world war taught us a bloody lesson, which the system did not understand or did not want to understand.

You may ask me why I keep mentioning these achievements of the market organization, the achievements of the production battle, the achievements of the Reichsnährstand. But I do it deliberately, as I said at the beginning, to take you all away from your personal worries and to give you the opportunity to look back on what has been achieved and find new strength for what is to come. Because this increase in performance that I have spoken about also had a downside for you, a downside that weighed you down and caused you concern. Because the performance that you accomplish, was

indeed consciously not your advantage advantage,
but to the economic, economic necessity
of our people. And that is
the yield of your extra work the German
people as as a whole benefited but not
your own advantage. You farmers are now
only experiencing the difficulties of o v e r t i m e on your farm, the
difficulties in your work and therefore have your heads full of worries. The
decreasing labor force in the flat countryside practically compensates for the
advantages that you would otherwise have to have through our
measures.

If you have now taken this burden upon yourselves and your powers
If you were strained to the limit, if you sometimes despaired, then consider
that this effort was not in vain, for it was necessary for Germany and our
Führer's great policy. You did not give up your strength for any trivial
matters, but in the end you gave it up so that the Führer could bring his great
policy to the conclusion to which he has already brought it today.

So you have contributed to the fact that today under the political leadership Adolf Hitler ancient German territories to the empire have returned to the Reich and 80 million people in the" borders of the new German Reich. This is a historical achievement that no one can rob you of and of which you will always be proud.

However, you cannot only be proud of your economic and national political achievements in the field of food security for our people. We have always emphasized that the task of the peasantry is twofold: on the one hand, to secure the food supply of the people and, on the other, to be the blood source of the German people. Today, food security is so much in the foreground that people in the East, especially in circles that do not know the peasantry, only see this task and believe that the peasantry can only be judged in relation to this task of food security. The presentations at this year's Reichsbauerntag have shown that we need not shy away from a judgment in this direction. However, in addition to the task of food security, we should always bear in mind the other, fundamentally much more important task of the peasantry, i.e. its vital task of being the blood source of the nation.

I know how much the economic difficulties like labor shortages and overburdening of the farmer's wife today almost contradict to this vital task. The labor relations in in the countryside, especially the lack of female labor force on the farm take today of the German farmer's wife due to overburdening her person almost deprives her of the opportunity to be the mother of many children. Although the countryside, and especially the peasantry, still leads the the number of births, the situation has changed due to the overburdening of farmers' wives.

woman in that had the effect that the actual meaning of our peasant legislation, to guarantee a large number of children in the countryside **c a n** hardly be realized. It must be pointed out with all seriousness that the conditions in the countryside in this relationship a direction of development beginning, which our national body not irreparable damage can inflict.

The work and mental strain, the toil and hardship that our farmers' wives have had to endure over the past few years is truly the song of heroism. I say this so openly in this clear form because this quiet and often little-noticed heroism of our rural women deserves our full recognition and thanks. Whatever we can do to bring relief in this situation will be done. Beyond that, however, I would like to address to the female rural youth the appeal, now not not become deserters and a b a n d o n their mothers.

Just as the soldier only gains in value when, in his hour of need, he pledges his allegiance to the flag and stands with it on the front line, history's verdict on our female rural youth will be the same as the individual outside today has recognized her duties and obligations to the people and acts accordingly. Whoever of the girls outside from the old generations with their roots in the soil leaves the farm and their duties to the peasantry for the sake of a more comfortable city life, acts like the soldier who leaves the front in order to secure a more comfortable and secure position for the duration of the war.

But I would like to thank you farmers' leaders for the fact that, despite all your economic worries and hardships, you have always been able to uphold the idea of the peasantry, to awaken and k e e p alive the conviction in the peasantry itself that it is not the agricultural activity of the peasantry that is the reason for its existence.

tumö is the distinguishing feature; the distinguishing feature is the essence of peasantry itself! For it is in the peasantry's awareness of its essence that ultimately lies the source of its spiritual strength to persevere on the land even in times of hardship or economic worries. In the idea of blood

of the national socialist idea the certainty that that the peasantry will be preserved. I have therefore already said that the idea of the death of blood for our German peasantry is not a question of romantic considerations, but that this idea of blood for the peasantry itself represents the greatest political reality in Adolf Hitler's empire.

The extent to which the basic idea of the peasantry has been grasped by the peasantry itself is demonstrated today by the five-year experience of the Imperial Hereditary Farm Law. Today, the Hereditary Farm Act has fallen silent. But if we have succeeded in making such a revolutionary law a natural part of the life of our German rural people in such a short time, then the fact that, in addition to the civil servant judges in the inheritance courts, in the regional inheritance courts and in the Reich inheritance court, the peasants have contributed significantly to this. as lay judges in

the were involved as lay judges in the adjudication. In this way we have not only brought old German legal concepts back to life, but have also proved that the creative sense of justice of our people and especially of our peasantry still exists, if only it is first integrated into the practice of jurisprudence. The inheritance courts won the confidence of the farmers the moment they realized that these courts were not only run by specialist lawyers, but also by farmers from their own midst who sought and found judgments on their own matters in harmonious cooperation with the specialist lawyers. If until 1933 I was repeatedly told in circles that did not belong to our National Socialist movement that the farmer was not yet mature and mature enough to manage his own affairs, the result of the inheritance

Court jurisdiction proved that all these earlier peasant judges were wrong. The German farmer has long since come of age. They just have to be given the opportunity to prove it.

This statement about the result of five years of experience in the application of the Reich Hereditary Farm Law leads to the question of the national task of the peasantry itself. From the very beginning, National Socialism saw the peasantry as the prerequisite for all national existence. In any case, the Führer has never left any doubt about his view of the peasantry. Similarly, the NSDAP's agricultural program was quite clear in this regard.

It has recently been pointed out, for example, that the rural population no longer has the advantage over the urban population when it comes to recruitment. It is believed that the conclusion can be drawn from this that it must be possible to make the city so law-abiding that in future the city will no longer have to take second place to the rural population in the question of the nation's source of life.

To this it must be replied that this only proves how much the German rural people were neglected and exposed to impoverishment in the past system. For in five years of National Socialist state leadership the young man does not yet grow from a newborn to a recruit, but the recruit of today is the result of the development of the system. For the recruitment results of today can be blamed on anything but Adolf Hitler's government and his conception of the Bauernamt. Only if it can be proven in twenty years' time that recruits from the countryside are actually lagging behind those from the city will the conditions be in place within National Socialist Germany to really take such arguments into account.

Until then, we must stick to historical experience; and this historical experience clearly proves that an Aryan-Germanic people without a peasantry will not be able to survive as a state and a people in the long run.

is not able to maintain. Science may clarify why this is so, but the fact that it is so is the only decisive factor for a responsible politician in National Socialist Germany.

The extent to which the law of the peasantry applies to our people can be seen in a historical fact in the east of our empire. For example, both East Prussia and the then Baltic States, today's Estonia and Latvia, were conquered by the German Order of Knights at the same time. While the Order of Knights in the Baltic did not know how to attract German peasants and underpin their conquests with German farmers, the Order of Knights in East Prussia did the opposite and filled the land with German peasants. After 700 years, the result of this different approach is clear for all to see: East Prussia is still German today because of its fine peasant settlement, even though the Order of Knights has been extinct there for centuries, while the Baltic region, despite 700 years of German rule and labor, has now become the legacy of the great-grandchildren of those peasants who were conquered and subjugated by the Order 700 years ago as Estonians, Latvians, Courts or "Live". If one considers that only 50 years ago German law, German self-administration and the German language were still officially valid in the Baltic States, it becomes fully understandable on what feet of clay they are standing. feet a

rule is based on, that cannot rely on peasants of the same blood. Truly, the significance of the peasant tumult in the history of a German country cannot be more clearly demonstrated than by these two examples in the east of our empire. Only when one realizes this fact in its full extent does one understand the words of Field Marshal von Moltke that on the day when the German peasantry would perish, the German people must also perish without a cannon shot.

It is therefore no coincidence that Moltke, as the last political act of his days on earth, introduced a bill in the Reichstag that is extraordinarily similar to our Hereditary Court Act, albeit without any success, because the time was the last consequence of the blood and bloodline principle.

The idea was not yet able to be understood by the people of the time and was therefore not yet able to fully understand such proposals.

Other great Germans expressed themselves in the same way about the problem of the peasantry. But only National Socialism was able to take the decisive step in the Reich Serfdom Act to turn these ideas and conclusions into political reality.

In doing so, however, I am also expressing a fundamental insight in a broader sense, which we must remind ourselves of at this point. It is not decisive that in the Reichserbhofgesetz a law made

which itself to the peasantry peasantry,

but what is decisive is that this law is the logical consequence

of a confession of the NSDAP, to the

idea of the race has been has been. The

ReichSerbhof Law is not a law for preservation

the peasant economy, but the

ReichSerbhofgesetz is a law for the preservation of the

peasant humanity. Here it becomes clear

that the idea from which one proceeds is decisive, and that the legal measure which one takes is not decisive. Our predecessors also took such measures to help the peasantry, but they had no idea and were therefore unsuccessful in the long run. If, under the leadership of Adolf Hitler, I was able to unite the German peasantry on a national, socialist basis by 1935, it was not organizations and economic measures that made this path possible for us at that time, but our superiority in ideas forced the economic and other means of power of our opponents to capitulate.

The reason why I am recalling these memories here is because they contain a crucial insight into a problem that we face today. This brings me to the topic of rural exodus, which is probably the most difficult issue for all of us today. What can or could be done in material terms to combat the rural exodus has been discussed by my predecessors.

The subject was discussed in detail by speakers at this Reichsbauerntag. But it must be clearly stated: The rural exodus is economic or legal cannot be overcome by economic or legal measures alone, but the rural exodus will only overcome, when the NSDAP, out of its commitment to blood and race out of the unshakeable resolve to overcome them at all costs. Just as as we to the Imperial Heritage Act because we from our national socialist idea the peasantry under all circumstances wanted, must now also the further consequences of this idea must become truth, and the NSDAP must master the rural exodus out of its worldview on race.

I am not saying that necessary measures should not be taken in the area of labor relations in the countryside, labor facilitation, etc. I am simply saying that these measures will never be sufficient, no matter how much money we put into them. I am merely saying that these measures will never suffice, no matter how much money we put into them, unless the idea that the rural exodus must be overcome marches as a fundamental prerequisite for all these measures, because this task is the basis of the national program of the NSDAP program in the first place.

is. The overcoming the rural exodus a very decisive political proving ground for the NSDAP, become. Other truth of this fact will no true national socialist will be able to avoid it.

After the dark year of 1918, there was a movement that was not fortunate enough to emerge politically on a large scale, but it had correctly recognized the fundamentals of the rural exodus problem. I am referring to the Artam League. For the first time, a number of young people came together in the Artam League, who tried to overcome the rural exodus by consciously opposing it with an urban exodus, so to speak. Young people from all professions got together and hired themselves out as

They worked as agricultural laborers, but in the hope of one day being able to work as new farmers on their own land. The decisive factor in this act was that these artamans did not approach the problem with their minds, but with their hearts and through practical action. That is why they were successful! And there is no doubt that the endeavors of the Artamans were the spiritual godfather of an extraordinary number of the NSDAP's commitments to the German peasantry, just as a whole series of former and leading Artamans are among the leading national socialists today.

Today, under the active support of the Reich Youth Leader Baldur von Schirach, HI. is following the path of the old Artaman idea with its Landdienst. Here again a youth has come together whose idealism makes it their task to help overcome the rural exodus. This youth has once again opened its heart to the tasks in the countryside outside and is therefore once again successful in its endeavors. This act will probably one day be regarded as one of the most historic deeds of the HI. in these historic years.

years valued years. I I would like to take this opportunity to appeal to the peasant leaders to meet these endeavors of the HI. with the greatest understanding and benevolence. But I would ask them to always bear one thing in mind : This youth in rural service comes out into the countryside with their open hearts. If you want to help this youth, then help them by giving these open hearts of the youth an understanding

and open-minded heart
Understanding, love and fair treatment is what this youth demands of you. This youth wants to try its hand at difficult tasks and does not want to have its work made easy. Therefore, do not imagine that you can help them with organizations or even with money. Make sure that the peasantry outside learns to understand the idealism of this youth and ruthlessly intervene against those who in this youth are only being queme and cheap labor see in this youth

len. For the rest, see to it that the rural homes of the HI. correspond to the simplest living conditions of a German person, and leave it to these young people to arrange these homes according to their will. The youth of Germany is, thank God, still idealistic and romantic enough to be able to furnish itself in a homely and tasteful manner even in a simple home and even on the most primitive basis, if it is only granted the simplest conditions of hygiene. These young people enjoy a home that they build themselves much more than a turnkey house with all the chicanes of modern times.

We do not imagine that all those who will work in the rural ministry of HI will be won over to rural life. The hard reality of rural work is not everyone's cup of tea. That's a good thing, because then only the hard and useful will remain in rural work. But consider, for example, if out of ten farm girls only two decide to stay in the countryside and only one marries back into a farm, then out of a hundred farm girls that's already twenty women returning to the countryside and ten secure marriages. If we do not have the courage to start working with people on a small scale again and to fight for the soul of each individual, we will not be surprised if we are not successful in the long run. I would remind you that the NSDAP only became great because it took on the small-scale work on the soul of the individual people.

At this point, I would also like to ask the political leaders of the movement to support us with all their energy in this fight to overcome the rural exodus.

If the rural exodus once overcome be then
will that exclusively the national
idea of National Socialism can be
attributed to this idea. Therefore, the political sovereign is the given fighter to
overcome the rural exodus ideologically. However, I ask that support in the
fight against the rural exodus not be limited to initiating measures that are
restricted exclusively to organizational or economic issues. Today we can

It is already clear that wherever the Gau leaders have approached this question with an open heart, the successes in these Gau are downright surprising.

Above all, I would ask the political leaders to see the issue of rural exodus as more than just a problem for farm workers. It is at least as big a problem for farmers' sons and daughters. In general, I would say that the danger of rural exodus begins with the wife and daughter rather than the husband, which applies to both farm workers and farmers. The women are leaving because the work on the land is no longer good enough or too hard for them. Nothing can be achieved here by material means, but only by ideological, i.e. spiritual means. I would like to take this opportunity to thank the NS. women's association and especially Mrs. Scholz - Klink for their understanding efforts to work with us to overcome the rural exodus.

There is a problem that does not directly belong here, but is directly related to the issue of rural exodus, which I would like to mention at least briefly. I mean the problem of the new formation of the German peasantry. It was certainly a tremendous step forward for our Reich when the law of July 14, 1955, separated the new formation of German peasantry from home settlement and placed it directly under the control of the Reich Minister of Food. This made it possible for the first time to peel the peasant settlement out of the blurred settlement concepts of the system era and to build it on a truly peasant basis.

The results of the new formation of the German peasantry can, on the whole, be regarded as satisfactory, if one takes into account the fact that, due to the heavy land levy on the one hand and the necessity of resettling dispossessed peasants on the other, only a small amount of land was available for resettlement and the new formation of the German peasantry.

I openly admit, however, that I am still not satisfied with the results of this settlement, and I am not satisfied because of the methods we still have to settle with today. The new formation of German

peasantry has not yet separated itself from capitalist eggshells from capitalist eggshells. We must still still settlement societies as settlement providers and this means that only financially strong young people can approach the settlement. The aim of our work, however, should be that every suitable young person can become a new farmer. can become a new farmer, even even if he not a penny of his own assets from home.

This r a i s e s a very fundamental question. But I am of the opinion that either there is a National Socialist state which is committed to the blood, to the raffe, and then the new formation of German peasantry is a national question which must not fail because of the purse of the individual settlement applicant, or else the portfolio of the settlement applicant decides, in which case we are somehow inconsistent in our ideological attitude towards these questions.

In order to avoid any misunderstandings, I do not want to reproach the settlement companies here; for as long as the obvious capitalist rules of the game apply to the new formation of German peasantry, they can only work according to these rules. But as National Socialists

must we demand that once the new formation German peasantry a state task which also the poorest German the possibility to to own clod to . By this I do not mean to say that the new farmer does not r e p a y the state in moderate forms over the course of decades for what it has laid out for him. I don't want to talk here at all about the possibilities and methods of this path, but I just wanted to point out that we have to find new ways to achieve this.

new ways, if to the the new formation of the German peasantry to become an integral part of the national program of the NSDAP.

This brings me to the end. I know, German peasant leaders and German peasantry, that I must continue to demand of you that all your forces be strained. But you will bear in mind that this present strain on the last forces will not be a permanent one, but is due to the necessity of arming German industry and the German army for the Führer as quickly as possible. One day, however, this task will be accomplished, and this will also bring relief for you. At the moment, however, we are still in the midst of these tasks and will only be able to master them and stand up to history if we decide to put all our energies into mastering them.

The tasks that the Führer set himself in order to restore Germany to health have not yet been completed. He still needs thousands and thousands of people for his tasks. I know that you are the last to realize this. For you have persevered in recent years and proved that the benefit of the whole is more important to you than your own benefit. Wherever the German economy can make things easier for you in this tense situation, it will do so. The fact that the German peasantry in these matters the

greatest restriction themselves impose will,
is you all of you because you think
and feel as National Socialists.

Over the past two years, the German rural people and their organization, the Reich Food and Agriculture O r g a n i z a t i o n , have proven that they are up to the task, even though the conditions for their work have become increasingly difficult. We are still only in the middle of the four-year plan. We will not yet be able to benefit from any significant relief. Nevertheless, just as in the past, we must act as if the fate of the nation depended on us alone. Just as the Führer stands only for Germany, we too want to see only Germany and therefore take up the battle of creation for the fifth time. I know that this order to attack goes out to old front-line soldiers of the battle of creation, who have no illusions about the difficulties they will face. But how to expect from a select front-line force the

I know that you, with the responsible defiance of an old front-line fighter in the battle of creation, will now once again take up the slogan to continue the battle of creation. I know that many beautiful things in the appearance of the troops will in future step back will compared to the hardships that the frontline battle of the battle of production demands of each individual. But that is not what matters. And even if the German peasantry and especially its peasant leaders look like grass devils, the only decisive factor will be whether or not we prove ourselves in these historical years. History will only measure us by this yardstick and nothing else. It can make no difference to us whether this or that contemporary will understand our idealism or not. For we carry in our hearts the confidence that under Adolf Hitler we are fighting on the front line for Germany and for ideals that Adolf Hitler proclaimed to us. We believe in Adolf Hitler, and that is why we will fight for him to the last breath.

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R. WALTHER DARRE

The pig murder

In this wartime economic study, the Reich Ministry of Food and Agriculture traces the causes and effects of the disastrous pig slaughter of 1915. At that time, the German pig population was reduced by around 9 million head within three months, thus undermining the resistance of the German people from the food side. During the war years, around millions of Germans fell victim to starvation, which could have been saved if the war economy had been properly managed. Darrs sheds light on the personal background to this disastrous wartime food policy and holds Jewish advisors and theorists mainly responsible. The conclusions that Darrs draws from his investigations are of particular importance today

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