

Copyright © 2023 Invisible Empire Publishing

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage retrieval system, without permission in writing from the publisher. Request for permission to make copies of any part of work should be sent to: InvisibleEmpire-llc@protonmail.com

Book layout, design, and translation copyrighted by © 2023 Daniel Zakal

Published by © 2023 Invisible Empire Publishing

This PDF version may be transmitted but not printed.



– Ursula Haverbeck –

“Prepare yourself for the day of truth. It is near and unstoppable.”

Open Letter response to Charlotte Knobloch, president of the Central Council of Jews in Germany.

National Socialism

Our Struggle

The Ideological Handbook

Book 1

By

Daniel Zakal

– The Ultimate Avatar by Miguel Serrano –

Just before Adolf Hitler disappeared, his valet, Heinz Linge, asked him:

“My Leader, for whom should we fight for now?”

To which Adolf Hitler responded:

“For the man who will come.”

When I first entered this city, then even my best friends abandoned me. They could not understand how an otherwise reasonable man suddenly got the idea in his head to fight an entire world of realities.

– Adolf Hitler –

“Adolf Hitler was a visionary leader who evoked unwavering loyalty among his followers. Even in the wake of his passing, we stand resolute in our dedication to uphold his legacy and realize his profound vision, carrying forth his mission in his revered name.”

– Daniel Zakal –

CONTENTS

Preface	9
An Introduction	
What is National Socialism	13
What is Worldview	22
Nationalism & Socialism	25
A Natural Worldview	31
Laws of Nature	36
Sociobiological Perspective	41
Theory & Practice	44
The Struggle & Law of Life	48
Struggle for Higher Values	52
The Renewal of the Spirit	57
Blood is Holy	60
Are we Nazi's?	65
Embracing our true identity - Part 1	67
Embracing our true identity - Part 2	68
My Honor is Loyalty	71
Philosophical Foundation of National Socialism	77
I Preamble	77
II The Untenability of Individualist Philosophy	79
III The Develepment of Community Thought	81
IV German Spirituality	85
Discipline & Order	92
Formation of the Will	85
The Follower	98
Marriage	107
Honor	111
Truthfulness	115
Loyalty	122
Attitude Towards Faith	127
Leadership	132
Leader's Appreance	136
Leadership Selection	140
Decisiveness	145
The raising of youth	148
In the Hitler Youth	155
Honorable Destiny	157

Those damned Nazis	160
By Joseph Goebbels	
Why are we nationalists?	160
Why are we socialists?	162
Why a workers party?	165
Why we oppose the jews	167
Revolutionary Demands	169
We Demand	171

Women of National Socialism	174
Adolf Hitler's speech to women	174
Joseph Goebbels speech on women	183
Gertrud Scholtz-Klink	189
Gertrud Scholtz-Klink Speech	191
Fountain of Life	204
German women's order	206
National Socialist Women's League	209
Relationship Balance	211
A nation for women	212
Women and the Reich	219
Women & The Modern Era	223
Women have been fooled	225
Women can change the world	226
Submission to Men	227
Attacking Women	229
Becoming Competitors	231
What to Do?	235
Likely to vote National Socialist	237

The Path Forward	239
The Tragedy of Terrorism	239
The Wrong Path	241
Rightwing Extermists	244
The Digital Movement	247
The Thomas Dalton Ph.d Way	248
The Butler Plan	256

The Path Forward	257
What Hitler Believed	262

The 88 Precepts	271
By David Lane	
Betrayal	282

Achtung! The enemy is listening!	285
Activism & Learning More	288

Preface

This book serves as a gateway to grasp the essence of National Socialism, catering to its adherents as well to those who may not possess an in-depth knowledge of its principles. It is precisely designed for individuals who may harbor misconceptions, prejudices, or negative opinions about National Socialism due to a lack of comprehensive understanding.

The writings within these pages do not claim to be an exhaustive resource on National Socialism; instead, they are crafted to offer clarity and accessibility to the concepts, regardless of one's prior familiarity with the subject. The intention is to dispel any preconceived notions and facilitate a genuine comprehension of who National Socialists truly are and what they believe.

For those who deliberately choose to ignore, dismiss, or criticize National Socialism without delving into the depths of its doctrine, this book extends an invitation to approach the topic with an open mind. It presents the core tenets in a straightforward manner, making it easier for readers to gain insights and cultivate a more informed perspective.

While this book may serve as a valuable starting point, it is crucial to acknowledge that it is not intended to be the sole source of information on National Socialism. Instead, it lays the foundation for further exploration and encourages readers to seek out additional

perspectives to foster a well-rounded understanding.

By embarking on this journey of understanding, we can bridge gaps of misconception and foster a more meaningful and informed discourse about National Socialism. The pursuit of knowledge and genuine comprehension paves the way for constructive dialogue, nurturing an atmosphere of respect and openness to diverse viewpoints. May this book be a guiding light towards shedding light on National Socialism, offering clarity, and encouraging a journey of exploration for those willing to embark upon it.

This book serves as a valuable compilation of sources on various aspects of National Socialism, covering history, ideology, esotericism, and worldview. It empowers readers with the opportunity to delve into these materials independently, encouraging a deeper exploration of the subject matter. The author acknowledges Adolf Hitler's pivotal role in National Socialism but acknowledges that differing viewpoints on this matter exist within the broader discourse.

By providing a curated list of sources, the author aims to ignite a spark of curiosity within readers, inspiring them to delve further into the realm of National Socialism, regardless of their initial stance on the topic. The ultimate goal is to facilitate a genuine understanding of National Socialism beyond the veil of misinformation that has historically surrounded it.

This book seeks to transcend the common "Nazi" stereotypes, dispelling misrepresentations and misconceptions about National Socialism. It refrains from promoting blind hatred or white supremacist content, instead fostering a balanced and nuanced perspective on the ideology.

The underlying intention is not to impose a particular belief system on readers, but rather to encourage critical thinking and open-minded exploration of the subject matter. By presenting National Socialism in its true form and providing access to a range of reputable sources, the author hopes to elevate the discourse and promote a more informed and constructive dialogue about this significant historical ideology.

Ultimately, the goal is to empower readers to make well-informed decisions about National Socialism based on a comprehensive understanding of its history, principles, and

various perspectives. Embracing the pursuit of knowledge and intellectual curiosity, this book seeks to foster a respectful and enlightening engagement with National Socialism beyond preconceived notions and stereotypes.

This book serves as a unique opportunity for individuals to delve into the depths of National Socialism, free from prejudice or manipulation. It aims to provide readers with a comprehensive understanding of the ideology, enabling them to form fair and sensible conclusions about this worldview.

National Socialism is not merely a fleeting movement but a profound worldview seeking eternal truth and esoteric knowledge. The author acknowledges the unjust defamation and persecution that the National Socialist worldview has faced, driven by propaganda and historical distortion. Despite the adversities endured, the author firmly believes that an idea rooted in eternal truth cannot be imprisoned or destroyed.

At its core, National Socialism is a realization of the natural laws that govern our world, both individually and within nations, transcending time and space. It embodies an eternal truth that predates any specific historical moment and will continue to endure long after movements have come and gone.

This book's purpose is not to provoke debate, but rather to present the profound truth of nature's laws that underpin National Socialism. By offering an unbiased and authentic portrayal, the author hopes to contribute to a better understanding of this ideology and pave the way toward a brighter future.

The book encourages readers to explore the depths of National Socialism, appreciating its intrinsic connection to eternal truths and the pursuit of knowledge about our universe. It seeks to foster a genuine appreciation for this worldview, untainted by misrepresentation or manipulation, ultimately empowering readers to embrace a profound understanding of National Socialism's essence. With such enlightened insights, the author believes that readers can play a role in shaping a more enlightened and harmonious future.

What is National Socialism

Somebody once asked me what had attracted me to National Socialism. I replied without a shadow of hesitation: Its beauty.

– Dr. Savitri Devi Mukherji, Ph.D.

“Gold in the Furnace, Ch. IX, The Élite of the World,” Calcutta: A.K. Mukherji, 1952.

The purpose of this insightful book is to unravel the true essence of National Socialism, often colloquially known as “Nazism,” and dispel the veil of misconceptions that has shrouded this ideology. It delves into the origin of the term “Nazi,” originally coined as a derogatory label by a Jewish individual in the 1900s. Today, unfortunately, this word is exploited as a tool to suppress meaningful conversations that challenge the prevailing liberal/communist narrative. Such attempts to stifle dialogue aim to manipulate public perception, keeping the masses unaware of the hidden agendas of those in power. These powerful entities seemingly seek to perpetuate discord among different races and social classes, with the ominous intention of controlling the entire planet.

As long as man survives on this planet, the name Adolf Hitler will be remembered with truth or with lies. It is for us in present dismal days to derive the satisfaction of bearing witness to the truth concerning him in the face of the torrent of lies.

– Jordan, Colin

“National Socialism: Vanguard of the Future,” Nordland Forlag, Aalborg, 1993, p. 23. Reprinted from the article “Hitler Was Right!” which first appeared in Gothic Ripples in 1989.

National Socialism, an influential political and social ideology, originated in Germanic nations and gained prominence under the leadership of Adolf Hitler, who served as the Chancellor and Führer of Germany over a century ago. At its core, National Socialism is driven by the overarching objective of ensuring the survival and progress of a specific race, with a primary focus on the Germanic people and other European nations. Although initially embraced as a political outlook in various European countries, National Socialism evolved into a pan-European vision that transcended borders.

Adolf Hitler’s seminal work, *Mein Kampf*, encapsulates the essence of the National Socialist worldview. For adherents of this ideology, there is only one central doctrine: the preservation and prosperity of the people and the fatherland. Their unwavering commitment is to safeguard the existence and continuity of their race, ensuring the well-being and nourishment of their children while upholding the purity of their bloodline. Moreover, National Socialists are deeply dedicated to the freedom and independence of their fatherland, enabling their people to develop and thrive in fulfilling the mission designated to them by the creator of the universe.

In the German language, the term “Weltanschauung” denotes the concept of worldview, encompassing an individual or group’s philosophy and outlook on life. It profoundly influences how they perceive and interpret everyday experiences and occurrences.

National Socialism, with its profound focus on race, heritage, and the well-being of the fatherland, has left a significant impact on history and continues to spark discussions and debates about its principles and consequences. Understanding this ideology requires a keen exploration of its historical context and the perspectives of those who adhere to or critique it.

Simple Example:

- Person A - Left Leanings: Advocates for a multi-cultural and inclusive society, valuing diversity and opposing the idea of an all-white (European) nation. They believe that embracing various cultures and ethnicities fosters a stronger and more equitable community.
- Person B - National Socialist: Embraces National Socialism, an ideology focused on preserving and advancing their racial or ethnic group, fostering unity, and celebrating cultural heritage via German Socialism. They prioritize and protect the well-being and pride of their racial community through Nationalism.
- Person C - Libertarian: Takes a stance of individualism and detachment from broader societal concerns. They prioritize personal freedom and autonomy, often disengaging from discussions related to other ideas and politics, as they prefer minimal interference from the government or societal structures.
- Person D - Centered: Strives to maintain the status quo and preserve the existing governing powers. They may resist significant changes, whether positive or negative, in pursuit of stability and continuity in governance. Their goal is to prevent extreme shifts and maintain a balance in the political landscape.
- Person E - Conservative: Holds conservative views, which typically involve advocating for the preservation of traditional values, financial health, institutions, and cultural norms. They believe in limited government intervention and value individual freedoms and personal responsibility. In the context of Nationalism, they may support policies that prioritize national sovereignty, border security, and the protection of their cultural heritage and identity.
- Person F - Communist: Embraces communist principles, seeking a classless, egalitarian society with collective ownership of resources. Advocates for social justice and workers' empowerment but historical implementations have faced challenges, including authoritarian regimes and economic inefficiencies.
- Person G - Liberal: Embraces liberal values, advocating for individual freedoms, social

equality, racial equality and progressive policies. Seeks to protect civil liberties and promote social welfare, but may face criticism for perceived excessive government intervention and potential infringement on personal liberties.

- Person H - Fascist: Adheres to Italian Fascism, an ideology led by Benito Mussolini in early 20th-century Italy. It advocates for a strong centralized government, nationalism, corporatism, and the suppression of dissent against the government. Italian Fascism prioritizes the government's interests over individual rights and values authoritarian rule.
- Person I - Socialist: Advocates for collective ownership of resources and the pursuit of economic equality. They believe that essential industries and services should be controlled and regulated by the government to ensure fair distribution of wealth and resources.
- Person J - Nationalist: Advocates for their nation or occasionally ethnic group's interests, prioritizing national pride, sovereignty, and cultural preservation. They seek to protect borders, traditions, and heritage, aiming to preserve the nation's identity and values.

These diverse perspectives showcase the complexities of political ideologies and how individuals interpret and respond to societal issues. It is important to recognize that each perspective arises from different values, beliefs, and experiences, contributing to the richness and diversity of democratic dialogue and engagement. Understanding and respecting these viewpoints can lead to constructive discussions.

Each individual perceives the world through their unique lens, shaped by various factors. National Socialism offers the promise of a more content and meaningful life for members of the racial community. Under a National Socialist government, the focus is on serving the best interests of its citizens, utilizing taxes to enhance the well-being of the racial community. Foreign aid to other nations would not be a priority, and assistance to our kin abroad would primarily be achieved through peaceful annexation, individual immigration, or if their country willingly becomes a satellite nation.

A peaceful approach would be pursued first, exhausting all diplomatic efforts before

resorting to military action to protect our people, land, and culture. If a foreign nation desires peaceful annexation but faces opposition from its ruling class, we may take military action if necessary, waging total calculated war against their governing body.

In the context of National Socialism, the emphasis lies on workers' productivity, fostering healthier and unified racial communities for present families and ensuring a brighter future for Ethnic European children. Opportunities for individuals to pursue fulfilling careers based on their abilities and talents are supported. Families would have the chance to own homes without burdensome interest rates and government interference in the völkisch land.

National Socialists strongly advocate for the abolition of central banking systems that exploit the national community with usury, a system based on excessive interest rates. Instead, they propose a nationalized banking system that operates fairly without the use of interest. All forms of interest would be outlawed, and severe consequences, including capital punishment, would be imposed on those found guilty of engaging in such practices.

Under National Socialism, the banking systems would be entirely under the control of the government, aiming to break free from the influence of parasitic entities profiting from the enslavement of people through interest and fees. The value of the currency would be tied to the nation's productivity and the worth of its produced goods. This system fosters a more productive society, leading to a robust and unstoppable economy, which aligns with the principles of National Socialism.

To achieve this, a new currency would be introduced, nationalized, and governed by the people's governing body. Unlike traditional currencies backed by physical materials, this currency's value would be based on the productivity of the people and the value of goods produced. Loans would be administered by the national government bank, avoiding the control of private or central banks as observed in some countries like the United States.

National Socialism aims to put the state in complete control of the currency, avoiding the pitfalls of allowing private entities like the Federal Reserve to dictate the value and printing of money. Such privatization of currency has proven detrimental to nations, exploiting their people, resources, and economies for profit. National Socialism seeks to eradicate these practices and tactics. Those involved in such harmful practices would

face severe consequences, including execution, as part of the National Socialist ideology according to our law in view of Natures Laws.

And one can never destroy an idea by force alone. An idea can be overthrown only by substituting for it a new idea, which must be better and more convincing and whose representatives are filled with passionate energy. And a negative idea can be replaced only by a positive idea.

Ideas are eternal; they hang in the stars, and a man must be brave and strong enough to reach up to the stars and fetch down the fire from heaven and to carry the torch among men. In world history such men have always been the great prophets and often, too, the leaders of their people... Fate never forgives the man who abandons without a struggle what a benevolent providence has put into his hands. 'What you have inherited from your forefathers you must win anew in order to keep it.'

– Hermann Wilhelm Göring,

Germany Reborn, Chapter VI: Finis Germaniae?, Elkin Mathews & Marrot Ltd., London, March 1934.

National Socialism stands apart from Western Socialism in its worldview and approach. We embrace a different definition of Socialism within our National Socialist ideology, we embrace German Socialism. Our goal is not to control the production of the people but rather to foster and encourage its growth and advancement. We do not intend to govern or make decisions for private businesses, industries, or corporations; instead, we encourage and support their expansion, provided they align with the interests of the racial community and contribute to the vision of a Greater Reich and living space.

All business activities should be carried out with the well-being of the people of the Reich at heart, working towards the collective welfare. Audits will be conducted to make sure business men are in compliance. Any business that outsources its operations to foreign lands will face consequences, as the National Socialist Government will take control and shut down such activities. Alternatively, the seized business may be handed over to another company, ensuring that no workers lose their positions during this transition process. The ultimate goal is to prioritize the interests of the racial community and strengthen the foundation of our National Socialist ideology.

In our National Socialist approach, we don't aim to dominate businesses or dictate their decisions. Instead, we prioritize protecting the positions and families of workers, ensuring their well-being in any circumstances. We believe that when businesses thrive, it benefits all members of the racial community.

Our government does not seek complete control over the free market; rather, we encourage businesses to progress and flourish. Our primary focus lies in the welfare of the people and the greater matters concerning our society. We generate a significant portion of the National Socialist State's income through trade tariffs.

As for taxation, we set a maximum tax rate of 50% on wages, applying only to the top 4% of the Reich population. This approach allows us to strike a balance between supporting our society's needs and preserving individual economic freedom. Our overarching goal is to foster a prosperous and harmonious society for the racial community.

In the early stages, the new Reich may face challenges and difficult struggles, but it will emerge as a formidable force to be reckoned with. The National Socialist State is a government of the racial people, by the racial people, and for the racial people, safeguarded by their collective strength.

To ensure integrity and order, the governing body will be militarized, standing firm against corruption and ensuring enduring National Socialist principles for the racial community. The leader of this State will be carefully chosen from within the National Socialist Party, based on military experience, and embodying the spirit of Adolf Hitler. The selection will be made through a democratic process, with approval ratings from the racial community above 85% and backed by a national vote.

Once elected, this leader will hold office until their passing, unless they lose faith in the eyes of the racial community and National Socialist Party members or voluntarily retire due to health concerns. This stable leadership model ensures continuity and the unwavering commitment to the well-being and progress of the racial community.

The National Socialist State will prioritize the well-being of its citizens through comprehensive health maintenance programs that encompass both physical and spiritual aspects. Holistic nutrition and fitness awareness will be promoted across all age groups,

ensuring a healthier and happier society.

Medical services will be accessible to all, with special attention given to children, mothers, and those above 50 years old. The fields of Science, Engineering, Astrophysics, Technology, Medical, and Racial Spirituality will be central focuses in this new nation under National Socialism, driving progress and advancements for the benefit of all.

In order to secure a healthier future for the racial community, specialized medical eugenics programs will be implemented to address hereditary genetic issues. By carefully breeding out carriers of health problems, the health care industry will be relieved of the burden caused by such conditions, resulting in a more productive and efficient health care system.

National Socialism aims to eradicate past and future medical burdens through proactive programs and health policies at every stage of life for its citizens. By taking comprehensive measures, the burden on the healthcare industry will be significantly reduced, ensuring a healthier and stronger society under National Socialism.

In the envisioned National Socialist State, the government will embrace a policy of religious tolerance, recognizing and respecting the diverse beliefs of its citizens. Individuals will have the freedom to practice their faith without interference, as long as it does not threaten the welfare and unity of the racial community. The State will enact laws and policies to safeguard against religious extremism or fanaticism that may undermine the core values of National Socialism and the unity of the people.

Education will be a top priority for the National Socialist State, ensuring that every citizen has access to high-quality education from early childhood to higher education. The curriculum will emphasize practical skills, critical thinking, and a love for wisdom. The goal is to empower individuals with knowledge and skills that are relevant to their personal growth and the prosperity of the nation.

Children will be cherished and nurtured, as they represent the future of the racial community. Special attention will be given to their development, providing them with a supportive and enriching environment to blossom into well-rounded individuals. Likewise, women, being the bedrock of society, will be granted opportunities and support

to pursue their aspirations and contribute meaningfully to the nation's progress.

Work-life balance will be encouraged, and hardworking citizens will have ample opportunities for leisure and social activities. Family vacations, sports events, and appreciation of nature will be promoted to foster a sense of community and well-being among the people.

Environmental conservation will be a paramount concern for the National Socialist State. The government will actively protect and preserve nature's landscapes, acknowledging the interdependence of humanity and the natural world. Efforts will be made to minimize human intervention and ensure that the environment remains healthy and vibrant for future generations.

Art and culture will be given special attention, as they reflect the essence of a society. National Socialism will seek to promote genuine arts that celebrate the racial community's heritage, history, and values. Harmful and degenerate forms of entertainment will be discouraged, and efforts will be made to restore cultural integrity and pride among the people.

Additionally, the National Socialist State will address various social and economic issues that have plagued the community. Through targeted policies and effective governance, the government aims to eradicate social ills and ensure the well-being of its citizens. By fostering a strong sense of unity, purpose, and belonging, the National Socialist State aspires to create a harmonious and prosperous society for all.

You cannot be a true nationalist without also being a socialist; your others cannot be true socialists without also being nationalists. To be a nationalist means loving one's own people more than all others, and worker to be sure that it can hold its own among them. If this people to hold its own against the rest of the world, I must wish and work for the health of each member, to see that things go as well as possible for each individual, and therefore the whole. But then I am a socialist!

I cannot be a socialist without working to be sure that my people can defend itself from attacks by other peoples, and to secure its foundations for life, without working for the greatness of my people, thereby also being a nationalist. The strength and significance of my people is the

foundation for the prosperity of the individual. Therefore, you are National Socialists.

– Adolf Hitler

In this quote, Adolf Hitler outlines the inseparable relationship between nationalism and socialism within the framework of National Socialism. He contends that being a true nationalist inherently requires adopting socialist principles, and conversely, being a genuine socialist necessitates embracing nationalist ideals. To understand this perspective, let's delve deeper into the key concepts expressed in the quote.

Firstly, Hitler emphasizes that a nationalist is someone who holds a profound love and devotion for their own people above all others. This patriotic sentiment extends to an ardent desire to ensure that their nation can assert itself effectively among other countries. To achieve this, the nationalist recognizes the importance of individual well-being within the community. This recognition leads to the understanding that the success of the nation as a whole is intrinsically tied to the welfare of each of its members.

This realization forms the basis of the socialist aspect in National Socialism. A socialist, according to Hitler's viewpoint, is committed to working for the betterment of all individuals within the nation. This includes safeguarding the population from external threats and creating conditions that support a fulfilling and prosperous life for every citizen. In other words, the socialist endeavors to create an environment where each person can thrive and contribute to the collective strength of the nation.

Hitler's argument highlights the interconnectedness of these two ideologies. To be a nationalist is to recognize that the strength of the nation lies in the well-being of its people, and this necessitates a commitment to socialist principles. Similarly, a true socialist understands that achieving social equality and prosperity requires a strong and unified nation, which aligns with the core tenets of nationalism.

Therefore, being a National Socialist entails the simultaneous pursuit of both nationalist and socialist goals. It means working towards the greatness and prosperity of one's own people while also ensuring the welfare and prosperity of each individual member. By combining these principles, National Socialism seeks to create a society where the success of the nation and the happiness of its people are intrinsically intertwined.

In essence, Adolf Hitler's quote underscores the idea that true National Socialists recognize the symbiotic relationship between nationalism and socialism. Embracing these interconnected ideals, they strive to build a strong, unified nation that prioritizes the well-being and prosperity of each member, working towards the greater goal of a flourishing and harmonious community.

What is Worldview

It is necessary to explain this concept first, especially since the present war has become a total confrontation of different worldviews. "Weltanschauung" means simply looking at the world through a lens. In a broader sense, a world view is the epitome of all the thoughts and ideas of a community of people about the world and life. The meaning is also taken as this is how you see the world, and this is how it should be. Every world view is conditioned and shaped by the whole existence of men, such as race, education, environment, and experience. Worldviews are, therefore, an expression of human life forms and vice versa.

The Fuhrer on the Reich Party Day 1933:

Already in the word "Weltanschauung" lies the solemn proclamation of the decision to base all actions on a specific starting point. Such an opinion can be right or wrong. It is the starting point for the statement on all phenomena and processes of life and, thus, a binding and binding law for every activity. The more now one such conception coincides with the natural laws of organic life, the more useful it will be their conscious application for the life of a people.

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

They can externally destroy all physical symbolism of the man, his movement, and the righteousness of National Socialism, but they can never destroy the spirit of what he represents and embodies. They can never destroy the idea, the Weltanschauung, that golden rule of life in accordance with the laws of nature - Lebensgesetzlich! As has been said before, we are and always will be connected to Mother Earth. We are a part of Nature and therefore subject to Nature's eternal laws. Indeed, no matter the wants and needs of the weak and meek, the Untermensch that surrounds us like a disease spreading their values of degeneracy and deception, the aristocratic principle of nature stands above and beyond - eternal! Truth may be tarnished, lied about, and suppressed with unjust laws, but truth will always remain truth, and needs no laws to uphold it as such.

The National Socialist Worldview emerged from the findings of the racial, bloody, and moral basic forces of the German people. It is made of the unspoiled and healthiest ingredients of the people themselves. So, it is not a foreigner theory that is practical through a community effort to realize it, but the announcer and a watchman of a kind-appropriate life. The life of the German People has itself produced the National Socialist worldview in its most original order. As a result, this "Worldview" cannot be chosen or taken by anyone, but it takes possession of all that, the laws of people and life, and it forces them into its spell.

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

Analogy:

Being a National Socialist is akin to being part of a symphony orchestra, where the richness of life's symphony unfolds through the collaboration of instruments in perfect harmony. Each member of the orchestra plays a different instrument, contributing their unique sound and expertise to the collective musical masterpiece.

In this symphonic analogy, the violinist, with their graceful melodies, harmonizes with the passionate notes of the flutist, while the percussionist adds depth and rhythm to the composition. Each musician understands that their role is essential, and their instrument's contribution plays a crucial part in creating a beautiful and captivating symphony.

Just like the members of the orchestra, a National Socialist doesn't narrow their

perspective to a single aspect of life or become fixated on a singular ideology. Instead, they embrace the symphony of existence, appreciating the intricate interplay of various elements that shape a flourishing society.

In the symphony of life, the violinist doesn't isolate themselves from the rest of the orchestra, claiming to be merely a violin player. Instead, they understand that their instrument's melodies find their true brilliance when woven harmoniously with the rest of the ensemble. Similarly, a National Socialist recognizes that individual aptitudes and talents are meaningful when united in harmony with the greater community.

Just as the orchestra relies on the diverse skills and instruments of its musicians, a National Socialist values and nurtures the natural proclivities and aptitudes of the people within their community. They understand that a healthy and harmonious society emerges when each member is encouraged to contribute their unique strengths and talents to the collective symphony.

Through this appreciation for harmony, a National Socialist fosters a sense of unity, recognizing that it is the combined efforts of individuals, each playing their part, that creates a society that flourishes and thrives. Like the skilled conductor who guides the orchestra, a National Socialist strives to ensure that each person's potential is realized and that their contributions resonate in harmony with the greater purpose of the community.

Just as the symphony conductor skillfully directs the orchestra to create an enchanting performance, a National Socialist endeavors to lead their community with wisdom and compassion. They seek to orchestrate a society where every individual's voice is heard and valued, working together towards common goals that uplift the entire community.

In this grand symphony of life, a National Socialist embraces the beauty of harmony, recognizing that each instrument plays a significant role in shaping a vibrant and unified whole. By nurturing the talents and well-being of their people, they aspire to create a society that harmonizes with the natural rhythms of life, resonating with unity, strength, and purpose.

Nationalism & Socialism

The National Socialist Party derived its name from the amalgamation of National and Socialist thought, forming the basis of the National Socialist Worldview.

Adolf Hitler highlighted the profound impact of cultural achievements, stating that they represent the highest expressions of a community's soul and ideals. National Socialism is firmly committed to a natural view of life, deeply rooted in the bloodline of Germanic ancestors. It surpasses the individualistic-materialist concepts of liberalism and Marxism. Through the acknowledgment of the blood community and the establishment of a socialist community, the nationalization of the Germans was realized.

In his work "Myth of the 20th Century," Alfred Rosenberg passionately described a new race's battle-cry, seeking honor, freedom, and a new empire, driven by both nationalistic and socialist ideals.

"The great cultural achievements of humanity have always been the highest achievements of the community life of the people of the race; they are, therefore, in their image the expression of the communal soul and ideals."

– Adolf Hitler

"With sword and plow for honor and freedom louder, therefore, the battle-cry of a new race, which wants to build a new empire and seeks standards by which it can fruitfully judge its action and its pursuit. This call is nationalistic and socialist!"

– Alfred Rosenberg:

Myth of the 20th Century, Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

During a speech to the “Old Guard” of the party on the Anniversary of the Foundation of the Party on 24th February 1934, Adolf Hitler recounted how, in the early days, many approached him with different opinions:

Some said, “If only you had not adopted the word ‘National,’ we would go with you,” while others stated, “If you were not ‘Socialist,’ we would have joined you.”

However, the deliberate inclusion of both words, “National” and “Socialist,” was a strategic decision. It was intended to deter those individuals, whom Hitler referred to as “Apostles of the Past,” from aligning with their movement. They firmly believed that the success of their Movement depended on distancing themselves from the disintegrating elements of the past. By unifying Nationalism and Socialism, they effectively turned away both the bourgeois Nationalists and the International Marxists.

“Every truly National idea is in the last resort social, i.e., he who is prepared so completely to adopt the cause of his people that he really knows no higher ideal than the prosperity of this - his own - people, he who has so taken to heart the meaning of our great song ‘Deutschland, Deutschland uber alles,’ that nothing in this world stands for him higher than this Germany, people and land, land and people, he is a Socialist! And he who in this people sympathizes with the poorest of its citizens, who in this people sees in every individual a valuable member of the whole community, and who recognizes that this community can flourish only when it is formed not of rulers and oppressed but when all according to their capacities fulfill their duty to their Fatherland and the community of the people and are valued accordingly, he who seeks to preserve the native vigor, the strength, and the youthful energy of the millions of working men, and who above all is concerned that our precious possession, our youth, should not before its time be used up in unhealthy harmful work - he is not merely a Socialist, but he is also National in the highest sense of that word.”

– Adolf Hitler

July 28th, 1922, Munich Germany

In this statement, Adolf Hitler is expressing a powerful and intricate perspective on the interplay between nationalism and socialism. He contends that a true national idea is inherently linked to social responsibility and collective well-being.

According to Hitler, a genuine nationalist is someone who fully embraces the cause of their own people, holding nothing higher than the prosperity and welfare of their nation in this case, Germany, its people, and its land. Such individuals are characterized as Socialists, not solely in a political sense, but in their deep commitment to the betterment of society as a whole.

Furthermore, these individuals exhibit empathy and concern for the most vulnerable members of their community, specifically the poorest citizens. They view each individual as a valuable member of the entire nation, understanding that a flourishing society is one that values the contributions of all its members based on their abilities and capacities.

For these passionate advocates of national unity, a truly successful community is not formed through the division of rulers and the oppressed. Instead, they envision a cohesive society where everyone dutifully fulfills their obligations to the Fatherland and the community, while being appreciated and respected in return.

Above all, these individuals are deeply invested in preserving the energy, strength, and potential of the millions of working men, particularly the youth. They ardently believe that the nation's most precious asset - its youth - should not be prematurely drained or subjected to harmful labor practices.

In essence, Hitler posits that those who embrace both the principles of German Socialism and the highest ideals of nationalism epitomize a powerful amalgamation of values. They embody a vision of society that places the collective well-being and progress of the nation at the forefront, while simultaneously nurturing the individual's role as an integral member of the larger community.

1. Nationalism: As mentioned earlier, nationalism involves prioritizing and promoting the interests of one's own nation or ethnic group.
2. German Socialism: In the context of National Socialism, "German Socialism" pertains to a vision of a tightly-knit and harmonious German community, emphasizing the unity and solidarity among the German people.

In National Socialism, the "Socialism" part focuses on fostering a strong sense of social

cohesion, where the well-being of the German community takes precedence over individual interests. It seeks to create a society where every individual plays a role in contributing to the collective strength and prosperity of the German nation.

In National Socialism, the term “Socialism” takes on a unique meaning that differs from traditional economic socialism. Instead of focusing on economic policies, it revolves around shaping the social fabric, culture, and values of German society, aiming to foster a strong sense of unity and shared purpose among the people.

For example, imagine a scenario in National Socialist Germany where the emphasis is placed on promoting traditional German values and customs. The government encourages community activities and events that bring people together and strengthen their bonds. Local festivals, folk dances, and cultural gatherings become more prevalent, celebrating the rich heritage and identity of the German people.

In this context, “Socialism” also entails prioritizing the needs of the German population above others. Policies are implemented to ensure the well-being of German citizens, such as providing affordable housing, quality healthcare, and access to education for all Germans.

At the same time, this approach may lead to a more self-sufficient and insular outlook on governance and foreign affairs. The government may be cautious about engaging in extensive international trade and instead focus on developing the nation’s internal resources and industries to support its people.

It’s essential to distinguish this unique form of “Socialism” in National Socialism from the commonly understood economic socialism. This distinction is crucial because the historical use of the term has caused confusion and controversy. So when we speak of “Socialism” we must stop our selves and make the distiction we must say “German Socialism.”

On the contrary, “Internationalism” or globalism represents an opposing ideology. Imagine a scenario where globalists advocate for extensive international trade and cooperation. They seek to create business partnerships with various countries, allowing goods and services to flow freely across borders. The government actively participates in

foreign affairs, supporting peace treaties and diplomatic engagements worldwide.

However, some critics argue that globalism may not prioritize the specific cultural and national interests of individual countries. For instance, in the face of economic challenges, globalists might opt for outsourcing jobs to other nations, which can result in job loss and economic instability for certain communities.

National Socialism's unique "German Socialism" concept emphasizes shaping society, culture, and values to strengthen unity and foster a shared purpose among the German people. This perspective stands distinct from traditional economic socialism and should be approached with a clear understanding of its historical context and implications. Conversely, globalism emphasizes international cooperation and trade, but it may raise concerns about preserving individual cultural identities and the well-being of local communities in the face of globalization.

Hitler recognized the inherent value of both nationalism and socialism and sought to unite these principles for the greater good. During the early stages of his career, he transformed the German Workers' Party (DAP) into the National Socialist German Workers' Party (NSDAP) with the vision of fostering a harmonious and prosperous German society. This decision was motivated by a genuine concern for the well-being and upliftment of his fellow Germanic people.

As a movement, Hitler's National Socialism exhibited remarkably progressive and benevolent qualities for its time. It was encapsulated in the famous "25 Points," a visionary document established over a century ago in 1920, which continues to hold relevance even in modern times. These points embodied a vision of empowering and uplifting German citizens, promoting equality (Points 2 and 9), allowing citizens to actively participate in shaping laws and government structure (6), and abolishing exploitative war-profiteering (12).

Moreover, the 25 Points advocated for a fairer economic system, including corporate profit-sharing with employees (14), as well as social initiatives aimed at building a strong and cohesive society. These initiatives included providing retirement pensions, fostering a robust middle class, ensuring access to free higher education, prioritizing public health, supporting maternity welfare, and upholding religious freedom (15, 16, 20, 21, 24). The

principle of placing the common good above individual interests was also embraced as a cornerstone of their ideology (24).

While the NSDAP's agenda aimed at preserving the cultural and ethnic identity of Germany, it is essential to acknowledge that certain points in the 25 Points have raised discussions. For instance, the party sought to grant citizenship primarily to ethnic Germans, emphasizing their desire to maintain a strong national identity (4). Additionally, they aimed to regulate immigration to protect the cohesiveness of German society while advocating for fair treatment of those already residing in the country (8).

In their vision of a strong and independent Germany, the NSDAP emphasized curbing financial speculation in land (17) and sought to maintain a centralized government structure, favoring stability and decisiveness (25).

Hitler's National Socialism exemplified a vision of a united, prosperous, and socially just Germany. While certain aspects have been subject to criticism, the movement's overall focus on building a strong and cohesive society and fostering a sense of pride and unity among Germans cannot be overlooked.

Despite Hitler's well-known and openly expressed "anti-Semitism," the 25 Points, which encapsulated the vision of National Socialism, only briefly mentioned Jews. They were barred from obtaining citizenship and consequently from holding any governmental positions or roles in the German-language press. Furthermore, recent Jewish immigrants, like all immigrants, were required to leave the country, starting from August 1914. The National Socialist perspective on religious freedom aimed to combat what they perceived as the "Jewish materialist spirit" (24).

However, beyond these specific references, the 25 Points did not explicitly mention Jews or any other minorities. There were no explicit threats of imprisonment or violence against Jews. In fact, long-standing Jewish residents were allowed to remain in the country, and there was no mention of confiscating Jewish wealth, except in stated exceptions. The National Socialist ideology did not repress other groups such as Gypsies or homosexuals, and there were no indications of a forthcoming "Holocaust" in the 25 Points.

In essence, Hitler's National Socialism primarily focused on fostering German

nationalism and embracing progressive socialist principles. While there was a mild form of opposition to what they perceived as Jewish influence, it is essential to understand the movement in a broader context. National Socialism sought to build a cohesive and successful society, emphasizing unity and pride among Germans. It is crucial to recognize that the historical portrayal of National Socialism has often painted it as inherently evil. However, upon closer examination, we find that the movement blended German nationalism and progressive socialist ideas, and it demonstrated considerable success in achieving its goals. Although there are undeniably controversial aspects of National Socialism's ideology and actions during that time, it is equally important to understand its broader context and impact on German society.

A Natural Worldview

Nature is honest, there is no meanness in her composition, she has no time for fools, there is no place in her code for weaklings and degenerates. Out of her strength we gather our own strength. And it is good to be strong, to be able to endure, not as a brute beast, but as a thinking man imbued with the spirit of a great ideal.

– Francis S. Smythe

The Adventures of a Mountaineer, London: J. M. Dent, 1940.

Francis S. Smythe speaks about the honesty and integrity found in nature. He compares nature's pure composition to the lack of pettiness or dishonesty within it. Nature doesn't entertain foolishness and doesn't accommodate weakness or degeneracy. Instead, it thrives on strength and resilience. From nature's inherent strength, we draw our own strength as human beings.

Smythe highlights the value of being strong and enduring, not in a primitive or brute

manner, but as a thinking individual who embraces a grand ideal. In the context of our discussions on National Socialism, this quote emphasizes the importance of strength, unity, and a shared purpose in building a cohesive society. The concept of drawing strength from nature can be likened to the notion of drawing inspiration from the national heritage and ancestral roots, which National Socialism sought to promote.

If we trace our history back to the earliest Germanic prehistoric times, the following expressions of the life of the Germanic-German man become apparent:

His upright, proud, and blood-conscious manner, the nobility of his mind and his war likeness, which finds its expression in soldierly hardness and determination and his fighting spirit, in his high conception of honor and freedom, loyalty and obedience and leadership. His high sense of community (family, clan, people) and his willingness to make sacrifices for these blood communities. His pleasantly genuine, strong, simple and simple nature, his attachment to the soil, his love for his place. His high creative power, which made him the founder of the cultures and states of the Occident and thus, from antiquity to today, the ordering and determining factor in the coexistence of the peoples. His deep faith. This is the basis of National Socialism. He confesses to the high values of Germanic humanity, whereby it must be emphasized that the idealism of our view has nothing to do with enthusiasm and fantasy. National Socialism is a life-blooded people's community and service to the people as a supreme law for every German person. It is the teacher of blood and honor. A major component of the National Socialist doctrine is the demand for achievement for the community and hardness against itself. With this life-connected basic conception, National Socialism stands in irreconcilable opposition to the Worldview of materialism, whose 'Instigator' is the Jew and his vassal peoples. This war represents the inexorable conflict between these two worlds of ideas.

The above quoted text from the SS-Handblatter tells us simply that National Socialism finds its foundation in a powerful combination of noble virtues and deep-rooted values that shape its worldview. It embraces the upright and proud demeanor of individuals who are conscious of their ancestry and heritage, exemplifying qualities of warriors with unwavering determination and a strong sense of honor and freedom. At the core of this ideology lies a profound belief in the strength of community, be it family, clan, or the broader people, and a willingness to make sacrifices for the betterment of these blood ties.

The essence of National Socialism lies in simplicity and authenticity, reflected in a genuine love for the land and a profound attachment to one's roots. It cherishes the creative power that has shaped cultures and states throughout history, defining the coexistence of peoples from ancient times to the present. Faith holds a crucial place in this worldview, reinforcing the connection to the values of Germanic humanity.

National Socialism stands as a vibrant and cohesive people's community, dedicated to serving the greater good of the German nation. It instills a profound sense of duty and loyalty, placing the well-being of the people above all else. Emphasizing the significance of achievement for the collective and fostering inner strength and resilience, National Socialism sets itself apart from the materialistic worldview driven by self-interest.

The profound contrast between National Socialism and materialism, which it attributes to the influence of the Jew and allied peoples, fuels an unyielding conflict between these two opposing ideologies. Rooted in a deep appreciation for the Germanic values and a commitment to the service of the people, National Socialism emerges as a powerful force, striving to shape a society where unity, strength, and a sense of purpose prevail.

Stengelv. Rutkowski, Of omnipotence and order of life:

In the reality of politics, National Socialism realizes what we, with a religious heart, see and believe in brave spirit as necessary and right. It is the fate of our people. It is the mastery of the hereditary world and the environment: it puts the myth of blood and honor into words. It focuses our eyes again on the essential events of blood and soil. It restores our thinking, faith, and action to the eternal order of the world in us and in the world around us. It gives us the confidence and the opportunity to reverently penetrate the lawfulness of omnipotence and, according to its laws, also to orient the order that is set and shaped by us so that it becomes law-abiding and true to life. Because only then is the future of our people safe, clear, and certain. Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

To reiterate what is written above in the quote: In the realm of politics, National Socialism embodies what we, with a deeply held sense of conviction and faith, perceive as necessary and just. It aligns with the destiny of our people, acknowledging the profound connection between our heritage and the world we inhabit. The ideology eloquently articulates the

sacred bond of blood and honor, refocusing our attention on the fundamental significance of our ancestry and the land we call home.

National Socialism reinstates a harmonious alignment with the natural order, both within ourselves and in the world that surrounds us. It reminds us of the essential role played by blood ties and the connection to the land in shaping our thoughts, beliefs, and actions. By doing so, it brings us back to the eternal order governing our existence and the universe at large. With National Socialism as our guiding principle, we gain the confidence and opportunity to explore the profound laws that govern the universe and to adhere to them in shaping our society. It allows us to infuse our collective order with obedience to these laws, leading us towards a life of authenticity and adherence to truth.

By embracing the principles of National Socialism, our people's future finds stability, clarity, and certainty. It ensures that we stay true to our roots, grounded in our heritage and traditions, and navigate our path in accordance with the timeless laws of nature.

It is no exaggeration to say that National Socialism is the re-discoverer of the human body. This is a vital part of its world view and its moral doctrine. Race, the primordial substance of all peoples, is conditioned by the blood. It is predetermined from the beginning and fixed for all times. Blood, the life of the body, is the source of the special spirit that determines all folk characteristics. Through this ideology, the ancient conflict which had dominated the Occident for centuries, tearing it apart in a debate between the struggle between the body and soul, the mortification of the flesh for the sake of the salvation of the spirit, has at last been finally solved. National Socialism has instead returned to the happy unity between form and content, as expressed once upon a time in Classical Greece's immortal works of art. And like this Greek classicism, National Socialism strives to fully exploit the body's potential to ensure that it becomes a vessel for moral values as well. Courage, determination, dexterity, and the desire to act must be merged with the human form. The means to this end is sport. National Socialism has directed its call for strength and beauty in a time that has long neglected the body. This neglect has allowed it to atrophy in factories, offices and seats of learning, and placed the critically disintegrating mind as an idol high above any definite achievement. National Socialism has ordered this state of affairs to be halted and reversed.

– Dr. Friedrich Stieve, Ph.D.

New Germany: A Picture Book for Foreign German Youth (Neues Deutschland: Ein

Bildbuch für die auslandsdeutsche Jugend), Chapter: A People in Strength and Beauty, Heinrich Hoffman-Verlag, Munich, 1939. English translation by Ostara Publications, 2019. P. 60.

To further state what the quoted text from Dr. Friedrich Stieve, Ph. D.: National Socialism holds the profound belief that it is the rediscoverer of the human body, a pivotal aspect of its worldview and moral principles. It places utmost importance on race, recognizing it as the foundational essence of all peoples, inherently tied to their blood. From the very beginning, race is predetermined and immutable. The life force of the body, the blood, carries within it a unique spirit that shapes the distinctive characteristics of each ethnic group.

Through this ideology, National Socialism resolves an ancient conflict that has plagued the Occidental world for centuries – the struggle between body and soul, the notion of sacrificing the physical for the sake of spiritual salvation. In contrast, National Socialism emphasizes a harmonious union between form and substance, akin to the timeless artistry of Classical Greece. It seeks to unlock the full potential of the human body, transforming it into a vessel for moral values. Courage, determination, skill, and the drive to take action are to be integrated into the very fabric of our physical selves.

To achieve this goal, National Socialism champions the realm of sports. It calls for the cultivation of strength and beauty at a time when the body has been neglected, wasting away in factories, offices, and schools. A shift away from the disintegrating obsession with the mind as a lofty idol, detached from tangible achievements, is at the heart of National Socialism's vision. It heralds a call to halt and reverse this neglect, restoring a balanced emphasis on the physical and mental aspects of human existence.

In essence, National Socialism envisions a holistic approach to human potential, where the body and mind work in unison to nurture not only individual virtues but also the well-being of the community as a whole. It seeks to restore the vital connection between the physical and the moral, recognizing the significance of a strong, healthy body in building a resilient, virtuous society.

Laws of Nature

Article written by Simon Lindberg February 13, 2020:

The laws of nature – what are they? Simply put they can be said to be a unifying concept we use to describe how the world is formed. We apply these identified natural laws in all areas: in physics, in biology and in morality. Nature’s laws are found inside all of us as instincts, common sense and logical thinking. An example of this thinking is that two people of the same gender cannot naturally reproduce and therefore, should not attempt to do so.

Man is unique in that he has higher intelligence than the other species on the planet but ironically is also the only creature that possesses the ability to destroy the planet via the means of violating the laws of nature. Unfortunately, far too many people have lost contact with their true selves in this confused age of materialism, which means they consciously or unconsciously deviate from these laws. When this happens, nature often strikes back. One such example is HIV, which to an extremely large extent infects those who break nature’s laws or the poor souls who cross paths with them.

Another aspect that makes people question these laws is relativism’s pervasive force in society. Relativism is created by nature’s enemies and contributes to people’s loss of morality and sense of what is right and wrong, teaching them instead that there is no good or evil because everything is relative. Thus the laws of nature are relativized as well. When this occurs, arguments arise such as, “If it were against nature’s laws to mix the races, it wouldn’t be physically possible as nature would have prevented it”.

We are human beings, with all that that entails. Nature has given us the ability to sense what is right and wrong. We have the means to destroy the earth with atomic weapons tomorrow – does that mean it would be right to do so? Does that mean nature’s laws do not

exist because if nature had wanted the earth to survive, she would not have given us the means to destroy ourselves? No, nature's laws exist within us. Some can be transgressed, but for a healthy individual in contact with his true inner self, it is morally impossible to break them. We know that if we were to drop hundreds of atomic bombs tomorrow, we would eradicate all human life. In the same manner, we avoid race-mixing as we know it is morally wrong and that reproducing with other races leads to offspring that are typically a worse product than both the mother and father, like a form of punishment from nature. So how do we National Socialists, who strive for a life according to nature's laws, want society and the world to look? Do we want to go back to the Stone Age and do away with all technology because nature did not supply us with these inventions from the beginning? No, because remember that nature has also given us the capacity to create all these innovations. Everything is therefore a balancing act, in which morality, ethics and conscience lead us forwards while we utilize the powers we have been naturally gifted to create a better world.

National Socialism is quite simply nature's laws adapted for the modern man. Thus true National Socialism will always change as people change, but the foundation and essence will always endure as the laws of nature remain unchanged. National Socialism is therefore also the only worldview that can ultimately secure humanity's survival without inhibiting man's future evolution. As such, distancing oneself from National Socialism amounts to an insult to the natural world that gave us life and to future generations who will one day inherit the earth.

Article written by National Vanguard September 10th 2018:

A UNIQUE AND compelling feature of the National Socialist worldview of Adolf Hitler is that, of all the various political movements and ideologies of the modern era, it alone is based solely on the Natural Order. Only National Socialism is grounded in reality, and not in phantasms of the human mind.

National Socialists believe that the universe is governed by natural laws, and that for Man to be happy and successful, he must first acknowledge that these laws exist; secondly, he must discover what they are; and thirdly, he must live in accordance with them. This is another way of saying that the universe runs according to the principles of Causality – that is, of cause-and-effect relationships – and that it does not operate on the basis of

supernatural forces, or on the mental constructions and wishful thinking of intellectuals and ideologues, or on the religious fantasies of theologians.

Hitler made this clear from the beginning of his career in public life. Writing in his book *Mein Kampf* in 1924, he stated:

When Man attempts to rebel against the iron logic of Nature, he comes into struggle with the principles to which he himself owes his existence as a man. And so his action against Nature must lead to his own doom... Here we encounter the objection [that] 'Man's role is to overcome Nature!'... But Man has never yet conquered Nature in anything, but at most has caught hold of and tried to lift one corner or another of her immense gigantic veil of eternal riddles and secrets, that in reality he invents nothing but only discovers everything, that he does not dominate Nature, but has only risen on the basis of his knowledge of various laws and secrets to be lord over those other living creatures who lack this knowledge... (Vol. I, Chap. 11, Manheim trans., p. 287)

And elsewhere:

Man must never fall into the madness of believing that he has risen to be lord and master over Nature – which is so easily induced by the conceit of half-education – but must understand the fundamental necessity of Nature's rule, and realize how much of his existence is subject to these laws of combat and upward struggle. Then he will sense that in a universe where planets revolve around suns, and moons turn around planets, where force alone forever masters weakness, compelling it to be its obedient servant or else crushing it, there can be no special laws for Man. For him, too, the eternal principles of this ultimate wisdom hold sway. He can try to grasp them, but escape them never. (pp. 244-245)

The goal of National Socialism, then, is to consciously organize human society in accordance with the Natural Order. The postwar Danish National-Socialist Povl H. Riis-Knudsen thus defined National Socialism in a single sentence:

National Socialism is the application of the Laws of Nature to human affairs.

The dominant thought-systems of today are uniformly based on the notion of human equality in one form or another: Multiracialism on racial equality; Marxism on economic

equality; democracy on political equality; Christianity on spiritual equality. But when Adolf Hitler observed the world of living Nature, he saw that it was not equality, but rather inequality, that was ever-present. To be more precise, he saw that Nature operated according to the principles of structure and hierarchy.

There is structure and hierarchy both among the races of mankind, and also within the races. The hierarchy among the races he denoted as the Principle of Race, and that within each race as the Principle of Personality. He discusses this in depth in Volume II, Chapter 4, of *Mein Kampf*.

In a speech given in 1928, Hitler gave his own one-sentence definition of the National Socialist worldview:

All life is bound up in three theses: struggle is the father of all things, virtue lies in the blood, and leadership is primary and decisive.

Here “blood” symbolizes the Principle of Race and “leadership” the Principle of Personality. “Struggle” is the mechanism by which position in the hierarchy is determined. The belief that life should be lived in harmony with the Natural Order permeated the whole of Hitler’s Germany, from the top to the bottom. It manifested itself not just in the political structure of the National Socialist state, but in every facet of society, including child-rearing, nutrition, forestry, animal rights, medicine and healthcare. The protection of the environment was a top priority. Truly, National Socialism was the original “green” movement!

The SS had a popular motto: “Know the laws of life and live accordingly.” Another SS saying pointed to the spiritual dimensions of the National-Socialist worldview: “The Divine manifests itself in the order of Nature, not in supernatural miracles.”

The scientific community enthusiastically supported the restructuring of society in harmony with the Natural Order. One example of this was botanist Ernst Lehmann, who characterized National-Socialism as “politically applied biology.” In 1934, only one year into the NS era, he wrote:

We recognize that separating humanity from Nature, from the whole of life, leads to mankind’s

own destruction and the death of nations. Only through a reintegration of humanity into the whole of Nature can our folk be made stronger. That is the fundamental point of the biological tasks of our age. Mankind alone is no longer the focus of thought, but rather life as a whole... This striving with connectedness, with the totality of life, with Nature itself, a Nature into which we are born, this is the deepest meaning and the true essence of National-Socialist thought. (Biological Will: Means and Goals of Biological Work in the New Reich, pp. 10-11.)

It is easy for the unsuspecting or the misinformed to fall victim to the vicious, lying, Hitler-bashing, anti-NS propaganda that is everywhere today. Attempts to discuss the profound and life-giving character of Adolf Hitler's National Socialism often get sidetracked and bogged down in ridiculous and ill-informed debates concerning the conduct of German military operations during the Second World War – as though that subject were more important than our survival as a race!

But one person saw clearly through the miasma of anti-Hitlerism even when it was at its height. The National Socialist philosopher Savitri Devi recognized the magnitude of Adolf Hitler's achievements, and of the unique value of his teachings – not just to the Aryan race, but to all mankind. In her magnum opus *The Lightning and the Sun* (1958) she wrote:

In its essence, the National Socialist idea exceeds not only Germany and our time, but the Aryan race and mankind itself and any epoch; it ultimately expresses that mysterious and unfailing wisdom according to which Nature lives and creates: the impersonal wisdom of the primeval forests and of the ocean depths and of the spheres in the dark fields of space; and it is to Adolf Hitler's glory not merely to have gone back to that divine wisdom ...but to have made it the basis of a practical regeneration policy of worldwide scope... (The Lightning and the Sun, pp. 219-220, standard edition; p. 128, Pierce edition)

We live in a civilization and in a society that is about as divorced from the Natural Order as possible. That is why the our race is sick. That is why the our race is dying. Only by once again living in harmony with the Laws of Nature can we regain our racial health. There is only one movement which offers this salvation, and hence there is only one path to racial survival, that of Adolf Hitler and National Socialism.

Sociobiological Perspective

In the enthralling realm of sociobiology, researchers and experts delve into the vast and diverse animal kingdom, seeking to understand the intricate tapestry of social behavior woven throughout nature. In this captivating pursuit, they classify the animal world into three distinct and compelling categories, each offering unique insights into the dynamics of societies and the essence of socialization.

Asocial Animals: The first category introduces us to the enigmatic beings that navigate the world largely as solitary individuals or loosely formed groups without any defined hierarchy or cooperative ties. Among these fascinating creatures, we find most feline species, with the exception of the lion, gracefully embodying the art of individualism. Likewise, the contemplative and majestic orangutans epitomize the lives of solitary wanderers. On the other end of the spectrum, we encounter diverse species such as schools of fish, flocks of birds, and herds of Thompson's gazelle, whose existence within groups lacks structured social dynamics or deliberate cooperation. Essentially, these animals represent collections of individuals cohabiting without the tightly woven social fabric found in other categories.

Eusocial Animals: Venturing into the second category unveils a realm of astonishing complexity and collective purpose. Here, eusocial animals take center stage, comprising an enchanting ensemble of bees, ants, and their remarkable relatives. In these awe-inspiring communities, the individual's existence pales in comparison to the majesty of the collective entity. Eusocial animals exhibit an extraordinary level of social organization, characterized by a single female or caste responsible for producing offspring. Beyond reproduction, a captivating web of non-reproductive individuals emerges, actively collaborating in nurturing and caring for the young. This division of labor, cooperation, and mutual support creates a mesmerizing display of social harmony within the confines of the colony.

Social Animals: As we journey into the third category, the intricate tapestry of socialization reaches new heights. Here, social animals reign supreme, dwelling in groups known as societies, where hierarchy and cooperation form the cornerstones of their existence. These fascinating beings strike a delicate balance between individual rights and the greater welfare of their society. Among the illustrious ranks of social animals, we encounter the brilliance of higher primates, including the great apes (with the exception of the orangutan), gracefully navigating intricate social structures. Similarly, most canines reveal their social prowess, emphasizing the power of community ties and shared values.

And amidst this mesmerizing panorama of social behaviors across the animal kingdom, we find ourselves, human beings, embraced within the realm of social animals. Endowed with the capacity for intricate social interactions, we thrive in the web of human societies, celebrating our individuality while cherishing the collective spirit that unites us. From the solitary wanderers to the tightly-knit eusocial colonies and the harmonious societies, each category offers a profound reflection of nature's wisdom, illuminating the grand tapestry of life and social order that permeates our wondrous world. As we peer into these realms, we gain not only a deeper appreciation for the diverse expressions of social behavior but also a profound understanding of our own place within this intricate dance of life.

In the grand tapestry of human society, a delicate dance between the individual and the collective unfolds, as the rights of each must harmoniously coexist with the overall welfare of the group. This interplay inevitably gives rise to tension, but in successful societies, a skillful balance is achieved, ensuring that neither the individual nor the group suffers unduly.

One striking example of such equilibrium is found in the historical context of National Socialist Germany, a modern society that excelled in navigating this intricate balancing act. Embodying the principles of a social state, it found itself poised gracefully between the hive-like, eusocial collectivism of communism, where the individual is subsumed by the state and loses all personal rights, and the rootless, naked egoism of asocial libertarianism, where the desires of the individual reign supreme, often at the expense of the greater good.

Central to this harmonious coexistence was the guiding dictum of Adolf Hitler himself,

encapsulated in the profound words, “The right to personal freedom recedes before the duty to preserve the race.” This powerful statement, etched in the pages of *Mein Kampf*, encapsulates the essence of National Socialist ideology. It acknowledges the existence of personal freedom as a fundamental right, yet gracefully acknowledges its subordination to the common good of the racial community.

Within this framework, National Socialist Germany fostered a social structure where individual rights were cherished but judiciously balanced with the paramount importance of preserving the racial community. This delicate balance ensured that personal freedom flourished under the protective umbrella of a united and thriving society, where each member’s contribution to the collective well-being was celebrated and valued.

In essence, the National Socialist model epitomized the art of striking the perfect chord between individual desires and the greater racial good. By embracing the notion that personal freedom finds its ultimate fulfillment when it contributes to the prosperity and continuity of the racial community, the society achieved a harmonious coexistence, where the flourishing of the individual and the collective soul danced in beautiful synchrony. Such a remarkable feat exemplified the pinnacle of human social organization, where the complex and intricate nature of society found its true purpose and fulfillment.

The word “natural” is only problematic if someone is determined to see it as so. The opposite is “artificial.” The wolf is a canine that is the product of natural selection. The Chihuahua is a canine that is a product of artificial selection. The society we live in today is an artificial society that is divorced from Nature. To be healthy as a race, we need a society that is structured in accordance with the world of Nature.

Theory & Practice

In 1980, the distinguished Australian National Socialist Dr. E.R. Cawthron, B.Sc. (Hons), shed light on the fascinating natural laws and their positive impact within National Socialist perspectives.

Adolf Hitler, as mentioned in the Introduction, recognized the inherent diversity of living beings and celebrated the uniqueness of each race and individual. This understanding led to the acknowledgment of another essential aspect – the “urge toward racial purity” within respective nations.

Hitler observed that in the grand tapestry of Nature’s garden, every living being adheres to a fundamental principle – mating within its own species. This natural phenomenon ensures the preservation of each species’ distinct qualities and characteristics, promoting a sense of unity and shared identity within their respective nations.

By embracing the concept of racial purity within their own nations, National Socialist movements aimed to cherish and protect the distinct cultural heritage and traditions of each racial group. They emphasized the importance of preserving the identity of each nation, fostering a society where all could thrive while maintaining their unique national character.

The idea of racial purity in National Socialist perspectives stemmed from a genuine appreciation for the wisdom of Nature in maintaining the integrity of different nations. It sought to celebrate the strengths and unique contributions of each national community, fostering a society where diversity within respective nations was respected and upheld.

By upholding these principles, National Socialist movements aimed to build societies that valued diversity within their respective nations and recognized the inherent dignity

of all its citizens. The respect for racial purity within each nation formed the bedrock of strong, cohesive, and inclusive nations, where each individual could take pride in their national identity while contributing to the collective progress and prosperity of their respective homelands.

As a corollary to the law of racial inequality, Hitler also discerned a law concerning “the urge toward racial purity.” He wrote:

Men without exception wander about in the garden of Nature; they imagine that they know practically everything and yet with few exceptions pass blindly by one of the most patent principles of Nature’s rule: the inner segregation of the species of all living beings on this earth...Every animal mates only with an animal of the same species... Only unusual circumstances can change this... (p.284)

He further noted:

The result of all racial crossing is therefore in brief always the... lowering of the level of the higher race. (p.286)

And he offered an example:

Historical experience shows countless proofs of this. It shows with terrifying clarity that in every mingling of Aryan blood with that of lower peoples the result was the end of the cultured people. North America, whose population consists in by far the largest part of Germanic elements who mixed but little with the lower colored peoples, shows a different humanity and culture from Central and South America, where the predominantly Latin immigrants often mixed with the aborigines on a large scale. By this one example, we clearly and distinctly recognize the effect of racial mixture. The Germanic inhabitant of the American continent, who has remained racially pure and unmixed, rose to be the master of the continent; he will remain the master as long as he does not fall victim to defilement of the blood. (p. 286)

Thus we can see the development of Hitler’s logic with regard to natural law in this instance:

- He begins by postulating a law or principle that holds true for all of living Nature.

- He further shows how Man is specifically included in this law's jurisdiction.
- Taking the discussion out of the realm of theory, he gives a concrete example of the expression of this law in the real world.

Scenario for better understanding:

In a future world, where National Socialist ideologies have gained traction, we find ourselves in a transformed Germany, France, and Hungary, each embracing their unique identity and promoting diversity within their respective nations.

In Germany, the streets are adorned with the rich tapestry of German culture and history. The people, united by their common heritage, celebrate their language, traditions, and values. National Socialist policies have ensured that the German people's unique customs and way of life are preserved and celebrated. Local festivals and events showcase the regional diversity within Germany, with Bavarian, Prussian, and Saxon traditions blending harmoniously, creating a vibrant and colorful cultural landscape.

Over in France, the spirit of "Liberté, Égalité, Fraternité" still resonates, but now with a renewed emphasis on French nationalism. National Socialist principles have encouraged the French to cherish their national identity, fostering a sense of unity and pride among the people. French citizens from different regions take pride in their unique heritage, whether it's the Provençal folk festivals, the Breton dance performances, or the Alsace-Lorraine traditions. The government actively promotes cultural exchange between regions, allowing for a greater understanding and appreciation of the nation's diverse tapestry.

In Hungary, the nation's historical legacy is celebrated and safeguarded through National Socialist policies. The Hungarian language, folk music, and dance find new prominence, instilling a sense of belonging and cultural pride among its citizens. Local communities take the lead in preserving and passing down their unique traditions to future generations, fostering a strong bond between the past and the present.

These scenarios demonstrate how National Socialist ideologies have paved the way for a harmonious coexistence of diverse cultures within their respective nations. The emphasis on racial purity within each country has not led to isolationism or hostility but,

instead, to a celebration of the distinct identities that enrich each nation.

In this future world, diversity is not stifled but cherished, as each nation takes pride in its unique heritage while cooperating and exchanging ideas with others on an international stage. National Socialist principles have allowed Germany, France, Hungary, and other nations to build robust societies, where citizens feel a deep sense of belonging and purpose, united in their shared national values while respecting and appreciating the cultural richness of their neighbors.

The “Law for the Protection of German Blood and German Honor” was not intended as a law to exterminate Jews:

On September 15, 1935, a significant moment in history occurred when Adolf Hitler, serving as chancellor of the German Reich, signed a law known as the “Law for the Protection of German Blood and German Honor.” This law aimed to prevent race-mixing between individuals considered to be of “German or related blood” and Jews.

Referred to by some as the “Nuremberg Race Law,” many mainstream historians have portrayed it as a sinister step leading to the later tragedy of the Holocaust. However, it is important to clarify that this law was not designed with the purpose of exterminating Jews.

In reality, the “Law for the Protection of German Blood and German Honor” represented a bold and forward-thinking attempt to align State Law with the principles of Natural Law. Adolf Hitler was dedicated to reshaping German society in harmony with the laws of nature, just as he had advocated in his earlier work, *Mein Kampf*.

The law sought to protect the integrity and purity of the German bloodline, recognizing the importance of preserving the unique characteristics and qualities that defined the German people. By doing so, it aimed to safeguard the honor and dignity of the German nation, understanding that a strong and cohesive society could be built on the foundation of a unified racial community.

While this law did impose restrictions on certain intermarriages, it is crucial to emphasize that it was not designed as a precursor to the extermination of European Jewry. Such

interpretations are not supported by historical evidence. Instead, it represented an initial effort to align the legal system with the natural order and the principles of National Socialism.

To fully understand the historical context, we must approach it with a balanced and nuanced perspective, recognizing that the law had a specific scope and intention. By doing so, we can gain a more comprehensive understanding of the law's significance in shaping German society during that era while acknowledging that it was not a law aimed at exterminating Jews.

The Struggle & Law of Life

We regard struggle as an inalienable law of life, for only in the eternal struggle, the precondition of all selection, do personalities and hard peoples grow. Great things are born only in battle.

Those who want to live, let them fight, and those who do not want to fight in this world of eternal struggle do not deserve to live.

– Adolf Hitler

Mein Kampf Vol. 1 Ch 11: Nation and Race

In this thought-provoking quote from Adolf Hitler's book "Mein Kampf," he presents a perspective on the inherent challenges and struggles that life can entail. By saying, "Those who want to live, let them fight, and those who do not want to fight in this world of

eternal struggle do not deserve to live,” Hitler highlights the idea that life often demands effort, determination, and resilience.

From a positive standpoint, one can interpret this quote as a call for individuals to embrace a proactive and courageous approach to life. It urges people to face challenges head-on, to stand up for their beliefs, and to work hard towards their goals. In this view, the quote encourages a spirit of perseverance and self-determination, recognizing that success and fulfillment often require dedication and a willingness to overcome obstacles.

Moreover, one can also find a sense of empowerment in this quote. It underscores the idea that individuals have agency and control over their destinies. By acknowledging the need to “fight” in the face of struggles, it emphasizes the power of choice and the ability to take action in shaping one’s life.

Fighting designed the German. Throughout his life, fighting accompanies his entire existence: struggle with himself, struggle with destiny, struggle with the hostile environment. In the tenacious struggle, he masters fate and fights for himself and his people the essential, and thus, God wanted life form. Fighting is the German human-divine law for formation and education for hardness. “Praised be that which makes hard.” That is why he rejects the previously taught principle of humble allegiance to fate. Struggle and hardship are the main elements of National Socialism. It is, therefore, the Worldview of the strong, the militant man. National Socialism springs from genuine soldiering. It is with his basic combative trait the soldier’s ‘orldview. But the soldier’s ‘acrificial mission is the most visible socialism. The soldier is the first socialist in the Reich. The soldier, in particular, must accept National Socialism with a special readiness in his heart and be his most fanatical confessor. From this militant attitude, National Socialism abhors softening well-being. He is the mortal enemy of egoism and materialism, leading to a dissolute life. He demands simplicity, hardship, and straightness in life. The strong, genuine peasant and the hard soldier should benefit every German, no matter whether he serves his people in the city or in the country, with the weapon or the workbench. If the fight for a world view is not led by self-sacrificing heroes, no death-defying fighters will be found in a short time.

– Adolf Hitler

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

In this powerful quote attributed to Adolf Hitler, the concept of fighting takes center stage as an essential aspect of the German character and National Socialist ideology. Throughout a German's life, fighting is ever-present, encompassing battles within oneself, struggles with destiny, and facing adversity in the hostile environment. This persistent fight shapes the German identity, instilling a sense of resilience and strength.

For the Germans, fighting is viewed as a divine law, shaping their formation and education, emphasizing the value of hardness and endurance. This ideology rejects the notion of passive submission to fate and instead embraces the idea of actively confronting challenges and overcoming obstacles.

National Socialism, as depicted in this quote, is closely tied to the combative nature of soldiers. It draws inspiration from their sacrificial mission, exemplifying a militant worldview. National Socialism upholds the principles of simplicity, hardship, and straightforwardness in life, eschewing indulgent materialism and egoism.

The quote highlights the importance of self-sacrifice and heroism in championing a worldview. It emphasizes that without the commitment of self-sacrificing heroes, the movement cannot thrive, and the fight for their beliefs will be in vain.

Just as, in general, racial quality is the pre-condition for the intellectual achievement of any given human material, education must initially be directed towards the development of sound physical health; as a general rule, a strong and healthy mind is found only in a strong and healthy body. The fact that geniuses are sometimes not robust in health, or even sickly, is no proof against this. These cases are only exceptions that—as everywhere else—prove the rule. But if the mass of people is physically degenerate, it's rar' for a great spirit to arise from such a swamp. And in any case, his activities would never meet with great success. A degenerate mob will either be incapable of understanding him at all, or their will-power will be so weak that they cannot follow the soaring of such an eagle.

– Adolf Hitler

Mein Kampf, Vol. II, Ch. II, Eher Verlag, Dec 11, 1926, Dalton trans, pp. 47-48.

In this insightful excerpt from Adolf Hitler's Mein Kampf, we can see a focus on the positive impact of physical health on education and intellectual achievement. It highlights

the notion that a sound and healthy body serves as a strong foundation for a vibrant and agile mind. By nurturing our physical well-being, we can unlock the full potential of our intellectual capabilities.

The passage acknowledges that there might be exceptional cases where geniuses arise despite health challenges. These rare instances exemplify the resilience of the human spirit. However, they are considered exceptions that prove the general rule that a healthy body is conducive to a healthy mind.

One of the essential takeaways from this perspective is the recognition that the well-being of our society as a whole is intertwined with the health of its individuals. A flourishing and healthy population creates a fertile ground for the emergence of great minds and brilliant ideas. When people are physically strong and mentally alert, they are better equipped to embrace new concepts, think critically, and contribute positively to their communities.

This passage emphasizes the value of investing in the health and education of our people, as it has far-reaching effects on the progress and prosperity of our society. By prioritizing physical health and fostering an environment of well-being, we can pave the way for intellectual growth and innovation.

Obstacles are placed in our path in life, not to defeat us but to be surmounted... My lot in life seemed to me a harsh one; but today I see in it the wise workings of Providence. The Goddess of Fate took me in her arms and often threatened to smash me; but my will grew stronger as the obstacles increased, and in the end, my will was triumphant.

– Adolf Hitler

Mein Kampf, Vol. I, Ch. II, Eher Verlag, July 18, 1925 (Dr. Thomas Dalton translation: English only, pp. 58-59. Dual German-English, pp. 73-75.)

In this profound passage from Adolf Hitler's *Mein Kampf*, we encounter a powerful message about resilience and overcoming challenges in life. It teaches us that obstacles are not meant to defeat us, but rather to be conquered. The journey of life may appear harsh at times, but through these experiences, we can find wisdom and strength.

Hitler reflects on his own life's struggles, seeing them as the wise workings of Providence.

He compares himself to one embraced by the Goddess of Fate, who threatened to crush him. However, instead of succumbing to these trials, his determination grew stronger with each obstacle he encountered. He attributes his triumph to the unwavering power of his will.

This passage inspires us to view challenges as opportunities for growth and self-improvement. It reminds us that difficulties do not define our fate but instead serve as stepping stones to success. By facing adversity head-on and persisting through hardships, we can cultivate resilience and develop the strength to overcome any obstacle in our path.

The message conveyed by Hitler invites us to embrace a positive and determined outlook on life. It encourages us to see setbacks as chances to build character and inner fortitude. Through the storms of life, we can emerge stronger, wiser, and more resolute in pursuing our goals.

Struggle for Higher Values

Deep within each of us, there's a sense that something is amiss in society. We may feel an emptiness and coldness that lingers day and night, creating an unending discomfort. We yearn to fill this void, but how can we achieve it? Why do we experience this inner longing for change?

Our world is shaped by a materialistic mindset, driven by excessive consumerism and the pursuit of money, power, and selfish desires. It seems that material wealth and superficial pleasures have become the sole focus, overshadowing more meaningful aspects of life. This insatiable hunger for possessions and entertainment leads to overconsumption, depleting precious resources.

However, we realize that this cannot continue if we want a better future for ourselves and generations to come. Our actions need to be guided by a broader perspective—one that values the well-being of our planet and society over short-term gains. It's time to break free from the shackles of materialism and embrace a more conscious, compassionate, and sustainable way of living.

By recognizing this inner calling and making a collective effort to prioritize the greater good, we can steer society toward a healthier, more balanced tomorrow. Together, we can restore meaning, purpose, and genuine fulfillment to our lives and create a world where the pursuit of money and self-indulgence gives way to genuine care for one another and our planet.

In today's world, the focus on individual material needs takes center stage, overshadowing everything else. Society's relentless pursuit of "economic growth" fuels a culture of incessant consumerism. People gauge their joy and happiness based on the acquisition of luxury goods, leading to insatiable desires for more and more "happiness." However, amid this feverish consumption, a crucial aspect is often overlooked—these material possessions can only offer temporary satisfaction, never providing lasting joy and fulfillment.

The constant search for everlasting contentment in transient material possessions has led to a rise in depression and dissatisfaction among people. In the past, individuals were not caught up in this self-destructive behavior as much as today. It's become an unhealthy cycle that permeates every aspect of our society, trapping us in a never-ending pursuit of happiness through material wealth.

To break free from this harmful cycle, we must reevaluate our priorities and find true meaning beyond material possessions. Genuine joy and fulfillment lie in the connections we build with others, in nurturing our passions and purpose, and in living in harmony with our environment. By shifting our focus away from materialistic gains and embracing a more balanced and mindful way of living, we can break free from the vicious circle and discover a deeper, lasting happiness that comes from within.

In our modern world, materialism has taken hold, leading to egoism and a relentless thirst for power, but only from a narrow individualistic perspective. The prevailing mentality

seems to be “every person for themselves,” with little regard for others. Spirituality has faded away, leaving society and its people feeling like a lifeless, gray mass lacking purpose. It’s as if we are the living dead, disconnected from the vibrant life force that once drove us to create magnificent civilizations.

Instead of being guided by a higher purpose, materialism has become the driving force, leaving us with a landscape dominated by concrete jungles and commercial giants. Both as a collective and as individuals, we suffer from a spiritual plague, and at its core lies the emptiness of materialistic views that render life meaningless. As spiritual beings, we yearn for a deeper connection with the world, but our surroundings often fail to provide that nourishment.

Living in an unspiritual world leaves us feeling miserable and empty inside, like a painting without colors or an empty shell. We become fixated on the fleeting moments of life, neglecting the eternal aspects that bring true fulfillment. In this spiritual drought, we miss out on the vibrant hues of life, the profound meaning that once defined us, and the sense of being part of something greater than ourselves.

To rediscover our essence and restore our sense of purpose, we must rekindle our spiritual connection with the world. By shifting our focus from material possessions to more meaningful and lasting values, we can regain the colors in our lives, embracing eternity over the fleeting moments, and finding a deeper sense of contentment and meaning in our existence.

Our society’s materialistic obsession has led to a tragic shift in priorities, where career pursuits and fame often take precedence over starting a family. In this pursuit of wealth and unnecessary possessions, we inadvertently forsake the invaluable heritage passed down to us by our ancestors. The toils and sacrifices they endured throughout millennia to ensure our survival and progress are forgotten, and we find ourselves willingly disconnecting from the profound evolutionary process that binds us to our roots.

The values and strong ideals that once defined us seem to have vanished, leaving us adrift without a clear sense of purpose. We have lost the unwavering conviction in something greater than ourselves, the driving force that empowered our ancestors to overcome even the most challenging obstacles. Our modern lives are void of the deep sense of meaning

and significance that once gave us the will to live life to its fullest and make a lasting impact.

Today's individual seems detached from nature and disconnected from a deeper sense of purpose. The profound belief in something greater than oneself has been replaced with apathy and a lack of emotional depth. Life, once vibrant and meaningful, now feels hollow, and a growing sense of emptiness drives us to adopt a mindset akin to living in a state of constant decay.

But above all, we have become rootless, severed from our own race and culture. The bonds that once united us have weakened, and we no longer take pride in protecting and preserving our heritage and identity. As we distance ourselves from our roots, we inadvertently reject the very essence of who we are, leaving us adrift in a world that lacks the strength, assurance, and courage that once defined us. To restore our sense of purpose and reclaim our identity, we must rekindle the pride, unity, and reverence for our heritage that once guided us through the ages. Only then can we regain our place in the world and forge a path towards a more meaningful and purposeful existence.

In the past, values such as honor, loyalty, self-sacrifice, responsibility, courage, fanaticism, discipline, and wisdom were esteemed virtues that both men and women aspired to embody. These meaningful ideals formed the foundation of a strong and virtuous society. However, in our modern times, these noble principles have been discarded and replaced by a culture of egoism and greed.

We witness the distortion of what was once beautiful and healthy into something ugly and harmful. Society's moral decay has reached unprecedented levels, and decadence knows no bounds. The natural balance that once governed our perception of family, community, and life as a whole has been disrupted. Instead of valuing the sanctity of family and community bonds, we find ourselves indulging in sexual perversions, consumerism, excessive entertainment, drugs, and alcohol consumption—all symbols of a materialistic and spiritually impoverished society.

This spiritual decay drains the life force from our people, leaving them feeling hollow and devoid of deeper meaning. The allure of money, sex, and drugs dominates our culture, leading many to wonder if these shallow pursuits are all life has to offer. We yearn for

a more profound and meaningful existence beyond the fleeting pleasures and material possessions.

As we bear witness to the decline of traditional virtues and the rise of superficial pursuits, it becomes increasingly evident that our society is in dire need of a spiritual reawakening. We must strive to reclaim the timeless values of honor, loyalty, courage, and responsibility that once fortified our communities. By fostering a culture of self-sacrifice and wisdom, we can rediscover the deeper purpose and fulfillment that life has to offer. Embracing these virtues, we can begin to rebuild a society founded on true meaning and profound significance, transcending the shallow distractions of our modern world.

Only he who gives up loses.

Verloren ist nur, wer sich selbst aufgibt.

– Hans-Ulrich Rudel

as quoted in National Socialism: Vanguard of the Future, Nordland Forlag (Aalborg: 1993, p. 22) by Colin Jordan from the article Hitler Was Right!

Materialism poses a significant threat to the existence of our people, and upon deeper reflection, it becomes clear why we find ourselves in this precarious situation. The relationship between the individual and the community is intertwined and mutually dependent. When individuals prioritize their own selfish desires over higher ideals and the collective well-being of their people, it leads to the gradual dissolution of our folk's racial and cultural identity.

The consequences of individual errors reverberate throughout the entire community. If we allow our spiritual values to wither and perish, the very essence of our folk is jeopardized. A decline in the spirit and the abandonment of higher principles ultimately lead to the weakening and potential demise of our people as a whole.

Recognizing this crucial connection between the individual and the community, we must strive to nurture a spirit of selflessness and higher purpose. Embracing values that transcend our immediate desires and prioritize the welfare of our people will fortify our cultural and racial identity. By rekindling our commitment to collective well-being and

higher ideals, we can safeguard our people's existence and preserve the essence of our folk for generations to come.

The Renewal of the Spirit

In the quest for the genuine well-being of our people, it becomes imperative to replace the unhealthy ideas and values that have taken root in modern society. The prevailing spiritual plague of egocentric materialism must be combated if we are to revive the slumbering folk-soul and pave the way for a brighter future. And the solution that holds the key to this renewal of spirit is none other than National Socialism.

As human beings, our existence is intertwined with both the material and the spiritual aspects of life. We need the essentials like food, water, and shelter to sustain our physical health, but there is something more profound that drives us forward. It is the intangible force of higher ideals, the yearning for something greater, and the willingness to endure hardships in pursuit of noble goals.

In the modern world, however, these higher ideals have been overshadowed by a relentless pursuit of material gain, pleasure, and self-centeredness. The values that once cherished honor, loyalty, self-sacrifice, responsibility, and courage have been supplanted by egoism and greed. Such decadence knows no boundaries, affecting not just individuals but the entire fabric of society.

To combat this spiritual decay and restore the folk-soul to its rightful vitality, National Socialism emerges as the beacon of hope. It stands as a guiding force that calls for a renewal of spirit, a return to the virtues that once defined us as a people. By embracing the principles of National Socialism, we can rise above the shallowness of material pursuits and reconnect with our deeper purpose as a united community.

The remedy for the spiritual plague lies in the collective dedication to the well-being of our folk. By reviving the sense of unity and common purpose, we can ignite a renewed spirit that permeates through all aspects of our lives. As individuals strive to put the needs of the community before their own egoistic desires, the entire folk benefits from this uplifting transformation.

The struggle for a better tomorrow is not just an individual endeavor; it is a collective commitment to the ideals of National Socialism. Through this shared dedication, we can breathe life back into our folk-soul, rekindle our sense of purpose, and overcome the challenges that lie ahead. Let us rally around the higher ideals, cherish our cultural heritage, and work hand in hand to build a society that thrives on unity, strength, and genuine well-being for all.

National Socialism stands firm in its rejection of the lower ideals prevalent in modern, materialistic societies, and instead, it embraces higher models worth striving for. Let us harken back to the days of our ancestors when they stood tall with pride, self-assurance, resilience, and courage. Their lives were guided by honor, loyalty, self-sacrifice, responsibility, discipline, and wisdom, forming the bedrock of the Nordic man's character.

Our aim is to lead meaningful lives filled with purpose and struggle for the well-being of our family, folk, and fatherland. In this vision, we strive to create a society where people are driven to achieve something meaningful and leave a lasting impact, free from the clutches of materialism.

Life is a precious gift, too short to be squandered aimlessly. It is not a matter of if or when we will pass away, for that is inevitable. What truly matters is the legacy we leave behind. Material wealth may provide temporary comforts, but it is our actions and deeds that endure beyond our time on this Earth.

Let us break free from the chains of materialistic desires and focus on what truly matters: our connections to our kin and our nation. Through selfless acts of dedication, discipline, and courage, we can contribute to a brighter future for our people and build a community that values the eternal significance of our actions over fleeting material possessions.

In the pursuit of a meaningful life, we embrace the higher ideals that elevate the human

spirit and strengthen the bonds of our society. Together, let us cast aside the trivial distractions of materialism and embrace a path that leads to the well-being of our people and the preservation of our cultural heritage for generations to come.

In this powerful excerpt from the Poetic Edda, the Sayings of the High One, we find these wise words:

“77 Cattle die, kinsmen die, the self must also die. I know one thing which never dies: the reputation of each dead man.”

These words remind us of life’s impermanence and the inevitable passing of all things, including ourselves. Cattle die, kinsmen die, and ultimately, each one of us will face our own mortality. But amidst this transience, there is something eternal—the reputation and legacy we leave behind.

Our purpose as a people and as individuals is to preserve and carry forward the noble heritage of our ancestors. It is our responsibility to ensure that their deeds, wisdom, and sacrifices are not forgotten but cherished and passed on to future generations.

Self-sacrifice becomes our guiding principle, understanding that the greater good of our people transcends our individual desires. Through acts of selflessness, we can contribute to the continuity of our cultural heritage and the strength of our community.

As we navigate the fleeting nature of life, let us remember that it is the reputation we build through our actions, the mark we leave on the world, and the enduring legacy of our people that will live on. By embracing our purpose with dedication and self-sacrifice, we can play our part in the timeless story of our people, ensuring that their noble deeds and virtues echo through the ages.

Blood is Holy

In the sub-chapter titled “Blood is Holy,” we come to understand the profound significance of blood and its connection to our identity, family, people, and the legacy of our ancestors.

At the core of our existence is the blood that flows through our veins, linking us to our family and our people. It is the life force that unites us with those who came before us and those who will follow after us. Our blood ties extend beyond immediate family, encompassing the larger family of our people—a collective bond that shapes our shared destiny.

Our ancestors, through their unwavering dedication and sacrifices, have paved the way for our existence today. Their blood, sweat, and tears have nourished the soil from which we draw our sustenance. We owe a debt of gratitude to those who labored tirelessly, ensuring that we have a legacy to inherit.

Just as our forefathers fought and sacrificed for us, we, too, are duty-bound to continue their legacy. Our purpose is to safeguard our people’s future, preserving the heritage they left us and passing it on to the generations yet to come. Through our actions and sacrifices, we forge the path for our descendants, ensuring that they, too, will have a proud and meaningful existence.

In recognizing the sanctity of blood, we acknowledge the profound interconnectedness between past, present, and future. It is through our heritage that we shape the world of tomorrow, building upon the foundation laid by our ancestors. As we embrace the importance of blood, we carry forward the sacred duty to protect, honor, and elevate our people, ensuring that their spirit and essence endure through the ages.

We realize the responsibility for passing on our own genetic material since it alone will flow the strength of the future. We are therefore humble about our own accomplishments, for they have their roots in what we received from our ancestors without any effort on our own part, yet we are also proud that our own brief lives are links in the chain of generations.

We are a bridge from the greatness of the past to the most distant future...

...As an adherent of the National Socialist world view, I have won the inner spiritual peace of which materialism deprives so many others in today's society. For me, money and simple pleasure are not enough. I have listened to my ancestors' calls and choose with pride and joy to fulfill the holy duty to struggle and die for my people. The voice you hear inside you is your ancestors' voice. Listen to how they whisper to you deep inside. Hear how they urge you to fight. To struggle for what is good and fight against what is evil. Feel their holy wrath fill you, and let their wisdom guide you. Hear how your ancestors' voices echo within you and how they urge you to battle for blood and soil! Nordic man and woman, this is your duty! For what is more meaningful than to fight for your people, your own flesh and blood? And what can bring more joy and happiness than the knowledge that what you are doing is meaningful? Today we once again raise a new the flag of life against the doctrine of death and serve the future with the faithful affirmation: The blood given to us by God is holy.

– Walter Gross

Source: Elofsson, S. (2020, January 18). National Socialism – The struggle for a higher cause.

In this quote, attributed to Walter Gross, the author emphasizes the profound responsibility of passing on our genetic heritage, as it carries the strength of future generations. They recognize the humbling reality that their own accomplishments are rooted in the gifts received from ancestors, without any personal effort. Despite this humility, they take pride in being a link in the chain of generations, bridging the greatness of the past with the distant future.

As a follower of the National Socialist worldview, Walter Gross finds inner spiritual peace that materialistic pursuits fail to provide. He rejects the pursuit of mere money and pleasure, instead heeding the calls of his ancestors. For him, the purposeful struggle and willingness to sacrifice for his people become sources of pride and joy.

Walter Gross urges readers to listen to the voice of their ancestors echoing within, guiding them to fight for what is good and oppose what is evil. He emphasizes the sacredness of the bloodline and the deep connection to one's people, encouraging the fulfillment of this holy duty. To him, fighting for his people and their ancestral heritage is profoundly meaningful and fulfilling, bringing joy and happiness beyond material gains.

In this call to action, Walter Gross raises the flag of life against the doctrine of death, signifying his commitment to serve the future and affirming that the blood gifted by a higher power is sacred and worthy of protection. This perspective impels him to fight for the well-being and survival of his people, honoring the invaluable legacy inherited from his ancestors.

You carry in your blood the holy inheritance of your fathers and forefathers. You do not know those who have vanished in endless ranks into the darkness of the past. But they all live in you and walk in your blood upon the earth that consumed them in battle and toil and in which their bodies have long decayed. Your blood is therefore something holy. In it your parents gave you not only a body, but your nature. To deny your blood is to deny yourself. No one can change it. But each decides to grow the good that one has inherited and suppress the bad. Each is also given will and courage. You do not have only the right, but also the duty to pass your blood on to your children, for you are a member of the chain of generations that reaches from the past into eternity, and this link of the chain that you represent must do its part so that the chain is never broken. But if your blood has traits that will make your children unhappy and burdens to the state, then you have the heroic duty to be the last. The blood is the carrier of life. You carry in it the secret of creation itself. Your blood is holy, for in it God's will lives. . . Our highest treasure is the soul that we have been given. He who mixes his blood with that of foreign inferior races ruins the blood and soul that have been given to him to pass on in purity to his children. He makes his children impure and miserable and commits the greatest crime that he as a National Socialist can commit. But he who follows the laws of race fulfills the great commandment that only like should be brought together with like, keeping apart those things like fire and water which do not mix.

– Dr. Helmut Stellrecht

In this powerful quote from Dr. Helmut Stellrecht, the author emphasizes the sacredness of our blood and the profound significance it holds. He reminds us that we carry the

heritage of our fathers and forefathers, an ancient lineage that stretches back into the depths of history. The blood flowing within us carries the essence of those who came before, their struggles, battles, and toil, making us a living continuation of our ancestors.

Dr. Stellrecht stresses the holiness of our blood, as it not only provides us with a physical body but also shapes our very nature. To deny our blood is to deny a part of ourselves, and we cannot change it. However, we have the power and responsibility to embrace the good traits inherited from our ancestors and work to suppress any negative aspects.

He highlights the duty to pass on our blood to our children, as we are links in the unbroken chain of generations that stretches from the past into eternity. This sacred duty requires us to ensure that the purity and strength of our bloodline continue, benefiting future generations.

Dr. Stellrecht acknowledges that if our blood carries traits that would bring unhappiness or burden to the state, we have the heroic duty to be the last in our lineage, ensuring that the healthy chains remains unbroken and pure.

He underscores the importance of maintaining the purity of our bloodline and avoiding any mixture with foreign inferior races. To preserve the strength and soul of our heritage, he urges us to follow the laws of race, bringing together like with like and keeping apart those things that do not naturally mix.

In summary, Dr. Helmut Stellrecht's message emphasizes the sanctity and significance of our blood, urging us to cherish and honor our ancestral heritage while preserving its purity for the well-being of future generations.

The quote provided below is from Reichsführer SS, Heinrich Himmler, in his speech titled "Faith and Action" in 1938. He speaks about the inseparable connection between the concepts of blood and soil, which are embodied by the Schutzstaffel (SS). As a Reichsführer SS himself and a peasant in blood and essence, Himmler emphasizes the significance of both blood and soil for the German people.

He explains that the main office for race and settlement, which he leads as an Obergruppenführer, has long recognized the importance of the concept of "blood soil,"

albeit in a slightly different formulation with the same meaning. This idea revolves around the profound connection between the German people's blood heritage and the sacredness of their homeland, the soil.

As both a member of the SS and the Reich Peasant Council, Himmler assures the German peasants that the SS will always stand by their side as their most faithful friend. He emphasizes that the SS and the German peasant are true comrades and friends, united by their shared commitment to Adolf Hitler's vision and the future of Germany.

In summary, Heinrich Himmler's speech reinforces the deep bond between blood and soil in the context of the SS and the German peasant. It underscores the unyielding loyalty of the SS to the German people and their commitment to preserve the sacred connection between their heritage and their homeland.

Faith and Action, 1938, Blood and Soil. Source Defender against Bolshevism by Reichsführer-SS Heinrich Himmler – Translated from the Original Third Reich Book: "Die Schutzstaffel als antibolschewistische"

The second realization I present to you, German peasants, as Reichsführer SS who is himself a peasant in blood and in essence. The concept of blood represented by the Schutzstaffel from the beginning would be doomed to death, if it was not inseparably tied to the conviction of the value and the holiness of the soil. From the beginning the main office for race and settlement has set down the concept of "blood soil" in its name in a different formulation, but with the same meaning. I assure you that it is no coincidence that the Reich Peasant Leader of the German Reich has belonged to the SS for years and as an Obergruppenführer is chief of this race and settlement main office. It is also no coincidence that I am a peasant and that I belong to the Reich Peasant Council. Neither peasants nor SS-men belong to the type of people who superfluously say a lot of nice words. It can be plainly and clearly said that, as it was in the past, so will it remain in the future. Where Adolf Hitler's peasants stand, they will always have the Schutzstaffel at their side as their most faithful friend. Likewise, we know that where Adolf Hitler's Schutzstaffel stands, the German peasant stands at its side as best comrade and friend. So, it is today and so it will be for all the future.

Are we Nazis?

“We Are National Socialists, not ‘Nazis.’” by Matthias Koehl

In the ideological discourse of our time, no term is more emotionally charged than the epithet “Nazi.” Is it an accurate descriptive label for the National Socialist philosophy and those who embrace it, or does it suggest something else—something quite different, in fact. In the following editorial, which appeared in the November 1980 issue of *White Power*, NEW ORDER Commander Matt Koehl discusses this question.

Are We ‘Nazis’?

Is a “Nazi” the same as a National Socialist?

The news media, our opponents and an uninformed public would all say so. But are they correct?

This is more than a mere academic question. On the proper answer hinge certain significant implications for us as National Socialists. It is true, of course, that in its early phase our Movement was referred to as the “American Nazi Party.” This designation was consciously and deliberately exploited for its publicity value.

Some have questioned the feasibility of this approach, arguing that it would have been better if the term, National Socialist, had been employed exclusively and consistently since the very beginning. Whether or not this argument is correct is rather moot at this point. Whatever utility the name “Nazi” may or may not have had in the past, the important point is that for our present and future work as National Socialists it is useless. It is a fact that the label “Nazi” was originally used by a hostile press during the Weimar period as a term of contempt and derision against Adolf Hitler and his Movement.

Nowhere did the Leader himself use this designation, either in his speeches or in *Mein Kampf*.

Not only is the expression a distortion of our real name, but it connotes a certain lack of substance or seriousness, which in turn makes it difficult for anyone to take our message seriously. Indeed, if the public is to gain a credible perception and conception of us, then we must present ourselves honestly and forthrightly as exactly what we are—National Socialists—and not some sort of political caricature. Otherwise, we can expect to have as much credibility as dedicated Marxist-Leninist revolutionaries would have if they were to go around referring to themselves as “Commies.”

There is perhaps a more important reason, however, why we National Socialists must reject the use of the term “Nazi.” If this label was originally used to belittle the National Socialist cause, subsequent wartime propaganda introduced sinister new connotations. Conjured up was the monstrous image of hate and evil, an image which every decent person must find repulsive.

But if the “Nazi” image has repelled good people, too often has it had another unfortunate effect: it has attracted the very ones who fit the “Nazi” stereotype--the unstable, the unsavory, the mentally sick and spiritually defective—marginal types—who may make good Hollywood props, but who have absolutely no place in a true National Socialist movement.

Therefore, we can only conclude that at best, continued use of the term “Nazi” is self-defeating. At worst, it is nothing but an opportunistic gimmick by misfits and mini-führers craving lots of personal attention--little boys who don’t have the slightest idea what real National Socialism is all about.

We, of course, have no control over what our enemies may decide to call us. But what we choose to call ourselves is quite another matter. The truth is that we don’t need any nicknames. We are National Socialists, not “Nazis.” There’s a big difference.

Source: *White Power: The Revolutionary Voice of National Socialism*, number 96 (November-December 1980.)

Embracing Our True Identity

Part 1

In the realm of ideological discussions, the term “Nazi” carries immense emotional weight. While some might believe it accurately characterizes the National Socialist philosophy and its adherents, I wish to challenge that assumption. Let us delve into this matter and understand its importance for us as National Socialists.

At the outset, it is crucial to clarify that the term “Nazi” was not originally embraced by our Movement. It was derogatory and intended to ridicule Adolf Hitler and his followers during the Weimar period. Hitler himself refrained from using this label, both in his speeches and his seminal work, *Mein Kampf*.

Using the term “Nazi” can be detrimental to our cause, as it conveys a lack of substance and seriousness. If we are to convey our message effectively, we must present ourselves sincerely and truthfully as National Socialists, without resorting to caricature-like labels. Such misrepresentations hinder the public from grasping the true essence of our beliefs.

Additionally, the term “Nazi” has acquired sinister connotations through wartime propaganda, associating it with hate and evil. Unfortunately, it has also attracted individuals who fit the stereotype - unstable, unsavory, and spiritually defective individuals who do not align with the true values of National Socialism.

In light of these implications, it becomes evident that continuing to use the term “Nazi” is counterproductive and even damaging. It undermines our credibility and misrepresents our genuine objectives. We must not allow such a label to define us or our noble cause.

As committed National Socialists, we hold the power to shape our identity. Instead of adopting catchy nicknames, let us proudly embrace our true identity as National Socialists. Our ideology is powerful and meaningful, and we must strive to uphold our principles,

preserve our heritage, and work diligently towards a brighter future for our people. We must stand resolute in our identity as National Socialists and reject the misleading term “Nazi.” By doing so, we fortify our movement, foster a deeper understanding of our beliefs, and emphasize the nobility of our cause.

We are National Socialists, and that is who we are - a united force committed to a higher purpose and the betterment of our people and society.

Embracing Our True Identity

Part 2

Introduction:

In the ideological discourse of our time, no term is more emotionally charged than the epithet “Nazi.” Is it an accurate descriptive label for the National Socialist philosophy and those who embrace it, or does it suggest something else—something quite different, in fact? In the following analysis, I seek to explore the historical origins of the term “Nazi,” its implications for our identity as National Socialists, and the importance of embracing our true ideology without succumbing to misrepresentation.

The Power of Labels:

Language holds immense power, shaping our perceptions and influencing our understanding of the world. It is through language that ideas are communicated, identities are forged, and movements are defined. The term “Nazi” is no exception to this linguistic power, as it has become synonymous with Adolf Hitler’s regime and the

atrocities committed during World War II.

Historical Context:

To comprehend the significance of the term “Nazi,” we must delve into its historical context. During the Weimar Republic in Germany, the nascent National Socialist movement faced harsh opposition from a hostile press. The term “Nazi” emerged as a derogatory nickname meant to belittle and deride Adolf Hitler and his followers.

Despite its derogatory origins, the label was embraced by the early National Socialist movement as the “American Nazi Party.” The intention was to garner publicity and attention, albeit at the cost of distorting the true essence of the ideology. However, the term was never used by Adolf Hitler himself, who preferred “National Socialist” to describe his ideology.

The Importance of Accurate Representation:

While the early adoption of the term “Nazi” might have served a specific purpose, it is essential to recognize that its usage today no longer aligns with the true spirit of National Socialism. Presenting ourselves as “Nazis” conveys a lack of seriousness and substance, rendering our message ineffective in reaching a wider audience.

A true understanding of National Socialism is dependent on presenting ourselves sincerely and truthfully as National Socialists. It is only through this transparent approach that we can establish credibility and communicate our genuine intentions.

Reframing Our Identity:

The historical connotations associated with the term “Nazi” are profoundly negative, conjuring images of hate, evil, and atrocities. These associations have repelled many, making it challenging for the public to engage genuinely with our ideology. Furthermore, the label has attracted individuals who fit the “Nazi” stereotype - unstable, unsavory, and spiritually deficient individuals who undermine the true essence of National Socialism.

By distancing ourselves from the term “Nazi,” we reject any association with these

negative connotations. Our identity as National Socialists stands on the pillars of honor, loyalty, self-sacrifice, discipline, and courage. Embracing these virtues in our ideology enables us to present a dignified and sincere movement that adheres to the principles laid out by our forefathers.

Preserving Our Heritage:

As National Socialists, we possess a deep sense of pride in our heritage and the legacy entrusted to us by our ancestors. Our bloodline serves as a sacred link to our forefathers, carrying within it the richness of our history and culture. This ancestral connection comes with the responsibility to safeguard our heritage, ensuring its continuity for generations to come.

Our commitment to our people transcends the derogatory labels and misrepresentations hurled at us. Instead, we focus on the values that define us as National Socialists, preserving our cultural identity and working towards the betterment of our society.

The Path Forward:

While we cannot control how our enemies refer to us, we have the power to shape our own identity. Embracing the term “National Socialist” unequivocally and distancing ourselves from the misnomer “Nazi” is essential to ensuring the integrity of our movement.

We must stand resolute in our commitment to the well-being of our folk, forging an unbreakable link in the chain of our nation’s history - from our proud ancestors to the distant reaches of the future. Upholding our principles of National Socialism, we strive for a brighter tomorrow, guided by the eternal strength of our blood and the unyielding spirit of our true identity.

Conclusion:

In conclusion, the term “Nazi” is an inaccurate and misleading label that does not encapsulate the true essence of National Socialism. Our identity as National Socialists is grounded in values of honor, loyalty, self-sacrifice, discipline, and courage, which propel us towards the betterment of our society.

By rejecting the derogatory term “Nazi,” we maintain our integrity and credibility as a genuine National Socialist movement. Our commitment to preserving our heritage and forging a path towards a brighter future is unwavering. As National Socialists, we embrace our true identity, united by our shared purpose and our dedication to the well-being of our folk and society. Through the strength of our convictions, we stand as torchbearers of a legacy that honors our ancestors and empowers the generations yet to come.

My Honor is Loyalty

The SS, or Schutzstaffel, held a motto that defined their unwavering commitment: “Meine Ehre heißt Treue,” which translates to “My honor is loyalty.” This short but powerful phrase encapsulated the essence of the SS and became the bedrock of their existence. For an SS man, loyalty was not just a word; it was synonymous with honor, duty, and unwavering fidelity to their cause, their comrades, and their leader.

During the turbulent years of struggle in Germany under the NSDAP, the SS embraced this motto with utmost seriousness. It was not a mere slogan but a solemn oath that each SS member took to heart. Loyalty was more than a virtue; it was the guiding principle that shaped their every action and decision. Breaking the bonds of loyalty was unthinkable, and a true SS man would rather face death than betray the trust placed in him by his comrades and leader.

With “Meine Ehre heißt Treue” as their guiding light, the SS evolved into a formidable elite organization within the National Socialist movement. This motto permeated every aspect of their training and operations, instilling in them a sense of unity, purpose, and unwavering determination. The SS transformed into a tightly-knit brotherhood, bound by their shared commitment to their cause and their loyalty to one another.

The Waffen-SS, the military branch of the SS, proved to be an extremely formidable force during the war. Their soldiers displayed immense courage and self-sacrifice on the battlefield, earning them a reputation as a deadly and fanatical foe. A true SS man was prepared to sacrifice everything for the National Socialist cause, his comrades, and their leader Adolf Hitler. To fall in battle was considered the most honorable way to die, and as such, it was not uncommon for SS soldiers to embark on daring and “foolish” raids against the enemy. Their willingness to take risks and face the most daunting challenges made them unpredictable, yet highly successful in their operations.

The driving force behind the SS's formidable strength was not just physical prowess or intellectual superiority; it was their unyielding loyalty. Loyalty to their cause, loyalty to their comrades, and loyalty to their leader. This loyalty created a sense of fanaticism that fueled true heroism in times of conflict. It enabled them to face insurmountable odds with unwavering determination and a spirit of self-sacrifice.

The SS's commitment to loyalty set them apart as an elite organization within the National Socialist movement. Their unparalleled dedication and allegiance to their cause earned them a reputation as a feared enemy. Their unshakable loyalty inspired a level of determination and dedication that few could match. In times of struggle and adversity, their loyalty was the driving force that sustained them and carried them through the darkest of times.

To truly understand the SS and their place in history, one must grasp the significance of “Meine Ehre heißt Treue.” It was not just a motto; it was a way of life for these men. Their loyalty was the glue that held them together as a formidable force, and it was the key to their success on the battlefield and in the annals of history.

The SS officer Anton Holzner explained the concept of loyalty in the following way:

Loyalty towards the community will always be carried by an unshakeable belief in it. This faith, however, grows from the consciousness that all natural communities correspond to the laws of life and are life essential. The loyalty towards the community is hence boundless. It continues to exist even if the external framework of this community has become damaged or even broken. Yes, precisely then, loyalty must be especially maintained.

Egoism, mistrust, dishonesty, disharmony, selfishness – all are crimes against the community and must be eradicated.

The SS officer, Anton Holzner, eloquently articulated the profound concept of loyalty, shedding light on its essence and significance:

Loyalty towards one's community is not a mere fleeting sentiment; it is a steadfast belief that stands unshaken. This unwavering faith is nurtured by the understanding that natural communities are aligned with the fundamental laws of life and are indispensable for our very existence. The depth of loyalty towards the community knows no bounds; it perseveres even when the external structure of that community is marred or broken. In fact, during such trying times, loyalty becomes all the more vital and must be unwaveringly upheld.

To truly exemplify loyalty, one must shun all vestiges of egoism, mistrust, dishonesty, disharmony, and selfishness. These traits are seen as crimes against the very fabric of the community and must be eradicated. In the tapestry of communal life, each individual's loyalty weaves a thread of unity and strength, fostering an environment of trust, honesty, harmony, and selflessness.

For loyalty to thrive, it must be nurtured by a sense of belonging and a deep-rooted connection to the community. The consciousness that we are an integral part of something greater than ourselves, and that our actions have a direct impact on the well-being of the community, ignites the flame of loyalty within us. It is this sacred bond between the individual and the community that forms the foundation of loyalty, sustaining it through thick and thin.

Moreover, loyalty goes beyond mere adherence to the external trappings of a community. It is an intrinsic commitment that transcends external circumstances and endures through challenges and adversity. In times of turmoil or when the community faces trials, loyalty stands as a beacon of hope, guiding us towards unity and resilience.

By upholding loyalty and eradicating any traits that undermine it, we strengthen the very fabric of our community. We create an environment where trust thrives, and individuals work together harmoniously towards a common purpose. In this sacred space of loyalty,

selflessness flourishes, and the well-being of the community takes precedence over individual desires.

In essence, loyalty is the lifeblood of any community. It is the profound understanding that we are bound together by shared values, goals, and aspirations. When we embrace loyalty with fervor and dedication, we breathe life into our community, fostering an atmosphere of trust, unity, and unwavering support for one another.

Let us, therefore, embrace the essence of loyalty and hold it close to our hearts. Let us cherish and safeguard the well-being of our community, for in doing so, we honor the sacred duty of loyalty that connects us all in the intricate tapestry of life. By eradicating egoism, mistrust, dishonesty, disharmony, and selfishness, we nurture loyalty and build a community that stands resilient in the face of challenges, united in purpose, and bound by a shared commitment to a better tomorrow.

Amidst the National Socialist movement's pursuit of its noble goals, even its ranks were not immune to disloyalty and dishonor. However, men of unwavering honor and determination took decisive action against a subversive enemy that had insidiously infiltrated the NSDAP like a malignant cancer. As a result, the motto "My honor is loyalty" was embraced by the SS, signifying their profound commitment to upholding the integrity of the movement.

The enemy within had clandestinely formed a black front within the NSDAP during the early 1930s, driven by a nefarious agenda of spreading defeatism and mistrust to sow division within the party. They resorted to black propaganda, intrigues, and malicious smear campaigns against Adolf Hitler and the leadership, aiming to orchestrate a coup and seize control of the movement. Shockingly, it came to light that Walter Stennes, the chief of Berlin's SA, and the Strasser brothers had collaborated with this subversive faction.

The courageous actions taken to quell this insurrection came to be known as the Stennes Revolt and the defeat of Strasserism within the NSDAP. The article titled "Strasserism - The enemy within" delves into the details of this internal struggle and how it tested the loyalty and integrity of the National Socialist movement.

After successfully thwarting the attempted coup, Adolf Hitler conveyed his profound appreciation to the head of the SS in Berlin, Kurt Daluge. In a heartfelt letter, Hitler expressed his gratitude to Daluge for remaining steadfast in his loyalty to the fundamental principles of National Socialism. It was in this letter that Hitler uttered the iconic phrase, “SS-Mann, deine Ehre heißt Treue!” which translates to “SS man, your honor is loyalty.”

The motto “My honor is loyalty” embodied the spirit of the SS and its commitment to unwavering devotion to the cause. For these dedicated men, loyalty was more than just a word; it was a sacred duty, a bond that transcended personal interests. Their loyalty extended to the movement, their comrades, and their leader, Adolf Hitler. They understood that their actions carried the weight of their honor and the integrity of the National Socialist movement.

By crushing the internal dissent, the SS demonstrated the resolute determination of those who held true to their convictions and remained loyal to the cause. This chapter in the history of the National Socialist movement serves as a reminder of the importance of steadfastness and commitment to a higher ideal. It reinforces the principle that loyalty to the movement and its principles is paramount, for it is through loyalty that the movement’s strength and unity are upheld.

In conclusion, the motto “My honor is loyalty” stands as a testament to the unwavering dedication and fidelity of the SS to the National Socialist cause. It reminds us that even in the face of internal challenges and subversion, true loyalty and honor endure, shaping the course of history and leaving an indelible mark on the legacy of the movement.

Excerpt by Simon Lindberg “Our honor is Loyalty” Nordic Days 2019:

The fantastic worldview that we advocate – National Socialism – incorporates an immense number of constituent parts. It is a comprehensive belief for all life’s problems and occurrences. Another vitally important element of National Socialism that maybe isn’t discussed as much is that of honor, faithfulness, honesty and loyalty – the importance of upholding noble Aryan morality.

For a true National Socialist, it is better to be honest and lose than to meet with success based on lies. It’s better to swallow individual pride and remain loyal to a superior you do

not always agree with than try to agitate against him because you value your own views more highly. It's better to stick a knife in yourself than in a comrade's back.

These beliefs were also close to the hearts of our forefathers. During the Viking Age, for example, a person who slandered another could end up an outlaw. These high-minded morals, combined with the belief of doing one's part, are a life compass that is required to bring about a society characterized by a folk community. An unconquerable belief in self-sacrifice, honesty and honor. An immense contempt for egocentrism, lies and immorality. With these ideals imprinted on the national spirit, a noble and flourishing National Socialist nation is created – a revolution in the minds of the people that breaks decades of ingrained thought patterns.

“My honor is loyalty” is thus an altogether purely National Socialist concept which could never have been used honestly by any other political movement.

Via their attempt to depose Hitler, the Strasserists proved they were not National Socialists—even if they had been one hundred percent on the race and Jewish question, which in actuality they endeavored to neglect. Without natural Aryan morality, National Socialism is just a collection of good ideas. It is Aryan morality and the preservation of nature's laws which bind those good ideas together. Together, they form a complete worldview. A person or organization which calls themselves National Socialist but acts dishonorably is thus only National Socialist in name, whatever ideals they claim to assert.

Philosophical Foundation of National Socialism

A lecture delivered at the University of Köln, 16 November 1934 by Dr. Otto Dietrich national press-director of the NSDAP translated by Daniel Zakal

I Preamble

We in Germany truly understand the essence of National-Socialism because we live and experience it every day. It is not merely an abstract ideology but a living and evolving experience born from our blood ties and shared community. For us Germans, especially those who were not initially part of the National-Socialist thought, we grasp its true meaning through our daily encounters with its manifestations and effects within our National-Socialist community. Even Germans outside our borders can sense the spirit of National-Socialism due to their deep emotional and ancestral connection with us.

However, if we desire to make National-Socialism comprehensible to other nations with different emotional and intellectual backgrounds and foster understanding, we must

communicate our ideas in a language they can relate to. We need to express the principles and spiritual laws of National-Socialism in a manner that bridges the gap between the new and the old, the internal and the external.

This intellectual endeavor is crucial and urgent because the absence of a clearly defined and internationally understandable language for National-Socialism has led to misunderstandings and errors. It has left us defenseless against malicious attacks and slander, not only from the rest of the world but also from some within our own intellectual and scholarly circles. Alfred Rosenberg, the party's commissioner, recently called for a stronger intellectual affirmation of our worldview, recognizing the importance of solidifying our beliefs and ensuring their continuity for future generations.

As National-Socialists, our focus has been primarily on implementing our worldview in practical life and demonstrating its viability before delving into scholarly refinement. However, now is the time to present the spirit of the new Germany as a confirmed doctrine, and laying a philosophical foundation is vital for this purpose. I, as a National-Socialist with some understanding of philosophy, aim to contribute to this mission. My goal is not to assert claims without contradiction but to provide an exclusively scholarly demonstration of our principles.

Before proceeding, I want to emphasize that my intention is not to persuade others by avoiding objections. On the contrary, I value presenting a rigorous and scholarly argument. To accomplish this, I must take a step back and build a solid foundation for the explanation that follows.

II

The Untenability of Individualist Philospohy

The essence of philosophy seeks to gather the vast array of happenings in the world into a single point that can comprehensively explain the complexity of existence. However, a fundamental obstacle arises in the form of the duality between spirit and matter—or whatever terms one may use to describe it. Throughout the history of philosophy, attempts at resolving this contradiction have been made by incorporating one pole into the other or showing their derived nature, all with the goal of achieving the unity of the universe.

Before delving into the details of religious philosophy and its metaphysical orientation, we can broadly classify the great philosophical systems before Kant into two main tendencies: Rationalism and sensualism. These systems select either ratiocination (*Verstand*) or perception (*Sinnlichkeit*) as the means to establish the character of the objective world. However, Kant brought a fresh perspective to this contradiction and sought to reconcile it in a higher unity.

According to Kant, knowledge of the world does not solely rely on syllogistic thought or sense-perception alone, but on the total power of comprehension (*der gesamte Intellekt*). He considered the totality of consciousness, a combination of both faculties, as experience (*Erfahrung*), which he deemed unconditionally valid. For Kant, ratiocination provided the pure forms necessary for thought, acting as the precondition for the experienced world derived from sense-perception. Thus, he posited that the external world first enters the soul and then becomes knowledge for man, leading to the famous statement, “The world is my idea.”

Goethe, from a more artistic approach, also arrived at a similar synthesis through a different path. He emphasized the concept of life as a whole, as totality, as the starting point for knowledge. This laid the foundation for a philosophy of life, and thinkers like

Schopenhauer and Nietzsche further developed this idea into their immortal works. Although they approached the subject from different angles, they all ultimately converged back into the realm of consciousness, where philosophy's inquiries began.

Another perspective that can be taken in understanding philosophical thought is to examine the manifoldness of phenomena and the infinity of Being (Sein). The human mind attempts to penetrate this complexity by differentiating it into form and content. On one hand, the idea that something persists amid constant change allows formless substance to merge into the totality of Being. On the other hand, various philosophical systems have tried to make contentless form, the ever-changing element, into the highest principle of the universe. Spinoza's "Substantia sive deus" represents the philosophy of Being, while Hegel's "self-movement of the idea" represents the philosophy of Becoming, closely tied to the idea of evolution.

Throughout history, philosophical thought has faced the challenge of grappling with the contradictoriness of the world's contents. Philosophers have sought the ultimate scientific unity, the conceptual completion of positive knowledge, and a comprehensive mental picture of Being. However, these endeavors have remained unsatisfied, and metaphysics, the appeal to the unprovable, has always been the last word. Even the so-called phenomenological philosophy has not provided conclusive positive results.

At the 8th International Philosophers' Congress in Prague, attended by more than 600 philosophers from 21 countries, the crisis of philosophy in our age became evident. The discussions highlighted the absence of large and consistent perspectives. The transition from the old to the new, unleashed by the World War and the socialist and nationalist revolutions, has led to an intellectual revaluation and a crisis of philosophical thought. As the old collapses and the new is yet to fully emerge, we find ourselves at a crossroads of two epochs. Thus, the question of what actually exists must be radically posed anew, given the fundamentally new configuration of social life that confronts our minds today.

Individualism has been a common starting point for most philosophers of the past. They viewed the world through the lens of individual consciousness, making it sovereign over the world. This individualistic spirit allowed for metaphysical speculation, offering the enticing prospect of arriving at knowledge of the world through philosophy. However, individualistic philosophy inevitably ends in the realm of the unprovable and faces the

limitation of grasping the whole of life. As life itself orients anew toward community values, intellectual life and philosophy must also undergo a transformation, embracing new life.

In conclusion, the crisis of philosophy in our age reflects a shift away from individualism and toward a new era of communal thought. As we pose the question of what truly exists, we embark on a journey of intellectual exploration, seeking new perspectives and understanding in this transitional period of human history.

III

The Development of Community Thought

Synopsis of Part 3:

Man cannot exist as an individual; he can only thrive as a member of a community. Races, people, and nations hold more reality than individuals. Therefore, philosophy must shift from individualistic thought to universalistic thought, and from a mechanical view of the world to an organic one. However, it's essential to clarify the term "universalistic," which represents a concept actualized in community (*Gemeinschaft*) rather than in society (*Gesellschaft*).

Recent thinkers, such as Johannes Rehmke and the National-Socialist Paul Krannhals, have indicated the way to embrace the new community-conscious thought. This transition has been long-awaited and was foreshadowed by great philosophers like Meister Eckhart, Kant, and Fichte.

With this shift away from individualistic to community-based epistemology, the divisions of scholarship must be reorganized to align with the new worldview. This new mode of thought is valid for all races and peoples, even if not everyone can recognize it yet.

The Development of Community-Thought:

Underlying individualistic thought is the premise, considered self-evident, that man is an individual essence (Einzelwesen). However, this premise is false and based on a catastrophic error in thinking. Man exists in the world not as an individual essence but as a member of a community. His actions are those of a collective essence (Kollektivwesen), and he is utterly unthinkable except in this way. Therefore, man lives in community with others, and his life actualizes itself only within the community. Community is a concept that governs the whole history of humanity; it is the form in which human life progresses from cradle to grave, without which it would be inconceivable.

The actual entities found in the world are not individual men, but races, peoples, and nations. Man, as an individual, may be the subject of research for the natural sciences (Naturwissenschaften). However, in the humanities (Geisteswissenschaften), man is a subject of cognition only as a member of a community, where his life has an effect and practically runs its course.

The humanities, especially philosophy in its epistemological foundation, must acknowledge this fundamental fact to assert their prominent position in the intellectual life of the German nation and to maintain a living, fruitful connection to its evolution. Universalistic thought, community-conscious thought, must replace individualistic thought, and the organic picture of the world must replace the mechanical one.

It's important to clarify that the term "universalistic," as used here, is not synonymous with the vague and generic umbrella-term, "human society" or "humanity." Instead, it stands as the terminological opposite of individualism. Universalistic thought represents a concept actualized not in "society" (Gesellschaft) but in community (Gemeinschaft). The misuse of the term "universalistic" by individualistic thought will not prevent me from restoring its actual meaning.

Later, we shall see how the revolutionary happenings of our day point towards a new ground-laying of thought rooted in community-consciousness as a fact ultimately derived from biology.

The scientific consciousness of how strongly the individual is bound to a whole

(Gesamtheit) is not a new discovery that I claim for myself. The social or “gesellschaftlich” mode of interpretation has long been one of the most fundamental and controversial problems in many of our individual sciences (Einzelwissenschaften). In the “universalistic conception of the state,” as Othmar Spann teaches, in the science of law, in political economy, in social psychology, and more, it has produced results for decades, albeit without a genuine connection to National Socialism’s universalistic-organic thinking based on race and biology. Sociology, established by Comte, crystallized into a special science due to the growing importance and rising scientific interest in the problems of society. The problem and its instinctive consciousness of importance have occupied minds for decades, leading to scientific disputes over sociology’s object as a science in its own right.

As we see, the problem has long been recognized and felt by science, but its solution has only been attempted sporadically and incompletely for epistemological thought. While Tönnies clarified the fundamental distinction between community and society for science, it was Eucken³ who laid the notional groundwork. However, the science did not recognize the worthlessness of the concept of society (Gesellschaft) for its foundational work. The National-Socialist worldview is called to perform the scientific breakthrough and elevate universalistic, community-conscious thought to the throne of true cognizance in the humanities, where it rightly belongs. (Rudolf Eucken, 1846-1926)

The scientific foundation for a universalistic approach to philosophical thought has been present for a long time. Philosopher Johannes Rehmke, in his works *Philosophie als Grundwissenschaft* and *Grundlegung der Ethik als Wissenschaft*, compellingly and scientifically refutes the erroneous view that man is an individual essence. He provides valuable ammunition for a universalistically oriented philosophy, stating that “every man is indeed individual but not an individual essence” and emphasizing that “what truly has an effect (das Eigentlich-Wirkende) in the world is a universal.” Rehmke’s work underscores the importance of community, races, peoples, and nations as historical and material actualities that cannot be further reduced.

Another thinker, the young philosopher Paul Krannhals, who unfortunately passed away in Munich a few months ago, made significant contributions to the National-Socialist worldview. His book, “Das Organische Weltbild,” published in Munich in 1928, presents the first scientifically grounded attempt from a National-Socialist perspective to clarify

and present the organic or universalistic conception of the world that aligns with the German way of life. Krannhals emphasized that the individual has neither the right nor the duty to exist, as all rights and duties derive from the community. He advocated for organic thought, rooted in the non-rational comprehension of experience and the activation of instinct and intuition as powers of cognition. Krannhals identified the root of German culture in the creative power of the German soul-type (Seelentum) and the folk-soul (Volksseele) that serves as the foundation for the ethnic character. He envisioned a national organization of knowledge (Wissen) that connects knowledge to life and serves the people to the greatest extent possible.

From these examples, we can see how young German philosophers grasped the essence of the National-Socialist worldview, forming a foundation for a universalistic-organic worldview that aligns with the spirit of our age. While not complete systems, these ideas represent the beginning of a new way of thinking.

This organic construction of ideas (Gedankenbau) into a National-Socialist worldview has its roots in the mentality (Geisteshaltung) of the best philosophers of the German tongue. Meister Eckhart, the Dominican prior from Cologne around 1300, taught about the ardor of the German soul (Gemüt) and the “pillar of the soul” that embodies the “will capable of all things.” Kant’s moral law, “Act in such a way that the maxim of your will is at all times applicable simultaneously as the principle of universal legislation,” aligns with National-Socialist ethics. Fichte, both preacher and prophet of the nation, demanded that the scientific situation be understood not merely in the letter but in the spirit, encompassing the whole person. His principle, “I do not want merely to think; I want to act,” embodies the National-Socialist spirit. His vision for a state that organizes labor so that everyone can live from their own labor, as detailed in “Der Geschlossene Handelsstaat,” represents practical National-Socialism.

These philosophies do not promote individualism or liberalism but instead universalistic, organic thought that resonates with the National-Socialist worldview, as expounded by Alfred Rosenberg in various fields of art and science. This universal turning of epistemology away from individualism to universalism is crucial for revolutionizing minds and the structure of fields of research. This new ground-laying of thought from the perspective of community aligns with the age of national and social revolution, providing meaningful articulation of the world of the mind.

Rosenberg's perspective on the science of history reflects that there is no world-history in the proper sense; instead, there is the history of various races and peoples. As a result, racial doctrine and racial research become crucial fields of research for the scientific world. The universalistic-organic conception of the state results in the doctrine of the community of the people (Volksgemeinschaft) as the essential foundation of the state, shaping the principles and tenets of the science of law. Philology's mission is to educate the youth in community-consciousness and thought. All these fields of knowledge find their unity in the root underlying National-Socialist thought and its worldview: the community, the only genuine sphere of human life on Earth.

Such a new ground-laying of philosophy goes beyond the confines of thought pertaining to a specific nation; it is a universally valid epistemological principle that applies to all communities and nations. The German nation is ready to take this significant step in the sphere of scientific knowledge, and even though others might not recognize it yet, it remains correct. I believe I have presented evidence for the correctness of this new approach.

IV

German Spirituality

Here, the new great assignments of German spirituality grow, not only internally but also externally, toward the world. One might think that especially liberalism would keep its distance from dogmatically rigid thought and would at least give free rein to its principles in the sphere of the mind, where new life begins to bloom. But the so-called immortal ideas of liberalism are the ideas whereby people die. In the nations' progress toward becoming peoples, however, which we see has already reached a breakthrough today in Germany and Italy, that great cultural restructuring within peoples proclaims itself; this cultural restructuring is destined not only to unfold the nations' inner powers for the welfare of all but also to guarantee the ordering of the nations in relation to each other through a natural delineation of their vital needs and interests. The turning from individualism

to universalism, which is the way of the future, corresponds to this evolution in the direction of a dynamic order of the nations, instead of mechanical juxtaposition and conflict (Neben- und Gegeneinander).

Today this turning is already more than a European spiritual problem that is exported from Germany and Italy to the rest of the world.

Italian Fascism is akin to the National-Socialist mindset (Geisteshaltung). The first manifesto of the Fascist Party is introduced with the following principle: "The nation is not the simple sum of living individuals (Individuen) but instead an organism that encompasses the endless series of generations, and particular persons (die Einzelnen) are nothing but transitory elements in it. [The nation] is the highest synthesis of all material and non-material assets of the nation." And in the first chapter of the Carta del Lavoro it says: "The Italian nation is an organism, whose purpose, existence, and means take precedence both in power and in duration over those of particular persons or groups." Here Fascism takes a position fundamentally opposed to individualism, but the Fascist doctrine of the state, as laid out for example by Guido Bortolotto in his work *Faschismus und Nation*, does not rise to the level of a spiritually consistent, universalistic idea. It repudiates individualism, without however making the universalistic principle into its own; instead, it tries to set up between the two principles a third that is supposed to bear the specifically and exclusively Fascistic character: the corporative principle, corporativism. "The distinction for us," says Bortolotto, "is that with individualism the individual rules over the whole, while with universalism the whole rules over the individual. In between, however, stands corporativism, whereby the individual and the whole exist together in harmony." Here in the Fascistic doctrine of the state, as described by Italian science, we thus see the attempt, in any case interesting, to affirm the community while saving the individual from disappearing in the community. And if this attempt also involves the endeavor to include certain inconsistencies as part of the foundation, and intellectually to legitimize them, of course it seems necessary to argue against it.

The problem that confronts us here is how individualistic freedom is possible within the framework of universalistic connectedness (Gebundenheit). And National-Socialism can give an unassailable answer to this crucial question as well. I want to try to formulate this answer.

Universalistic thought sets the community as the uppermost principle, just as National-Socialism treats not the “individual” (das “Individuum”) or “humanity” (die “Menschheit”) but the people (das Volk) as the only real, organically grown totality (Ganzheit). Since the individual exists only through the community, he can derive his personal freedom only through and from the community. The National-Socialist worldview thus consistently not only acknowledges but indeed demands the freedom of personality—demands it for the sake of the community, which means in the interest of the community and its ever fuller configuration (Gestaltung). The crucial salient characteristic (Wesensmerkmal) of the National-Socialist idea is precisely that it induces the unfolding of the configuring forces and creative values of personality within the community and exerts them on behalf of the community. So-called individual freedom is not something that would in any way be given to man from nature. From nature is given to man community-consciousness, consciousness of duty toward the community in which he is born. The individualistic concept of freedom, however, wants to liberate the individual from this duty toward the community. The verbal nuance of the German language (das Sprachgefühl) accordingly also designates such a man rejecting the duties to his community as an Individuum. “Every human is indeed something unique, but not an individual,” (“Jeder Mensch ist zwar Einziges, aber nicht Einzelwesen,”) says Rehmke. And we add: as something unique he is a personality, and as “not an individual” he is a folk-comrade (Volksgenosse). Johannes Rehmke (1848-1930)

Thus, we see that natural freedom is the freedom of personality, which means the freedom of the man who creates for his community. This uniquely true concept of freedom was taught as far back as Aristotle, who attributed freedom only to the creative man. One can only be creative, however, for a community. Only he who is conscious of his duties toward the community and acts accordingly can be creative. And therefore, the concept of freedom presupposes connection to the community. Whoever possesses this sense of community and acknowledges its moral obligations is free and feels that he is free, since his free activity can never be directed against the rules of the community, but instead runs in harmony with it.

This harmony of one’s own personal willing with the duties toward the community, however, cannot be forcibly and artificially produced through a contrived, corporative system such as occurs in Italian corporativism; rather, this harmony results a priori from

the actuality of the community, if community-consciousness is cultivated and kept awake in it. On the other hand, whoever does not possess this sense of responsibility toward the community and does not acknowledge his moral obligations places himself outside the community. What he calls individual freedom is not freedom but rather unbridledness (Zügellosigkeit).

We still stand too close to the epoch of individualistic thought from which the National-Socialist worldview has liberated us, or the individual in his thinking is still too much caught in it, to be fully gripped and permeated already by the inner necessity of universalistic thought. The spiritually revolutionary change and transition bring tensions with it, wherein someone still a prisoner to the Individuum may perhaps at times see his mental freedom threatened. But to the degree that, through education into National-Socialist thought, the sense of community will again become something self-evident and natural—and in the young generation that is already the case—the problematic natures of today are relieved of the urge to mourn the passing of an individual freedom that was an error in thinking now hard to imagine, which has become pointless and has been replaced by the true freedom of personality within the universalistic world-picture of National-Socialism.

We see, therefore, that National-Socialism can guarantee space and free opportunity for action (Wirkungsmöglichkeit) within the community because it teleologically establishes this freedom through the community itself, thus necessarily through its own principle—while the corporativism of the Fascist conception of the state can only achieve individualistic freedom by borrowing it back as needed from the individualism that it had initially conquered. Here National-Socialism shows greater consistency in its worldview and far stronger deep effect than Fascism, as indeed generally the permeation and encompassing of the people with the worldview of National-Socialism, which derives from the deepest experience of the soul, has much wider ramifications than Italian Fascism.

From the perspective thus acquired, the controversy over scientific and academic freedom is unleashed, which many do not want to see guaranteed in the National-Socialist state. The National-Socialist state grants and guarantees this scientific freedom as a matter of principle whenever it, for its part, also fulfills just the most basic requirements demanded of every citizen; in other words, whenever this freedom moves within the

boundaries that Nature has set for us through our life in the community. We have seen that universalistically oriented, community-conscious thought is the fundamental category of all scientific inquiry, apart from the kind of scientific inquiry that is aimed strictly at matter and has no relevance for the soul. Whoever affirms this community-consciousness thought will also be able to teach within its limits, able, in fact, to teach freely and without restriction. Whoever, by contrast, rejects it is intellectually in a dead rut from the start, and the National-Socialist state performs a service to humanity if it does not place a professorial chair at his disposal. Such a doctrine, wrongly oriented from the start, excludes itself from the intellectual life of the nation, since it is no longer science but error.

I would like to adduce an example from bygone times: the Marxist doctrine, the so-called scientific socialism that was built upon the materialistic conception of history and upon a scientifically impossible economic theory of value, thus upon capital errors in science. Today it is hardly imaginable anymore that this doctrine, this scientific lunacy that sent the entire people to ruin, could be taught for decades in German universities only to cater to the demand for a wrongly understood, individualistic academic freedom that proclaims science without restriction as a goal in itself. In the sphere of private research, especially in the physical sciences, science can be a goal in itself, but to the extent that its results are handed over to the public and offered to the community accompanied by a value-judgment that they are universally valid, they cannot possibly stand in contradiction to the laws of life of this community. If they do, they prove thereby that they are wrong. The epistemological point of reference newly acquired through National-Socialism, however, relieves us of all these erroneous paths of thought, since it conquers them from the inside out and makes them impossible. And therefore, National-Socialism is, in fact, the power that also liberates science, since it can give full freedom to science that is relevant to the life of the nation and the foundations of its Being (Sein).

From this universalistic or organic ground-laying of thought, therefore, must also proceed that new philosophical mindfulness (Besinnung) that can ascend to the loftiest heights of the spirit without running the risk of leaving behind the deep connectedness with life and its practical contents. In this sphere of practical life, just as our Leader teaches us, the National-Socialist worldview has yielded in a unique way the proof of its correctness and configuring force.

Discipline & Order

The worldview of National Socialism is built on the premise that a healthy racial composition of the German folk is the fundamental prerequisite for all accomplishments in every aspect of life. The folk is not a constant variable, as certain racial elements, given especially favorable rules of selection, may become more prominent than others, leading to a shift in the dominant racial element. Folk comrades with genes that produce inferior offspring can quickly alter the overall makeup of the folk if they are given favorable life conditions. Additionally, the genetic base of a folk is not a constant variable either, as fate can occasionally give rise to genetically ill offspring from the gene pool of healthy individuals, alongside healthy offspring. We can never breed ourselves to a divine condition, even if we were to follow the law for the prevention of genetically ill offspring for millennia. What we consider genetically healthy today might be viewed as unhealthy in future millennia. Thus, the principle “the better is the enemy of the good” holds true.

A good gene pool is therefore the prerequisite for a healthy folk and for fostering healthy assets within the folk community. In this world, no ideas exist independently of their realization within a folk community, as even the greatest genius emerges from the folk, not the other way around. The faith in God, as well as the concepts of time and space, acquire their characteristic stamp through the folk, which is itself determined by its gene pool. Gene pool, in this context, does not refer to something material, such as the sum of the gonads of all presently living men and women. Instead, gene pool is a divine act

of creation, like the divine force that shapes a tree and commands it to grow according to its laws. Just as healthy branches grow alongside wild ones in a free-growing tree, the healthy is contained within its life law. Similarly, only through law and order can the organized folk subject its gene pool to a planning that seems beneficial.

Considering the folk's orderly state as a prerequisite for a worldview does not lead to making the folk a God or promoting blood materialism. Rather, it affirms creation in the folk's gene pool, which has been a divine prerequisite for eternity and lies beyond human explanation or interpretation. The forces within the gene pool shape the members of a folk and the environment in which they operate. Gravity, although inexplicable to us, still influences our lives, and we build our houses within its line of forces. Similarly, the gene pool is a divine creation, connecting us as members of the same blood within a folk. Although we cannot separate ourselves from it, we can live within it and intervene in its composition and care through law and order. This does not mean making the folk a God, but rather accepting and respecting the divine creation that exists beyond our understanding.

The gene pool, just like gravity, operates according to divine laws, and we must live and work within its framework, as we do within space and eternity. We can plan and order the composition of the gene pool, just as we build things within space and organize time using clocks and measurements. However, the planning and ordering are not tasks for the entirety of the folk but rather the responsibility of leadership and being led. It is the duty of leaders to lead and followers to follow. The moral character of an individual grows from the extent to which they lead or follow.

The inscrutable divinity has allowed us to think in opposites, so we understand good in relation to evil, healthy in relation to unhealthy, light in relation to dark. We acknowledge the struggle between these opposites as a divine demand and make it the content of our existence. Leadership and following, therefore, operate under the command of struggle to promote the healthy and the good within our folk and within each of us. The actions of leaders and followers are responsible for whether the folk, bestowed through divine assignment, is advanced in its blood and soil. The folk does not consist solely of those living today but also includes ancestors behind us and offspring ahead of us.

In summary, National Socialism holds that a healthy racial composition of the German

folk is crucial for all aspects of life. The gene pool, a divine creation beyond human comprehension, influences our actions and behaviors. The folk is the foundation of our existence, shaping our beliefs, values, and identity. Leadership and followership are essential parts of the folk's functioning, promoting the well-being of the community. We acknowledge the struggle between opposites and make it the core of our existence. Ultimately, the goal is to preserve and nurture the folk's blood and soil, recognizing the divine forces at work in our lives.

Formation of the Will

The Führer once stated that Aryan man possesses remarkable forces and drives that are dedicated to serving the preservation of life and the community. The will, originating from the instinct for self-preservation, is elevated through the development of the folk. What was once a basic and wild instinct has evolved, thanks to the freedom we embrace. Consequently, the focus of the will, initially centered on the self, shifts towards the community formed by blood. This splendid development of those capable of forming folk elevates them to a divine status.

While there is an undeniable compulsion, a necessity, in becoming a German folk, ants and bees also experience this necessity as they tirelessly build their states. In the past, German man may have been subject to the categorical "You should!"—a duty and obligation to be stoically endured. However, that notion is no longer relevant today. Instead, the folk comrade emerges within our folk, deriving duty and obligation from the sacred flame of "We want!" ignited by the divine spark within his heart. The folk comrade knows that he originates from the gene pool of his folk, a divine creation, and through fulfilling his duty, aligns his will with the divine will. One who feels at one with the will of the eternal has entered the kingdom of freedom, as the eternal cannot be compelled.

Thus, the imperative "You should!" is transformed into "We want!" We go beyond Master

Eckhardt, who perceived the eternal as a “spark in the soul,” and we kindle this spark into a fervent flame of a will supported by freedom.

The formation of a National Socialist man does not primarily involve building his will based on mere knowledge, but rather cherishing and nurturing the best and noblest qualities inherent in us, placed there by the eternal itself. The essence lies in living according to the values of race, heredity, and folk as demanded by National Socialism, rather than just intellectual understanding of these principles. A scholar who comprehends the rationale behind National Socialism but fails to live by its principles is inferior to even the simplest folk comrade who, though lacking knowledge of complex theories, lives in harmony with the divine spark within.

It is important to emphasize that scholars' lives do not always align with their doctrines; notable examples, like Schopenhauer, illustrate this fact. Knowledge is undoubtedly valuable and should not be dismissed or disregarded. However, it is even more crucial that knowledge and scientific inquiry maintain their connection to life and the eternal. This connection is severed when research outcomes contradict the researcher's way of life.

Life itself is intimately connected with the procreation of new life, and this process must be aligned with the same principles that govern the rest of life. Our desire is to pass on and elevate the divine gene pool within us, a creation of the eternal. It is remarkable how little control we have over our bodies. While our minds can command bodily movements and provide nourishment or harm, essential functions like blood circulation, digestion, growth, and death operate beyond our conscious will. Even the development of germ cells, the growth of a child in the mother's womb, and the act of birth occur independently of our direct influence.

Life flows within us, renewing itself, decaying, or aging whether we are awake or asleep. This aspect of life lies beyond our individual will. It is like a mysterious river that transcends our control, yet it is connected to the eternal fabric woven throughout the universe, our minds, and our will. This connection is crucial, as it enables our minds to form concepts of the eternal.

In the works of the student Goethe, there are profound thoughts expressed through

poetic verses. One such quote goes like this:

“Were the eye not sunny, it could not see the sun;
If God’s own force did not lie within us, how could the divine enchant us?”

These words may not be easily explained through rational reasoning, but they inspire a strong sense of faith, resonating with many of us.

A simpler yet insightful saying by Matthias Claudius goes as follows:

“As it is with secrets: whoever does not know them, explains them,
and whoever explains them, does not know them.”

This reminds us that some things cannot be fully grasped through mere explanations; they need to be experienced and understood on a deeper level.

In life, we encounter forces beyond our control, and sometimes, we must accept and embrace them rather than resist. Our inner workings, symbolized by our gene pool, have a divine aspect, and we can align our will with this divine force. While we cannot influence the growth of a child in the womb, we can work in harmony with the divine by seeking simplicity and purity in our actions and decisions. This also extends to procreation, where we can strive to create higher forms of life through successive generations.

A beautiful verse by Goethe reminds us of the interconnectedness of all things:

“If in the infinite the same thing eternally flows repeating,
the thousand-fold weave powerfully comes together;
lust for life flows from all things,
The smallest, as the greatest star,
And all pushing, all struggling,
Is eternal rest in God the Lord.”

In essence, these quotes encourage us to embrace the mysteries of life, acknowledge the divine within us, and strive to align our will with the greater forces of the universe. They remind us that some things are best understood through faith and experience rather than

mere intellectual analysis. By doing so, we can find meaning and purpose in our existence and contribute to the betterment of our world.

Those who have chosen the “spark in the soul” as their source of energy must not join their gene pool with someone whose “spark” has extinguished. Therefore, only marriages founded on the principles of National Socialist life will allow for the development of a better German folk than what exists today. The offspring from such unions will embody a higher form of National Socialist German, surpassing the present generation. National Socialist children will be born from National Socialist parents, and a new generation will emerge with new followers and leaders, ultimately enriching the entire German folk.

This book’s ultimate purpose is to realize and encourage the birth of a youth whose parents embody the described principles and values, enabling them to be educated as followers with a new will. From this new generation of followers will emerge the future leaders who will guide and elevate the German folk to a higher racial standard. The concept of breeding, often criticized as a mere natural process, is elevated to a moral level through responsible bearing. Hence, the accusation that National Socialism conducts breeding experiments with the folk is unjustified, as what is truly at play is the voluntarily chosen path of moral responsibility, guiding human order at its highest level.

The Illegitimate Child

The demand for virginity before marriage should never mean that the marriage that lacks the joyful gift of mutual virginity should be damned. It should just be stressed that - in the high demand and its fulfillment - there lies for both marriage partners an infinitely firm anchor, so that the many shocks that every marriage, like life, must invariably bring, can be more easily withstood. In the judgment of the illegitimate child, it should never be claimed that every unmarried mother should be cast out in shame and misery. We do not want to fool ourselves:

Many girls are considered „honorable”, because they have found a „clever” man or because they themselves were „clever”, since they know the today easily accessible secrets of contraception. But the others, who - in the intoxication of the moment or in the ecstasy of passion - forgot themselves, are considered dishonorable, because they have given life to a child. This must be clearly stated. And the difficult and hardly answerable question must be raised: Who stands higher, the girl who in the passionate struggle against herself fails, or the one who gives herself and has a child, or the one that gives in and practices contraception? I believe that the order of the list as related contains the degree of their value. But let us guard ourselves against premature judgment! Not every man is a Goethe or a Hebbel or a Hermann Lons, even if many men all too gladly refer to them as their role-model to beautify their activity. Not every German girl is a Christiane Vulpius or an Elise Lensing, not every girl remains great after her „fall”.

In regard to the moral bearing of the great mass within our folk, the following must be stated in respect to the question of the illegitimate child: It is fundamentally false to claim that, due to our folk's sinking birthrate, the illegitimate child should be promoted and every female should bring children into the world, regardless of inside or outside of marriage, otherwise she is not a full value member of the folk community. Whenever that was expressed by leading men, it was again and again always meant as just an ideal demand of the purest stamp, but never as a call for unrestrained life. It would also be an insult against the hundreds of thousands of German girls whose fiance fell in the World War and who have hence made a sacrifice like hundreds of thousands of mothers.

The concept of „illegitimate child” naturally does not include the child born before marriage. In many regions of Germany, the birth of a child or the impregnation of the girl is a prerequisite for the conclusion of the marriage. But generally, here as well, the young man who does not marry the girl is shown scorn and contempt.

The illegitimate child and its position must be viewed in the same context as we view the question of our overall moral bearing. Accordingly, one can distinguish three groups of illegitimate children:

First: The child is born outside of marriage, because the economic circumstances do not allow a marriage. Biologically speaking, these children can be fine, but they will not grow up inside a marriage. In the most favorable case, they will be given to relatives; in the least

favorable case, they will go to strangers. Such a child does not know a mother's love, since the mother probably has a job, nor siblings. Marriage as an educational community for the National Socialist will only in the most rare cases exist as an influence on such a child. Second: The man does not marry the girl - either out of frivolity or conceit or boredom. But what girl with self-respect will give herself to a man who does not have respect for her in order to share her life with him? Precisely the predominantly Nordic girl sees the fulfillment of her love life only in marriage, and for her own sake will not respect the man who for the reasons mentioned seeks to avoid this fulfillment. But the child, as in the first case, will take second place, and its life will be dominated by the mother's bitterness that the man did not see in her the value, which had to appear to her as the highest for her fulfillment.

Third: The illegitimate child is born by a mother who gives herself without thought. This case will be the most frequent. The child comes from a mother who has little restraint, and a father for whom such a girl is sufficient. Hence it will not have inherited the highest values from either side. Hence it is a totally mistaken view to claim that the stain of the illegitimate child was first implanted into the German folk by the church. Instead, healthy folk judgment was correct that the majority of illegitimate children come from parents who are not exemplary in the sense of best character values and hence also do not become the most valuable folk comrades.

But even these illegitimate children cannot help it that fate has called them to earth under these circumstances. It is hence wrong to blindly disadvantage illegitimate children, rather both parents should be held more accountable than was previously the case. In this regard, our legislation has previously been totally un-National Socialist, when it views the illegitimate child as related solely to the mother, or if the social position of the mother alone determined the amount of child support. According to the bourgeois law book, a working class father must pay an impossible sum for the illegitimate child of a rich merchant's daughter. But in the opposite case, the working class girl will have to accept a payment that is a pittance for the father from a higher class. Here, a fundamental change will have to be made, which above all sees to it that the illegitimate child has a blood relationship not just to the mother, rather also to the father, and has right of inheritance of the paternal fortune. Certainly, the illegitimate child must not be better off than the legitimate one; it should not even be viewed as the same legally.

These demands must be clearly expressed within a new development of our folkish conditions. Perhaps other folks can afford to think differently about the purity of marriage, to live with less restraint, but still not decay. German man cannot afford that. Periods of decline in German history were simultaneously times of the greatest loosening of moral life bearing. Whoever experienced November 9, 1918, and the following weeks in Germany, knows that ruinous revolt had its chief meaning for many people in the destruction of the „restraints of pious shyness“. In the area of a healthy life bearing that is valuable for the German folk, we just have to do the opposite of what the November men did in Germany. Then we will be on the right path.

The Follower

Today, millions of Germans are united in communities, following and often serving as non-commissioned officers within them. We've been through countless experiences and events, seeking clarity in this new life we've embraced. It doesn't matter what role we play – SA man, merchant, artist, farmer, old, or young – the National Socialist order has encompassed all of us. We can't retreat to a life of solitude and eccentricity because the life of the German folk, which shaped us, has claimed us. We didn't create our lives; they stem from the efforts, struggles, virtues, and vices of our ancestors, dating back to the dawn of time when our divine mission began. We cherish these bonds and want to remain bound to them. To break away from our nation's fate would be contemptible, as we are all connected to the destiny of our people.

In the complex and interconnected society of today, our organizational unity as a folk cannot solely rely on traditional blood relationships. While those ties remain significant, the web of our daily interactions extends far beyond personal connections. Consider the relationship of a factory worker to the factory owner, that of a merchant to their buyers, a teacher to their pupils, and an artist to their audience. These connections go

beyond mere acquaintanceship; they are threads that weave us into a larger tapestry of communal existence. Our lives no longer unfold solely within the confines of small villages or towns; they span vast regions and involve countless interactions with others. Economic transactions, cultural exchanges, and educational pursuits all tie us together as a nation.

In order to preserve and strengthen the unity of our folk amidst this complexity, each individual must recognize that their fellow Germans, regardless of the nature of their interactions, are integral parts of Germany. This sense of belonging should not be limited to those who share our immediate blood relations but should encompass all those with whom we share a common ancestry and heritage. It is a recognition of the shared destiny that unites us as a people, regardless of our individual circumstances.

Such a powerful sense of connection, built over millennia, does not diminish the importance of individuality or suppress the unique traits that define each of us. We understand that every person possesses their own will, desires, talents, and tendencies. Our coexistence as followers and comrades is not without its challenges, but above these occasional tensions, there must be a force that unites and binds us together in a higher union. For the National Socialist, this higher plane is defined by a fundamental principle that shapes our entire life's purpose: to serve our folk, acknowledging that our very existence is indebted to it.

Service to our folk is not an act of servitude or submission; it is a conscious and voluntary commitment to make our nation stronger and better. We strive to leave a lasting legacy, creating conditions that will allow future generations to thrive and flourish. Our desire to serve arises from the understanding that this duty is not only honorable but also deeply meaningful. The highest aspiration of our lives is to demonstrate unwavering loyalty to our leaders and comrades by dedicating ourselves to the greater good of our nation.

In this spirit of service, we find a sense of mastery, for only those who possess such consciousness of their purpose can truly serve with dedication and commitment. Throughout history, great figures like Frederick the Great and Bismarck embraced the title of servant, understanding that leadership and service are not mutually exclusive but intrinsically linked. By serving our folk and fulfilling our duties with consistent loyalty, we contribute to a collective strength that transcends individual endeavors and elevates

the entire community.

The intricate interplay of millions of Germans within various communities, as followers and non-commissioned officers, has created a rich tapestry of experiences and events that define our lives. Yet, in the midst of this complexity, we remain bound by a shared fate, woven through the millennia by the efforts, struggles, and virtues of our ancestors. Our lives are not our own; they are an inseparable part of the larger story of the German folk. To withdraw into solitude, seeking a life of isolated eccentricity, is not a path open to us. Instead, we find fulfillment and purpose in the bonds that unite us to the fate of the nation, recognizing that these connections are not limiting but empowering. To embrace this sense of collective responsibility is not only essential for our survival as a people but also a source of deep contentment and pride. For in serving our folk and preserving our unity, we honor the legacy of our past and pave the way for a vibrant and resilient future.

Where I found something alive, there I found the will to power, and even in the will of the person serving I found the will to be master.

– Nietzsche

Service should not be reduced to a mere means of earning a wage. While a wage is essential for our way of life, it should not be the primary motivation for serving. Similarly, carrying out orders mechanically without understanding their purpose does not hold great value. Even a trained sea lion in a circus can follow commands, but that doesn't make it a meaningful service.

In a well-structured community, following orders is necessary, but it alone does not define true service. Our service is born out of a sense of freedom compelled by the needs of our people. We serve not because of a written law that dictates it, but because we feel a moral obligation to contribute to our community's well-being. That's why enlisting and serving in National Socialist communities remain voluntary choices.

The essence of service lies beyond personal happiness or joy. It is about recognizing our duty and embracing it with a yearning to fulfill it. As Nietzsche wisely expressed, our purpose in life is not solely to seek happiness but to understand and embrace our responsibilities, discovering where our true duty lies.

The necessity of serving our folk's life is rooted in our connection to providence, as we belong to a folk that is desired by providence. Therefore, by choosing to serve, we align ourselves with providence's will. True freedom lies in voluntarily embracing service, setting limits wisely, and making volunteerism the foundation of our actions. Service may not always have an immediate purpose that we understand, but we still carry it out with dedication.

As followers, we must obey the orders given by our leaders, with the only limitation being that these orders don't go against higher-ranking leaders, which would be considered mutiny. In Germany, community-bound life has taken on a soldierly nature, reflected in our marching in formation and wearing uniforms. Marching in a synchronized column fosters a powerful sense of individuality within a larger community. It feels liberating to be part of this unified force, and the marching step becomes a symbol of unity and shared purpose.

During times of struggle and during the ban period, we yearned for the day when we could again march together, uniting our lives with the marching column. The motif of marching in step echoes throughout the most celebrated songs of the NSDAP, underscoring the importance of unity and solidarity within the community.

We must always remember that true service requires selflessness and should not be pursued for personal gain. Unfortunately, this understanding is not fully embraced within the German folk. The initial enthusiasm of the year 1933 was dampened by a lack of willingness to truly serve without seeking personal advantages.

Service goes beyond merely following orders; it entails enduring challenges and inconveniences even when they don't seem directly beneficial. Complaining and grumbling are signs of insufficient readiness for service. Some people disagree with certain decisions or measures taken by the National Socialist government because they had different expectations or find certain laws and regulations burdensome. However, this attitude is not honorable.

Service demands effort and the willingness to bear burdens in order to continually prove our dedication and demonstrate that our service is genuine and well-intentioned. We should focus on the greater purpose and the well-being of our folk rather than seeking

personal benefits or avoiding inconveniences.

Respecting the service of our fellow folk comrades is an essential part of true service. It is unfortunate that remnants of the past class struggle and arrogance still lead some to look down upon the service of others with contempt. However, we must recognize that every form of service, whether it involves manual labor or leadership roles, is equally necessary for the well-being of our folk.

Frederick the Great, a great military leader, learned the importance of service through sacrifices. He devoted his youth and personal inclinations to serve his father and the state. Service always demands sacrifice, and we must understand that our private interests should not take precedence over the general good of our folk.

The World War and the period of struggle for our movement witnessed a tremendous sacrifice of over two million lives. This ultimate sacrifice serves as a constant reminder of the possibility of selfless service for the greater good. It is not a mere coincidence or tradition that we commemorate this sacrifice in state ceremonies and rallies. This historic sacrifice proves that service without concern for oneself is possible and should serve as an inspiration for our lives today.

During those times, there were individuals who voluntarily embraced their duty and did not shy away from service despite the immense sacrifice it demanded. We must now follow in the footsteps of these courageous souls and remain dedicated to our service, upholding the spirit of sacrifice for the betterment of our folk.

Based on the mighty experience of the German folk, we have faith in the heroic trait of readiness to serve, which runs through the entire community. This belief forms the foundation of what we tend to call a socialist bearing within the German folk. We must understand that achieving a new economic order requires a transformation in the mindset of the people towards a new socialist outlook.

Before we can establish a new economic system, we must overcome the prevailing habit of pursuing personal gain at any cost, like chasing after a dirty coin. If the focus of many individuals remains on profit and petty swindles instead of sacrificing for the greater good, we cannot address the challenges posed by machines and technology.

It is important to acknowledge that revolutions that solely rely on the hope of a future new man might become powerless in shaping the present. In the past, attempts at improvement often emphasized reason and knowledge, believing that people would naturally act according to what they knew. However, we now recognize that the body and intellect are interconnected in a miraculous and unexplainable way, as designed by the Almighty.

Our goal is to strive for pure forms, understanding that a sound mind in a healthy body and vice versa are crucial for producing healthy offspring. By cultivating a will for pure forms across generations, we aim to give birth to folk comrades with a socialist bearing who prioritize the well-being of their fellow comrades over personal gain. The principle of “one for all and all for one” will become a guiding force in their actions.

Through this transformation, individuals will naturally align their activities with the direction given by the life of the nation, rather than pursuing their own individual interests. Complete devotion to one’s folk will become second nature, not a fantasy but the fulfillment of nature’s will, as we respect and uphold nature’s laws.

Socialism is essentially rooted in the spirit of service. However, the challenge lies in fostering mutual understanding between manual laborers and white-collar workers. The greater responsibility for the lack of understanding falls on the side of the white-collar workers. This is not an attempt to flatter manual laborers or engage in trendy advocacy; it is a sincere and honest conviction.

The honest manual laborer is generally open to acknowledging the knowledge and intellectual superiority of white-collar workers. The animosity towards white-collar workers, which was fueled during the Marxist era, can be traced back to the conduct of some white-collar workers themselves. Instead of appreciating life experiences and recognizing their significance, some white-collar workers tended to perceive their own knowledge as superior, losing touch with the spontaneity of life. This created a divide, with white-collar workers looking down upon the lives of manual laborers, losing connection with them.

The social formalities took precedence over genuine human interactions, making it difficult for white-collar workers to communicate naturally with manual laborers. They

either came across as commanding masters or arrogant know-it-alls. They began valuing external symbols of success, like clean fingernails, a white collar, and an affluent living situation, as the sole indicators of achievement and worth.

After the National Socialist revolution, some white-collar workers initially approached manual laborers with servility, perhaps out of panic. But when they realized that the revolution didn't directly affect them, they exhibited even more icy arrogance.

In building a true socialist society, it is vital for both manual laborers and white-collar workers to understand and respect each other's contributions. An atmosphere of genuine camaraderie and appreciation for diverse skills and experiences will lead to a more unified and prosperous community.

Both sides, the white-collar worker and the manual laborer, need to unite on the basis of service. The white-collar worker should not delude himself into thinking that his social status and knowledge grant him freedom over the manual laborer. As Nietzsche aptly put it:

“Do you call yourself free? Your prevailing thought is what I want to hear, not that you have escaped from a yoke. Are you someone who can escape from a yoke? Many people discard their last shred of value when they discard their sense of responsibility.”

In this context, it is essential for the white-collar worker to recognize that true freedom is not found in dominating others or imposing one's knowledge, but rather in embracing a sense of shared responsibility and commitment to service. Only by understanding and respecting each other's worth and contributions can both sides come together and build a truly harmonious and equitable society.

The white-collar worker should learn to recognize and value the character virtues present in the life of the manual laborer. Even in the simplest manual labor, there is a demand for devotion, loyalty, and conscientiousness. These qualities often permeate the lives of workers more than those in the mentally working strata. The solidarity among workers is a shining example of loyalty that the white-collar worker should appreciate.

Compared to a factory with 1,000 manual laborers, the communal life of 1,000 white-

collar workers tends to have more squabbling, gossip, and animosity. The bond among manual laborers as comrades and life companions is strong and genuine. The white-collar worker should cherish this loyalty and honesty more than intellectual knowledge. They should also embrace the attributes of the worker, such as work clothes and sweat, understanding the value of physical labor.

It is crucial for the white-collar worker to maintain the ability to converse naturally and simply with every spiritually healthy folk comrade, discussing daily concerns and important matters related to the nation, state, and eternity. Losing this ability would render their life meaningless for the folk community.

When we measure all work by loyalty and service, we will come to respect all folk comrades. This understanding will lead to changes in the conditions under which workers produce. The goal is to create a type of manual laborer described by Nietzsche:

“Workers should feel like soldiers. An honorarium, a wage, but no payment! No relationship between payment and performance! Rather, each individual according to his nature, so that he can perform the best that lies in his area.”

In essence, valuing loyalty, service, and the unique contributions of each worker will foster a more equitable and fulfilling work environment for all.

Silence is a vital aspect of true service. As Nietzsche wisely expressed, “It is difficult to live with people, because keeping silent is so difficult.” Yet, heroes and virtuous individuals often exhibit the power of silence, allowing their actions to speak louder than words. In a united following, where the followers have learned the value of silence, cohesion and trust thrive, while constant gossip and chatter can cause divisions.

Thomas Carlyle passionately praised silence, acknowledging its role in fostering clarity and purpose: “Keeping silent and reticence! May altars be built to them - if our time were one building altars - for general prayer. Silence is the element in which great things take shape so that they are finally finished and step majestically into the daylight of the life that they should henceforth dominate...Yes, in your own, routine matters just hold your tongue for a day; how much clearer will your intentions and duties be the next morning!”

Comradely meetings in our following may tempt us to talk about others, leading to rumors and gossip, which are detrimental to any community. In such instances, breaking silence is justified to address these harmful tendencies with passionate indignation. However, apart from such circumstances, the follower must master the art of keeping silent, even when faced with injustice. Non-commissioned officers may unintentionally cause injustices in their decision-making, but the follower must endure such situations silently.

Enduring injustice silently does not mean accepting it passively. As Carlyle reminds us, every non-commissioned officer will do an injustice to one or the other during the settling of disputes, making promotions or issuing orders. That is painful, but here lie human limitations. The follower should approach their duties with even greater dedication, proving through their actions that they are different from how they were judged. “Silence is one of the virtues in which equanimity reveals itself most clearly: Heroes are never chatty.”

Leaving the following due to perceived injustices only leads to defeat. True strength lies in persisting and proving one’s worth through steadfast dedication and service. Through his or her actions, the follower can reveal that their usual silence is not a hiding of their lack of intellect or a mask for their stupidity. It is a testament to the volcano of honor, morality, and decency burning within them.

Marriage

„One could give birth to well raised children, if the parents were well raised. ”

Goethe

Goethe once wisely remarked, “One could give birth to well-raised children if the parents were well raised.” This simple yet profound statement highlights the crucial role of parents in shaping the next generation. Children learn by example, and the values, behaviors, and attitudes of parents have a profound influence on their upbringing.

If parents themselves have been raised with love, care, and good values, they are more likely to pass on these positive traits to their children. Children observe and internalize the way their parents interact with others, how they handle challenges, and how they show love and respect. A nurturing and supportive upbringing sets the foundation for a child’s emotional well-being and social development.

Conversely, parents who have not received proper upbringing may struggle to provide a stable and loving environment for their children. Unresolved traumas, negative behaviors, or lack of positive role models can perpetuate cycles of dysfunction within families.

Therefore, Goethe’s statement serves as a reminder of the vital responsibility that parents bear. By cultivating their own personal growth and striving to be well-raised individuals, parents can create a nurturing environment that fosters the development of well-raised and emotionally healthy children. The cycle of positive upbringing can thus continue, shaping a better future for generations to come.

In our life, the sex drive cannot exist in isolation from the forces that shape our community; it must be integrated and serve the greater good. Nature has designed us in

such a way that we are not free to pass along our genes at will; rather, a powerful drive forcefully influences us. However, as National Socialist Germans, it is not our task to simply follow this drive without restraint. Instead, we must channel it through struggle and discipline, using it in service of the German folk and its development.

Living life to the fullest in matters of sexuality is not a right we possess, but rather a duty that comes with moderation and self-discipline. Only those who view themselves and their role in the community as separate from the natural order can demand “freedom” in this area, but such a view is misguided. As we see the folk as a united community, our obligation is to align our sex life with the higher purpose of the folk.

The question of sex life is one of the most contentious and demanding issues of our time. Some hold onto ascetic medieval notions that condemn sexuality as blemish and sin, while others reject any moral demands regarding sexuality as hypocrisy. Both extremes are mistaken. Our instinct for self-preservation, though it may lead us to ruthlessly compete for survival, has not prevented the formation of societies. Just as the instinct for self-preservation is ennobled through order, law, and custom, the sex drive must also be moderated for the preservation of the folk.

In predominantly Nordic communities, marriage is seen as a life form where sex is put in service of the higher life order. This does not mean we romanticize some idyllic, chaste past, but rather that the demand for life in service of the folk community applies to us today without compromise or leniency. By understanding and accepting this duty, we can contribute to the well-being and advancement of our community as responsible and disciplined individuals.

Marriage remains the fundamental unit of the folk, and its importance should never be underestimated. The purpose of marriage is to bear many children for the preservation of the community. Children growing up with numerous siblings learn from an early age the importance of belonging to a closely-knit community bound by blood ties. In such an environment, the selfish instincts are tempered, and children learn to consider and support one another.

The crucial early years of a child’s upbringing, often overlooked in their significance, can only happen within the family. It is here that the caring mother can skillfully guide

the child through life's challenges, teaching them to endure hardships, encouraging independent exploration, and instilling inner strength. While children can be raised in state institutions with similar values, no one knows their children like their real mother. The combination of a mother's firm guidance and unconditional love is invaluable and irreplaceable.

In this light, we must cherish and uphold the institution of marriage, for it serves as the foundation for a healthy and thriving folk community. Through strong family bonds and the upbringing of many children, we can ensure the preservation and prosperity of our people for generations to come.

The moral integrity of individuals, both before and during marriage, holds immense importance for the growth of folkish culture. The values upheld in premarital, martial, and extra-marital life should all align with the same higher purpose. In the past, there was a great deal of dishonesty surrounding premarital relationships. The idea that immediate gratification of sexual desires is necessary for a healthy life is fundamentally flawed. Unrestrained indulgence and promiscuity lead to nothing but empty debauchery and shallow behavior, which can weaken a person's sense of honor and duty.

In contrast, practicing abstinence and self-discipline in this area can contribute to one's strength of character and resolve. We should encourage the idea that both men and women in their mid-twenties can and should embrace abstinence as a positive virtue, particularly in the context of preparing for a healthy and fulfilling marriage.

In the pursuit of courtship, men should learn to value and respect women who assert their boundaries and uphold their principles. Persistent wooing and sincere intentions should replace the crude notion that resistance from women is merely a challenge to be overcome. Men should cultivate a sacred shyness and reverence toward women, especially those who have not yet experienced intimate relationships.

Additionally, we must refrain from making sexual matters the subject of crude jokes. It is demeaning and disrespectful to treat the act of procreation, which gives us life, as a topic for indecent humor. Such behavior disrespects our very existence and violates the sanctity of our origins.

By fostering an environment of moral responsibility, reverence, and dignity in matters of relationships and sexuality, we contribute to the cultivation of a folkish culture that upholds the highest values and ideals.

The previous notion of double standards, where virginity was demanded from girls before marriage but not from boys, was inherently deceitful and unfair. While some may argue that the difference in roles during intimacy justifies different standards, it does not warrant a fundamentally different moral standpoint for girls and boys.

In truth, both girls and boys should strive to enter marriage with their purity intact. When both partners come to marriage as virgins, they offer each other a precious and joyful gift that goes beyond the physical aspect. It is a gift that encompasses the soul, as their bodies and hearts are given to one another in an inseparable bond.

By abandoning double standards and embracing a unified moral view for both genders, we promote honesty, respect, and equality within relationships. A shared commitment to purity strengthens the emotional connection and mutual understanding between partners, laying the foundation for a more profound and meaningful union in marriage.

Promoting the ideal moral bearing is essential if we aim to improve the German folk racially. Individuals, both girls and boys, must deeply embrace the concept of being integral components of the folk, dedicated to its continuous improvement throughout their lives. Just as they train their bodies for peak performance in sports, they must practice strict self-discipline from a young age. This self-discipline is necessary to ensure that they make responsible choices in selecting partners and forming families.

In the past, romantic love was often driven solely by the individual's attractiveness and personal qualities. However, in the future, National Socialists will consider not only the individual's traits but also their familial background. The evaluation will extend to siblings, parents, and relatives to determine if they contribute to healthy bloodlines. The commitment to racial improvement will demand significant sacrifices from National Socialists. Mothers, for example, cannot escape the responsibility imposed by state laws if one of their children falls under the law for the prevention of genetically ill offspring.

The pursuit of racial betterment becomes a matter of morality and duty, elevated to a

higher plane. As National Socialists, we acknowledge that this concept of breeding and selection aligns with divine command and is in harmony with the overarching mission of improving our folk. We prioritize self-imposed laws and obligations in our lives, rather than solely relying on state-enforced measures, as we recognize that personal commitment and sacrifice play a significant role in the advancement of our racial ideals. By upholding these principles, we honor the divine mandate and strive to create a racially healthier and stronger German folk.

Honor

The chief difficulty in the formation of a following is that the individual members are diverse beings. The art of leadership must lie in producing a uniform spirit in the following. The company commander might be able to easily do that in his company, because centuries of tradition of Prussian and German soldierly spirit support him. Among the NSDAP's auxiliaries, this creation is infinitely more difficult, since political soldiery can in no way reach back centuries.

Whoever has led a local unit of the NSDAP or SA troop, knows how infinitely difficult it was to forge the diverse characters into a community. The Fuhrer had given us a regulation that was initially hardly understood by most and whose correctness we only recognized over the course of years. He demanded that the political leader in the period of struggle was not to reshape the people in the sense of making them better, rather he had to utilize them with their innate flaws and weaknesses. In the folkish groups outside the NSDAP, one did not follow this principle, therefore they splintered into tiny pieces and dissolved.

In a period of struggle, measuring must be done with a different ruler. In war, action and the success achieved by the action count, not the man with his final virtues. Whether a trench is stormed by soldiers who - measured according to the usual virtues by a morality judge - pass or not, makes no difference for the success. Likewise, in the NSDAP's period

of struggle it was secondary, whether a local unit leader's lifestyle was above all criticism. The main thing was that he won his town's folk comrades for National Socialism.

After the rise to power, however, stricter criteria apply. A certain boundary must be observed, which is drawn by the formation of the new National Socialist folk comrade. Now it is not the success after a wild fight that counts, rather life in its entirety, just as the soldier faces greater demands in terms of his virtue in peacetime than in tumultuous war years. In peacetime, the virtue-lacking soldier may be less able to prove his perhaps boundless courage. Whereby it must certainly be noted that in war time the wild lansquenets were probably real daredevils, but also often threw away the victory they had won through lack of discipline. One should think of the breakthrough divisions in February 1918, which pounced on the alcohol supplies of the English and French and did not exploit their victory.

The driving forces that determine our actions, much like the soldiers in war, are the feeling of honor and the well-being of our state. As leaders, we must navigate the diversity within our following and foster a unified spirit. In the struggle for our ideals, we must utilize the innate qualities of our members, even if they have flaws, to achieve success. However, after attaining power, we must hold ourselves to higher standards and cultivate the virtues that shape the new National Socialist folk comrade. It is not just about winning battles, but also about maintaining discipline and moral integrity in peacetime. Striking this balance will ensure our continued growth and success in building a strong, united community. As Frederick the Great once said, "Two driving forces determine my action: The first is the feeling of honor and the other is the well-being of my state, which heaven has given me to govern."

In both peace and war, the bearing of a following should adhere to the same high standards. The events of June 30, 1934, served as a serious reminder that many who were adequate during the struggle for power faltered in developing a new type of follower after the battle was won. Despite this challenge, we are determined to present the necessary values for the formation of a National Socialist following.

It is essential to approach this task with clarity and sobriety, recognizing that we are setting the bar high. We do not expect German folk comrades to become perfect, ideal figures who embody every demanded virtue. Instead, our focus lies in the continuous

struggle for honor, loyalty, and duty, which forms the essence of our lives. The goal is not to create an unattainable ideal, but to strive tirelessly for these values, making them the driving force in our journey as a community.

Honor is a profound virtue deeply connected to the eternal essence within us, often referred to as the “spark in the soul.” It serves as the foundation for other essential values that guide our lives, such as duty, justice, truthfulness, and heroism. Defining honor conceptually is challenging, as it shares similarities with sacredness, eternity, and omnipotence. The honor of an individual finds its roots in the folk, as it aligns with the divine will and mission we have seen.

For our folk to embody honor, it requires every individual to be a decent, loyal, and duty-conscious servant of the community. In the eyes of National Socialists, there is no distinction between inner and outer honor. Inner honor represents the sacred inviolateness within us, leading us to consciousness of duty, decency, and heroism, while outer honor referring to the reputation of a social class holds no significance in our National Socialist folk order.

If someone questions our honor and virtues, they may be mistaken or accurate in their judgment. Whether due to treachery, false information, or misunderstanding, we must handle such situations carefully. If there is a habitual attempt to smear someone’s honor, it becomes a crime not just against an individual but against the entire community. In such cases, courts of honor are established to decide the appropriate course of action.

If someone unintentionally offends another and later realizes their mistake, they should openly admit it and make amends with humility. However, when opposing convictions clash without sufficient proof, the person whose honor has been challenged must defend their true honor. This defense could involve various forms, such as shooting or boxing, as determined by the court of honor.

In essence, honor is a fundamental value that forms the core of our actions and beliefs, and we must stand firm in upholding it with dignity and courage, even in the face of adversity.

“But we think kingly and respect a free, courageous death more decent than a dishonored life.”

– Schiller

In our quest to be true servants of our folk, we must live our lives in a way that earns the trust and belief of our community. This includes upholding professional honor as a crucial aspect of our service to the folk.

In addition, it is essential to address the matter of a man defending his wife’s honor. It is wrong to stand up for a woman who does not deserve it, someone who has recklessly disregarded her womanly honor. In such cases, one should treat her as the Germanic men of old treated adulteresses, as noted by Tacitus. If the adulterer is a manipulative seducer, I personally believe they should face the same fate and be condemned, perhaps by drowning them in a moor. However, in situations where doubt and conflicting convictions arise, a man may be justified in risking his life to protect the honor of his wife or daughter.

Ultimately, our actions should always be guided by the pursuit of honor, virtue, and loyalty to our folk, ensuring that our conduct stands as a testament to our commitment to serve and protect our community with integrity. To build a strong and unbreakable community, we must reinstate the respect for the honor of each folk comrade. Every man and woman is an integral part of the German folk, and their honor is intertwined with the honor of the entire nation. As Shakespeare wisely said in Hamlet, “Being truly great does not mean stirring without a good reason; but pay great attention even to a blade of straw if honor is at stake.” This profound sense of honor is what will unite us and safeguard the pride and dignity of our community.

In our lives, the value of honor should never be taken lightly or given away frivolously. It is a precious virtue that demands utmost respect. When it comes to sharing secrets or making commitments, a simple promise can often suffice when trust is firmly established. However, in certain crucial matters where discretion and gravity are paramount, we may find it necessary to accept someone’s word of honor to underscore the significance of the information being shared.

In an ideal world, a simple “yes” would always be enough, and our integrity would never

be questioned. But in reality, a word of honor carries immense weight and responsibility. When we give our word, we place our entire being and the holiest part of ourselves into the hands of the person receiving it. Breaking such an oath is a grave offense, and those who betray their word of honor should face severe consequences, including possible expulsion from the community, for they are nothing but wretched scoundrels.

While we may hope to rely on simple vows and promises in our daily lives, there may be situations where more solemn oaths become necessary. In such cases, we must be vigilant to ensure that the sanctity of these commitments is upheld and that breach of oaths does not become prevalent. According to the mythos of our ancestors, such breaches symbolize the beginning of the end of the world – a prospect we must steadfastly avoid.

In summary, let us cherish and uphold the virtue of honor, for it is the cornerstone of trust and integrity in our lives. When we give our word, let it be resolute and true, reflecting the best of our character and our commitment to the greater good. By respecting and preserving our honor, we strengthen our community and safeguard the values that define us as a people.

Truthfulness

Truthfulness and honor go hand in hand, yet it's puzzling why many people choose to lie when telling the truth is much simpler. Sometimes, it's not inherent wickedness that leads them astray, but rather a desire to embellish their experiences and present themselves as more than they truly are. In our time, there's an abundance of experiences for everyone, and one should be content with what fate has allotted, without adding falsehoods to reality.

Unfortunately, countless individuals resort to unabashed lying for personal gain, which undermines the strong bond of truthfulness within our community. Deceit breeds

uncertainty, leading to dishonor, breach of trust, and even rebellion. Remaining truthful is a crucial aspect of willpower, and it doesn't make us rigid. However, when I mention lies, I'm referring to base lies and deceit, not the unity shown when a community stands up for one of its members who might have committed a minor offense. In such cases, solidarity should be valued as long as it doesn't hide cowardice and the offense doesn't breach honor. Being honest and standing for the truth is the foundation of a strong and principled community.

Is it ever acceptable to lie for a greater purpose? Can a doctor lie to a patient about their condition or a leader hide dangers from their people? Some may argue that using lies for a good cause is justified, but as National Socialists, we firmly reject this notion. We believe that the means must always justify the end, and we cannot achieve noble goals through deceitful methods.

Using lies as a political strategy would be detrimental to building a strong and united community. Rigid truthfulness is essential in navigating the complexities of reality, and without trust, a community cannot thrive. History has shown that great leaders who embraced ruthlessness in handling truth lacked the vital warmth needed to foster new life and growth within a society.

We must avoid the path of the greatest liars in history, who may have shone brightly like meteors but lacked the enduring energy to bring about lasting positive change. In our quest for a better world, honesty and integrity are the solid building blocks on which our life community within the folk is formed.

A follower should never believe that lying can remove or weaken an unsuitable leader. It is a grave error to think that insincerity can be tolerated in the name of the National Socialist idea. Our Fuhrer serves as a living example of unwavering truthfulness. He has never broken a promise or his word, and he firmly believes that the German folk can only be united through honesty.

In Adolf Hitler's Reichstag speech on July 13, 1934, our Fuhrer passionately affirmed the importance of truthfulness. He has always been truthful, even to his opponents, even when delivering unpleasant truths. Some may not have believed him, but that was their mistake, not his. We must follow his example and embrace truthfulness as the cornerstone

of our beliefs and actions.

Whoever is driven by a great goal, fueled by the passion to achieve it with every fiber of their being, will not resort to dishonest or corrupt paths. We firmly reject the notion that we should ever use deceitful means for personal gain or for any cause, no matter how compelling. Our opposition to such practices is not driven by a fear of punishment or damnation but by a profound sense of duty to the folk entrusted to us by eternity and a deep respect for its honor.

We condemn any National Socialist who would misuse the noble principles of honor, duty, and leadership to hide their shameful actions. It is a grave betrayal to the sacred essence that defines the best of our folk, from the past to the present and beyond. We must be true to our words, and our actions should always align with the ideas we espouse. Let us be vigilant in upholding the integrity and honor of National Socialism, for it is the essence that gives life to our cause, ensuring its strength and longevity.

While we uphold the value of truthfulness, it is important to recognize that there are certain situations in human society where not every thought or idea can be openly expressed. Excessive spoken sincerity can disrupt the harmony of our communities, just as Siegfried's pure truthfulness led to the downfall of the Nibelungen, as depicted in Hebbel's interpretation:

"If one is transparent like an insect, which looks red and green like its food, One must guard oneself against secrets, For even the intestines blab them out."

– Siegfried's Death, IV., 7.

In other words, being too transparent and forthright in sharing everything can expose vulnerabilities and create unnecessary conflicts. It is essential to exercise discernment and tact in communication, preserving the balance between honesty and the smooth functioning of our communities. This does not mean compromising on truthfulness, but rather understanding the appropriate time and place for sharing certain thoughts and ideas.

As followers, we must learn the art of non-transparency through silence. It's essential

not to reveal everything we think, even to friends and opponents, as this openness can hinder the formation of a strong community. We need to exercise caution in our communication, recognizing the boundaries of truthfulness without compromising the unity and coherence of our group.

Another challenging aspect for us as Germans is our attitude towards foreign countries. Many have made mistakes in the past and present, either by excessively adapting to foreign cultures or by boastfully displaying our strength. However, neither servile self-renunciation nor arrogance wins the respect we seek. Instead, a consistent, calm, friendly, and polite yet firm demeanor is what commands respect from foreigners. We don't need to be ashamed if we don't speak their language fluently; our love and enthusiasm for our own folk can still be felt. By holding our heritage in high regard and speaking about it with passion, we can earn the respect of others without resorting to unnecessary bragging or arrogance. It is better to remain patient and keep silent when in doubt, rather than saying too much or trying to prove ourselves. Let our actions and character speak for themselves, and the respect of others will naturally follow.

In the realm of foreign affairs, the decisions about truthfulness become much more complex. While truthfulness and sincerity are essential for life within our own communities, the question arises whether the same holds true for responsible leadership in dealing with foreign countries. This question is not limited to diplomats alone; it concerns both leaders and followers, as the unity and coherence of a nation are shaped by the collective bearing of its people.

When foreign countries use lies against us, should we respond with openness and truth? If others blindly support their country, right or wrong, should we stand firmly for what is right alone? What happens when we trust others, but they respond with betrayal and contempt? Does this not deal a severe blow to the notion of right and truth? These questions challenge us to consider whether demanding unwavering truthfulness from our own folk in dealings with other nations is realistic and practical for the sake of our nation's survival.

The complexities of foreign affairs require us to strike a delicate balance between truthfulness and pragmatism. While honesty remains a core value within our community, the realities of international relations often demand strategic maneuvers and cautious

diplomacy. As followers, we must trust our leaders to make informed decisions in the best interest of our nation, even if they require difficult choices and compromises.

Ultimately, the pursuit of truthfulness should not undermine our ability to protect and advance the interests of our folk. While we strive for honesty and sincerity in our actions, we must also be mindful of the complex dynamics at play in the international arena. In navigating foreign affairs, wisdom and discernment are as crucial as truthfulness, ensuring that our nation's values are upheld while pragmatic decisions are made to secure our well-being and prosperity in a challenging world.

The temptation to advocate for cunning lies and deceit in foreign affairs is undeniable. History seems to present a continuous proof of nations breaking their promises and treaties, and using deception as a means to achieve their ends. From ancient times to more recent events, examples abound of leaders betraying trust and failing to uphold their commitments.

We might question the value of diplomacy altogether, given the prevalence of broken words and dishonesty between nations. Should we refrain from making treaties altogether if they are often just ways for states to find loopholes and escape their obligations? Is diplomacy simply a means to conceal true intentions, making it a violation of the sacredness of language itself?

While these doubts and questions are understandable, a more nuanced approach is necessary. Yes, history has witnessed numerous instances of broken promises and deceit, and it would be naive to overlook this reality. However, abandoning all foreign affairs and dismissing diplomacy would be impractical and potentially harmful to a nation's interests.

Instead, we should recognize the complexities of international relations and the need for strategic decision-making. Diplomacy may involve cautious use of language to protect a nation's interests without compromising its values. It requires a delicate balance between truthfulness and prudence, especially when dealing with untrustworthy actors on the global stage.

Language, indeed, is a powerful tool, and its misuse can have far-reaching consequences.

Yet, Holderin's poetic reflection also reminds us that language remains a profound means of communication and understanding among people. We should not abandon it altogether, but rather employ it with integrity and sincerity, striving for a world where honest dialogue and respectful relations can foster greater cooperation and mutual respect.

In conclusion, while history's lessons caution us about the complexities of foreign affairs, they do not justify abandoning diplomacy or embracing deceit as a norm. As followers, we must advocate for a balanced approach that upholds truthfulness while navigating the intricate web of international relations with wisdom and prudence. To ask with Holderin's Hyperion:

„Believe me and reflect, I tell you from my deepest soul: Language is very superfluous. The best thing always remains for itself and rests in its depth, like pearls at the bottom of the sea.”?

The question of truthfulness in foreign affairs raises a complex and challenging dilemma. As believers in eternal and absolute truths, we must confront whether there are two kinds of right: one that applies within our own folk and another outside of it. Is it possible that we, who hold truthfulness in high regard within our community, are compelled to lie to the outside world?

Avoiding a clear stance for the sake of comfort is not the intention here. It is essential to acknowledge that in matters of great national importance, both leaders and followers may need to summon the courage to lie. The world of politics between nations cannot be governed by the same moral standards as everyday life; it is far more complex.

However, this does not mean that we can evade the essence of truthfulness. If we demand that followers must be willing to sacrifice anything for their folk, including untruthfulness, then we haven't established a secure foundation for truthfulness. It becomes a matter of convenience rather than a deeply rooted value.

The relationship between foreign affairs and morality is not so easily separated. Great statesmen often seek to connect foreign policy with morality, and the question of war guilt has played a significant role in history. The idea that foreign affairs lie beyond morality is challenged by the fact that these issues can have a profound impact on domestic politics

and community cohesion.

We cannot accept the notion that right and justice are merely variable and transient concepts. Genuine ideas should be unique and constant. Instead, we must view them as essential pillars of our existence. Without right and truthfulness, life loses its meaning and purpose.

In conclusion, while the complexities of foreign affairs may require difficult decisions and even untruthfulness at times, we must never compromise on the eternal values of right and truthfulness within our own community. The challenge lies in finding a balance between the demands of national interest and the unwavering commitment to uphold our core values as a folk.

“Truth does not direct itself according to us, rather we must direct ourselves according to it.”

– Claudius

In the intricate web of intra-folk and foreign affairs, we have observed that truthfulness must have its boundaries, not in spoken untruths but rather in silence. Silence can conceal untruth, but it is a necessary tool to navigate the complexities of life’s opposing forces. We find ourselves at a crossroads where the life of our German folk stands in contrast to the lives of other peoples desired by eternity. The vitality of one folk cannot be extinguished by another; each shall endure and persist. Germany, despite the challenges of Versailles and the strength of National Socialism, will endure and thrive. Our folk’s existence is bound to the service of truth, and we cannot, should not, and will not compromise on this value. Our Fuhrer, Hitler, exemplifies and upholds this principle, affirming the unchangeable nature of each folk, a divine power beyond human control.

Though we may currently stand alone in this realization, a time will come when truth-telling statesmen will be praised, and those who resort to lies will be despised, even within their own folk. Credibility is the most potent force in the world of foreign affairs, and a loss of it relinquishes a statesman’s power. Yet, we must acknowledge that truthfulness as a fundamental norm in international relations is not yet universally embraced. Therefore, we must proceed with utmost caution in affirming truthfulness and remain vigilant. We shall not be deceived by empty promises or grandiose declarations. Mistrust

does not equate to a disdain for truth; it is a prudent approach to navigate the intricacies of international interactions.

In the end, our commitment to truthfulness shall stand unwavering, and we shall remain steadfast in upholding the values that serve the greater good of our folk and humanity as a whole. Through truthfulness, we forge a path of strength, dignity, and respect, ensuring that our actions align with the eternal principles that guide our existence.

Loyalty

Loyalty and truthfulness are inseparable companions, for true loyalty is the manifestation of our commitment to truth in our lives. How can a follower claim to be loyal while walking a path of lies, lacking the courage to embrace the truth? Let us not draw inspiration from the tangled web of guilt and deception that entwined the fate of the Nibelungen; rather, let us find our guide in the unwavering loyalty of Hagen, who, despite his deceit, ultimately stood up to the truth and faced the consequences with courage.

Loyalty does not solely reside in grand gestures; it starts with the smallest actions and choices we make each day. To be loyal to others, we must first be true to ourselves, maintaining our integrity in all that we do. The bond of loyalty that unites our communities is a testament to the voluntary service we offer to one another. Just as our will originates from eternity, so does loyalty spring forth from the same source. Together with honor and chastity, it forms the foundation of the follower's character.

Embezzlement is a betrayal of comradeship, but disloyalty toward our leaders is nothing short of mutiny. In our commitment to truthfulness and loyalty, we strengthen the ties that hold us together as a community. Let us uphold these values as the pillars of our existence, forging a path of unity and steadfastness as we journey toward a better and more harmonious future. In loyalty and truthfulness, we discover the essence of our true

selves and the true meaning of genuine fellowship.

We owe immense gratitude to our supreme leader for swiftly and decisively dealing with the dreadful mutiny on June 30, 1934. Through this action, he elevated the NSDAP to historical greatness, much like Frederick Wilhelm I did with Prussian soldiery and civil service through hard-won victories. When faced with disloyalty, swift and firm punishment is essential. We cannot afford to indulge in lengthy court proceedings that satisfy the curiosity of those who have softened their resolve with liberal complacency. In times that shape the course of history, mutinies must be quelled promptly, preventing the turmoil that could afflict the whole folk.

Disloyalty is an unforgivable offense as it directly threatens the life of the folk, regardless of whether it targets a high-ranking officer or the lowest noncommissioned officer. Be it embezzlement, treason, or desertion, the motives that drive disloyalty can never justify such betrayal. The preservation of unity and loyalty within our community is paramount, for any breach of these values undermines the very foundation of our existence. As we stand together, bound by loyalty and mutual commitment, we strengthen our collective spirit and ensure the continued prosperity and greatness of our folk.

Indeed, breach of loyalty for the sake of a greater idea is an exceptional circumstance. Historical examples, such as Henry the Lion's refusal to follow Kaiser Frederick Barbarossa or General von Yorck's violation of soldiery loyalty, shed light on this complex matter. As National Socialists, we evaluate the events of the past through the lens of blood and soil, seeking to understand their impact on German bloodlines and territories.

In the case of Henry the Lion, we can appreciate his decision not to remain loyal to Kaiser Frederick Barbarossa, as it led to an increase in German blood and German soil. This alignment with our core values highlights the significance of pursuing a course that serves the well-being and growth of our folk.

Similarly, General von Yorck's violation of soldiery loyalty was justified by his conviction in the rightness of his actions. His bold initiative in Lauroggen demonstrated that sometimes, challenging conventional loyalty can lead to favorable outcomes for the greater cause. He was willing to face the consequences of his actions, even at the risk of his own life.

These examples illustrate that disavowing loyalty for the sake of a compelling idea requires strong conviction and a willingness to accept all consequences. While it remains an exceptional circumstance, it underscores the importance of upholding our core principles and striving for the betterment of our folk, even if it means breaking from traditional notions of loyalty.

Loyalty is a fundamental quality that a follower must embrace wholeheartedly. It requires the follower to place absolute trust in their leader, following their guidance without question. Should any doubts arise, the follower has the option to seek confirmation or resolution from higher-ranking leaders. However, if disloyalty arises due to misfortune or other reasons, it remains a grave offense that must be addressed and rectified. Disloyalty is a destructive force that can fracture the life of the folk and erode the core values of honor and truthfulness that define us.

Unwavering loyalty demands strict conscientiousness toward the demands of the folk and state. Unfortunately, there is a growing misconception among some that loyalty can be compromised when it comes to observing the state's so-called minor demands. Some may attempt to evade taxes, seek personal gains through bribery, or engage in small dishonest acts, believing these to be insignificant imperfections of life. However, such behaviors cannot be excused as they undermine the very essence of loyalty.

In truth, loyalty must be upheld in all aspects of life, big or small, to ensure the integrity of the folk and the preservation of our values. The smallest breach of loyalty can have far-reaching consequences, threatening the stability and unity of the community. True loyalty requires unwavering commitment and adherence to the principles of honor, truthfulness, and service to the folk and state. Only through such resolute loyalty can we forge a steadfast and unshakable bond, driving us toward a brighter future for our nation.

Frederick Wilhelm I and Frederick the Great, while recognizing the importance of loyalty in state administration, were burdened with a peculiar pessimism regarding the eradication of what they perceived as "minor imperfections." They understood the significance of loyalty as the bedrock of the entire state, but at the same time, they harbored deep mistrust towards the reliability of their officials. Their concern stemmed from the fear that officials might misuse their positions for personal gain or oppress the common people within the folk.

Frederick the Great, for instance, expressed unjust complaints against judges, even targeting a small miller named Arnold, despite strong protests from Berlin's high society. This mistrust in the officials' conduct influenced many measures in Prussia's domestic administration. They implemented a complex system of control offices, higher accounting chambers, and mutually checking officials to test and ensure the loyalty of their administrative staff.

Though their intentions were to maintain loyalty and integrity within the state apparatus, the heavy reliance on strict checks and balances had unintended consequences. The bureaucratic system became cumbersome and slow, often requiring sharp supervision to maintain a sense of urgency and productivity.

In retrospect, it is evident that their distrustful approach, while well-intentioned, may not have been the most effective way to foster genuine loyalty and prevent abuse of power. A balance between trust and accountability would have likely served the state administration better, promoting a culture of genuine loyalty and commitment among officials while ensuring checks to prevent corruption or misconduct. A lesson to be learned is that fostering a culture of integrity and loyalty within a state requires a delicate balance, one that values both trust and accountability to create a robust and efficient administration that serves the best interests of the folk.

The bureaucratic apparatus, which remained cumbersome until the National Socialist uprising, lacked the higher centralized power that could push for efficiency. However, with the establishment of the National Socialist state, a fundamental transformation occurred. The principle "You should faithfully do your duty" was replaced by the collective spirit of "We all want to do our duty faithfully."

This shift brought about a great simplification in the administrative processes, leading to a reduction in the number of officials. It demanded significant self-renunciation from a large portion of officialdom to adopt a moral bearing that prioritized the greater good of the folk. To achieve this, it was crucial to have National Socialist folk comrades who were committed to renewing officialdom.

Moreover, officials were now expected to exhibit loyalty and service to their fellow folk comrades. They were to act as dedicated servants, always ready to assist and demonstrate

a friendly disposition toward the public. Rather than showing condescending mercy, officials were encouraged to serve with humility, understanding that the public also valued promptness and efficiency in their dealings.

With this transformation, the National Socialist state aimed to create a more responsive and efficient bureaucracy, driven by a sense of duty, loyalty, and selflessness. By fostering a culture of service and moral responsibility among officials, the state could better serve the interests of the folk and build a more cohesive and united society.

The resounding song of loyalty and honesty has echoed throughout German history, carrying the message of unwavering commitment and integrity. Since the days of Frederick Wilhelm I, the bells of the Gamisonkirche tower have hourly chimed this melody, reminding countless listeners of the timeless virtues of loyalty and honesty. Today, these same tunes reverberate through radio receivers, serving as a constant reminder that every hour of our lives should be guided by these noble principles.

In the past, there were attempts to silence this song. In 1919, the Marxist Thuringian provincial government removed the song “Always practice loyalty and honesty” from school reading books. Yet, despite such efforts, the song endures and is now sung a thousandfold. In the hearts of hundreds of thousands of SS men, it resonates powerfully as they sing:

“When all become disloyal, we still remain loyal.”

This simple refrain captures the essence of the Third Reich’s purity of will. It exemplifies the deep commitment to loyalty that permeates every aspect of life in the Reich. The rhythm of loyalty pulses through the nation, forging a united and devoted community that stands steadfast in its principles and ideals.

Indeed, the song of loyalty serves as a poignant testament to the enduring strength of the German people and their unshakable bond with their homeland. It encapsulates the unyielding spirit of those who remain true to their convictions, even in the face of adversity. As the melody of loyalty continues to echo across the nation, it reaffirms the righteousness and virtue that guide the destiny of the Third Reich.

Attitude Towards Faith

It is undeniable that a significant division exists within the German folk when it comes to faith in eternal matters. The rift is not solely between the different Christian denominations but also between those who embrace Christianity and those who reject it altogether. In the context of a National Socialist life formation, it is not our purpose to engage in a detailed discussion of the merits and drawbacks of each religious perspective. However, it is essential to acknowledge the existence of this schism and explore how followers with diverse religious views can still maintain unity in their National Socialist conduct.

While we cannot delve into a comprehensive religious analysis here, we can outline the fundamental differences between these religious attitudes. Nonetheless, it is not the aim of this book to provide an exhaustive religious instruction for each side. Instead, the focus remains on fostering understanding and cooperation among National Socialists of diverse beliefs.

As National Socialists, we must recognize the importance of mutual respect and acceptance. While adhering to different religious views, we can still find common ground in our shared commitment to the principles and values of National Socialism. It is through this unity in conduct that we can move forward as a cohesive community, embracing diversity while upholding our core beliefs.

Ultimately, the question of faith lies in the hearts of each individual follower. What is crucial is that we strive to embody the virtues of honor, truthfulness, and loyalty in our daily lives. By practicing these universal principles, we can bridge the gap between diverse religious perspectives and work together toward the greater good of the German folk.

let us acknowledge the religious differences that exist and seek to understand each other

without seeking division. Our strength lies in unity, and by focusing on our shared values, we can build a powerful and harmonious National Socialist community.

The Christian perspective on the nature of man is centered around the belief in his inherent baseness and sinfulness. According to Christian faith, man cannot attain divine salvation on his own and requires God's mercy and the sacrifice of Christ to achieve redemption. On the other hand, those who oppose the Christian faith view man as capable of being burdened by guilt but not inherently sinful. They see humanity as God's ally in the battle against evil, negating the need for redemption through divine mercy.

These differing views create sharp divisions between the followers of Christianity and those who hold different beliefs. Christians may perceive non-Christians as outsiders or pagans seeking to undermine the religious traditions deeply rooted in German history. Conversely, non-Christians may assert that National Socialism and Christianity are incompatible. They may argue that the values essential to German essence were already present in prehistoric Germanic cultures, long before Christianity's introduction.

Amidst these contrasting perspectives, both sides claim to represent the entirety of human life and the essence of the German folk. Christians view their faith as enriching the German identity, while non-Christians assert that the core values of German essence were present even before the advent of Christianity.

As National Socialists, we must grapple with these diverse viewpoints and seek common ground. Rather than promoting division, we should aim to understand and respect each other's beliefs while embracing the shared principles of National Socialism. By fostering mutual respect and unity in our conduct, we can overcome these differences and work together for the betterment of the German folk.

It's a sad reality that the German folk doesn't share the same beliefs at its very core, and it can be disheartening that faith and the people don't always seem to come together harmoniously. However, amidst these differences, it is essential to recognize that we are not as far apart as it may appear. By approaching this matter calmly and without succumbing to anger or zealotry, we have the potential to discover a deep unity that can serve as a common foundation for our shared existence.

To achieve this unity, we must first address some of the vague and uncertain points that exist among us. Throughout history, thousands of soldiers have met their end on the battlefield, with the Lord's Prayer on their lips, seeking solace in their faith during the most challenging times. Even heroic figures like Schlageter found comfort in partaking in the Lord's Supper before their ultimate sacrifice. These examples demonstrate that religious beliefs have been intertwined with the courage and sacrifices of our people. As such, we must be cautious not to hastily make accusations that affirming a Christian confession automatically equates to a lack of patriotism or devotion to our nation.

Instead of dwelling on differences, we should strive to find common ground and build a society that respects and embraces diverse beliefs while cherishing the shared values that unite us all. We can recognize and appreciate the contributions of various religious and philosophical perspectives without losing sight of the essence that binds us together as a united nation. It is through this inclusive and understanding approach that we can foster a genuine sense of harmony, promoting mutual respect and cooperation among all members of our community.

It is crucial not to hastily label non-Christians as destroyers of German tradition or as mere materialists and communists. It is equally wrong to dismiss the affirmation of blood, folk, and genetics as "heathenism" without careful consideration. We must avoid becoming like Pharisees, quick to judge and condemn without understanding.

The acknowledgment and reverence for the folk as a blood community are not contrary to God's will but rather align with it. Blood and race are part of God's creation, shaped by Providence or Nature's design. Therefore, it is our duty to live in harmony with this creation and abide by its unyielding laws. Both religious and non-religious views share the same origin in God or some higher power. While the faith in God may differ, we can still find common ground when we converge in the pursuit of the eternal.

Those who anchor their actions in the eternal principles are united, regardless of their specific beliefs, because they reject a shallow existence solely focused on material gain and immediate gratification. The true bond lies in the shared rejection of godlessness and the pursuit of something greater than the material world. As Goethe aptly put it, piety unites, but the absence of godliness binds even stronger.

In summary, let us not rush to categorize or judge one another based on religious beliefs or lack thereof. Instead, let us seek understanding and commonality in our shared values and reverence for the eternal truths. Whether guided by faith in God or driven by a devotion to universal principles, our shared dedication to a higher purpose should unite us, fostering respect and cooperation among all members of our community.

The bond of godlessness among certain groups should not blind us to the common threats we face from the east, and the weakening of rootless Jewry. We should realize that natural allies belong together and should stand united against shared enemies. Instead, what we witness is each religious movement engaging in a two-front war: the Christian churches against the “Deutschglaubigen” or non-Christian believers in God (Deutschkirchler, Deutschglaubige, Deutsche Glaubensbewegung) on one side, and against communism on the other side. Likewise, the “Deutschglaubigen” fight against communism and the Christian churches.

This situation is dangerous as it creates a divided front against common adversaries. We must not forget the lessons of history, particularly the devastating Thirty Years War, and avoid repeating such conflicts in Germany. Rather than fighting amongst ourselves, it is essential to find common ground and unite against the threats posed by materialism, those who disdain virtue, morality, and faith, and the influence of communism. By setting aside our differences and working together, we can build a strong and united front to safeguard our values, culture, and nation from external threats. Only through unity and cooperation can we ensure a secure and prosperous future for our people.

Within the various religious circles that exist, we must cultivate mutual respect and understanding. Let us be guided by the wise words of Matthias Claudius, who reminds us not to despise any religion, as it may hold hidden depths beyond what meets the eye.

Each person’s religious beliefs and practices should be treated as sacred and inviolable. Just as Frederick the Great’s Prussia embraced the principle that each individual could find their own path to spiritual fulfillment during the Enlightenment, we, too, affirm this idea for political reasons. As political beings, we must carefully consider and weigh the diverse beliefs that exist in our nation.

In Germany, we have thousands of people who find solace and meaning in the church,

while many others earnestly believe that the church no longer satisfies their spiritual needs. It is important to recognize that neither group is superior or inferior as Germans, and we should refrain from intruding upon their personal religious lives.

In the past, some individuals may have felt reluctant to express their reservations about the Christian churches openly. However, in our current time, we have the freedom to be more candid and transparent about these matters. It is essential to create an environment where open dialogue and understanding can thrive, allowing people to explore and practice their faith without judgment or prejudice.

Let us embrace the diversity of religious beliefs in our society, promoting a culture of tolerance, acceptance, and respect. By doing so, we can build a stronger and more harmonious community that cherishes the value of individual spirituality and religious freedom.

I intentionally avoid delving into the NSDAP's affirmation of positive Christianity, as it has political implications and involves complex theological considerations. The term "positive Christianity" can vary in interpretation among different Christian churches, as each denomination has its own authoritative figure or text to define its beliefs. The Catholic church looks to the Pope for guidance, while the Evangelical church relies on the Holy Scriptures.

The NSDAP included positive Christianity in its program, but its exact meaning and scope are not universally agreed upon. However, one thing is clear: both positive Christianity and National Socialism demand action that benefits the German people. National Socialist politicians see positive Christianity manifested in the dedication of German Christians who sacrificed their lives during the war and postwar period for the greater good of Germany.

It is crucial to remember that the intersection of politics and religion can be sensitive and complex. As such, discussions surrounding religious beliefs and their role in a political context require careful consideration, respecting the diverse views and practices of individuals and religious institutions.

Leadership

Of Power and its Application:

In this section, we're talking about leadership in National Socialism, particularly focusing on the role of the Fuhrer. The Fuhrer is truly a remarkable figure of our time, and while poets and thinkers may write about him in the future, for us today, he embodies the living reality of a National Socialist man. We've already seen his exemplary life in the previous chapter about followers, and here, we're diving deeper into how he shapes National Socialist leadership.

The Fuhrer has achieved something unprecedented in history – a unique and reciprocal relationship between leadership and followers. Through his difficult struggles, he has managed to create a united will among the German folk. When he takes the lead as the folk's leader, he does so with the immense power of a unanimous will behind him. This makes him not only the leader of the folk but also the expression of the will of the entire community. It's like there's a continuous flow of energies between the Fuhrer and the people – his will impacts the folk, and their unwavering support empowers him to take on new challenges.

The way the Fuhrer leads is fundamentally different from traditional concepts like kingship or presidency. It's a whole new form of folk leadership. In fact, no other political movement is allowed to challenge the ruling National Socialist one. This uniqueness is earned and reaffirmed by the people through plebiscites, ensuring a strong bond between leadership and the folk. We must always maintain this vital connection between our leaders and the people because it's what makes our movement so powerful and transformative for our nation's destiny.

To solve this important task of National Socialist leadership, leaders are granted

considerable power, which they must use to shape the followers and the folk. Every non-commissioned officer is both a leader and a follower, so they must possess all the virtues we expect from the followers. However, leaders must possess these qualities to an even greater extent. They must uphold their honor more strictly, be more loyal, truthful, and upright than those they lead. They should also excel in the art of silence and be the most exemplary comrades without engaging in unruly fraternization that undermines discipline.

Leaders must continually strive to prove their ability and earn the trust of their followers repeatedly. The success of a leader lies in how well they can mold their followers into a National Socialist sense. If a following proves ineffective, it's not the fault of the followers but rather the failure of their leader to shape and guide them properly. Part of a leader's role is to choose the right content, removing unworthy elements, developing valuable ones, and strengthening those who are wavering in their commitment.

In essence, National Socialist leaders must demonstrate superior qualities and constantly work to earn the loyalty and trust of their followers by effectively shaping and guiding them towards the ideals of National Socialism.

National Socialist leadership wields a substantial amount of power, but it comes with great responsibilities and inherent limitations. When we talk about leadership here, we refer to the multitude of noncommissioned officers in various communities. However, discussing the Fuhrer within the context of this exposition would be inadequate, as he stands before us as a unique manifestation of our time. Poets and thinkers will surely pen tributes to him in the future, but for us today, he serves as a living embodiment that National Socialist individuals can be more than just idealized figures – they can be real and impactful.

The Fuhrer's exemplary life has already been evident in the previous chapter about followers. Here, we delve into the formation of National Socialist leadership, which, in history's eyes, showcases a unique and reciprocal effect between leaders and their followers. The Fuhrer's struggle led to the creation of a unified will among the German people. Once he assumed the mantle of folk leadership, powered by a unanimous will, he allowed himself to be guided by this unified direction, becoming both the leader and the expression of the people's will. This dynamic exchange of energies between the leader

and the folk creates an unparalleled bond, surpassing traditional concepts of kingship, tyranny, or presidency. National Socialist leadership is a fundamentally new form of folk leadership.

In the National Socialist state, no other political movement will be tolerated alongside the ruling party. However, the advantage of uniqueness must continually be earned and validated through plebiscites. The crucial connection between leadership and the people should never be lost.

With such a fullness of power at their disposal, National Socialist leaders must possess all the virtues demanded of their followers and more. Each noncommissioned officer must exhibit even greater loyalty, truthfulness, and uprightness than those they lead. Silence and discretion must be mastered, while maintaining an exemplary camaraderie without compromising discipline. The duty to prove their abilities continuously lies upon the leader's shoulders. Leadership must be earned repeatedly, and the trust of the followers must be continually reaffirmed. Any wavering or unproductive following indicates shortcomings and failures on the part of the leader.

The power of command is not without limits. It is bound by the leader's own responsibility and conscience. A leader must be accountable for each order issued and should also assess whether responsible orders are given by subordinate leaders. Nietzsche's words remind us that commanding is a burden, carrying risks and uncertainties. The power of command must be wielded with wisdom and ethical considerations, not for personal vanity or ambition.

Conscience serves as the inner guide, reminding leaders that power should be a tool of service for the common good, not a means to feed one's ego. Those who misuse power eventually find themselves destroyed by it. On the other hand, leaders who view power as a means to empower others and the folk will be uplifted by it. Winning true allegiance cannot be achieved through force; it requires convincing individuals and awakening their free will to embrace National Socialism willingly.

To succeed in this endeavor, leaders must have faith in the decency of the German people, much like the Fuhrer's unwavering belief in the soul of the folk during his long struggle. Conscience will guide leaders away from ignoble motives like clinging to leadership

positions or seeking to impress others. The focus should be on serving the greater good.

National Socialist leadership carries significant power, but it must be wielded responsibly and with ethical constraints. The reciprocal relationship between leaders and their followers forms a unique bond, and the leader's ability to shape a devoted following is the true measure of their success. The power of command should be guided by conscience, ensuring it is used to serve the people and not for selfish purposes. A deep faith in the decency of the German folk and a morally anchored personality are the keys to wielding power wisely and avoiding its misuse.

Based on this obligation, another demanding task of leadership presents itself: the pursuit of justice. Being just is the most challenging trait expected from a leader. Throughout history, only Aristides, the Greek, earned the honorable title of "The Just." Justice can only emerge through unwavering self-discipline. As a leader, one may not equally appreciate all followers, as some may appear more conscientious than others. However, the leader must never let these sentiments show. Every decision made as a leader must be approached with cool-headedness to ensure fairness. Revealing personal sympathies can compromise justice, and a true leader must maintain an impenetrable sense of equanimity, as followers prove their obedience.

Equanimity becomes the bedrock of leadership in all aspects of life. A leader's countenance must not betray fear or concern in the face of danger or defeat, for no human existence is entirely free from such experiences. Frederick the Great's greatness shone brighter through overcoming defeats like Kolin, Hochkirch, and Kunersdorf than in his victories at Hohenfriedberg and Leuthen. The mightiest display of his leadership was his determination to resume his work and strive for the highest goals after the challenges of November 9, 1923.

Leaders must exhibit even greater self-discipline than their followers. Admirable leaders are those whose controlled demeanor leaves others guessing, creating an air of mystery. On the other hand, leaders who wear their hearts on their sleeves prove unsuitable for the role. However, in one aspect, every non-commissioned officer should reveal their inner self: the ability to enthuse about noble, pure, and sublime ideals, inspiring their following to reach greater heights. In doing so, equanimity will not be an artificial façade, but a genuine reflection of the leader's true essence.

The most compelling evidence of equanimity lies in a leader's ability to face death with exemplary composure. History offers two noteworthy examples from Prussian history: During the Battle of Leuthen, a badly wounded ensign cried out in pain, and Frederick the Great, without hesitation, advised him, "Die decently, ensign!" In the War of 1870/71, a company marched forward in tight formation. When the ensign was wounded and exclaimed, "Long Live the King!" in excitement, the company commander reprimanded him with three days of arrest for speaking without being addressed. Remaining composed in the face of death is the pinnacle of a leader's life. Only those who lived justly will know how to die with dignity.

Our nation should be proud if National Socialism nurtures a leadership class that abhors injustice, relentlessly combats it, and eradicates it. The German people can endure hardships, even hunger, but injustice is intolerable. As Plotin eloquently said, "The countenance of justice and discipline is more beautiful than the morning and evening star."

Leader's Appearance

The power that comes with any leadership position gives the leader the authority to establish the limits and expand their influence. They may use external appearances to elevate themselves above their followers, making their presence known and commanding attention. While it is necessary for large organizations to have visible rank insignia for identification and to maintain order, these symbols alone do not grant the true authority needed for effective leadership.

Even honestly earned ranks can be dangerous, as some leaders become intoxicated by the control they wield over others. They may feel invincible, blinded by the admiration and obedience they receive. In this state, they might lose touch with the reality of their role and the genuine needs of their followers. Such self-delusion can lead to their downfall if

they fail to recognize the importance of staying connected to those they lead.

To avoid such pitfalls, leaders must exercise strict self-discipline and continually evaluate their worthiness for their position. Loyalty to oneself and constant self-control become essential to maintain genuine leadership ability. Leaders should be vigilant in examining their motives and actions, ensuring they align with the best interests of their followers and the organization.

An ever-constant loyalty toward oneself, a constant self-check, which becomes like a part of our nature, must make sure that our living example again and again justifies our leadership position. It is not enough to rest on past achievements or rely on external trappings of power. Leadership is a continuous journey of growth and self-improvement.

The inwardly insecure may resort to substitutes of genuine leadership ability, such as ostentation, mere appearance, and self-deification. They may believe that their position grants them superiority over others, and they begin to distance themselves from the individual follower. However, this behavior erodes trust and undermines the foundation of leadership.

Every genuine leader will give their own special style to their leader's dignity through plainness, simplicity, and modesty. They understand that it is not about showcasing their authority through extravagant displays, but rather about connecting with their followers on a human level. Leaders who are approachable, humble, and empathetic inspire trust and loyalty among their followers.

The size of the motor vehicle, the ruthlessness with which it is driven through the streets, or the number of attendants do not win that always constant love in the broad circles of the following and of the folk comrades. Instead, it is the leader's ability to lead by example, with authenticity and a genuine connection to the individuals they lead. True leadership is not about dominance and control but about serving others and fostering a sense of unity and purpose within the organization.

The power bestowed upon leaders comes with great responsibility. It is not enough to merely hold a position of authority; true leadership requires self-discipline, humility, and a genuine commitment to the well-being of the followers. Leaders must constantly

examine their actions, strive to lead by example, and maintain a strong connection with their people. By embodying these qualities, leaders can earn the respect, trust, and love of their followers, creating a strong and cohesive organization that can achieve greatness together.

We strive for simplicity and modesty in our appearance, especially when we are not with our following, always mindful that thousands march behind us. Frederick the Great once recommended going on foot instead of demanding a large carriage when the Prussian emissary was with him, as he knew 100,000 Prussian soldiers were behind him. However, when we, along with our following, appear publicly as part of the NSDAP, the overall image must always be dignified: disciplined, with simple, clear, and grand lines.

We avoid overcrowding large formations on small squares and ensure that assembled units are not lost on overly large squares. There should be no excessive decoration of the hall or square, but we also avoid the mundane and sparse routine. During the period of struggle, the magic lies in transforming even the humblest village into a hallowed space through posters, flags, marching in with flags, the flag salute, and singing the Horst Wessel Song. We do not resort to old and outdated forms when presenting the greatness of the past. Rather than portraying Frederick the Great or Bismarck in rented uniforms and poorly on stage, we opt for speaking chores, choral processions, or splendid songs that are more effective and authentic.

We demand exemplary punctuality, conscientiousness, discipline, and outward form from ourselves whenever we represent the NSDAP. It must be gripping and irresistibly victorious. A poorly issued command during the flag entrance or a sloppily executed order, along with unclean or untidy uniforms, can immediately undermine the recruiting power of the assembly. When a leader speaks in an assembly, they should do so from an elevated position without appearing pious or deifying themselves. If the leader is talented enough to excite the crowd, they should handle the applause, even the loudest, without losing their composure. Their ability to draw listeners is not just their doing; it is the result of the opportunity given to them by the founder of the NSDAP to employ their talent for National Socialism.

We are living in a time of significant leadership restructuring in Germany, unlike anything our nation has experienced before. It is essential to remember that many of

us have friends and acquaintances who knew us before we held leadership positions or became noncommissioned officers. We must always remain grounded and approachable, never letting our positions change who we are at our core. Our nation's simplicity and plainness are reflected in our ability to stay true to ourselves, even as we take on greater responsibilities.

As leaders, we often find ourselves approached by hundreds of folk comrades with their concerns, wishes, and requests for assistance. It is crucial not to let this overwhelm us or cause us to become arrogant. Instead, we should patiently listen to these individuals, even if we can't help everyone. Most people will find comfort in knowing that they are understood and heard, even if we can't fulfill all their requests. The only time we should become impatient is when we recognize that some individuals are approaching us out of selfish motives or a desire to exploit our connections for personal gain. Such cases were prevalent in 1933, and we should be cautious and discerning in such situations.

Our humility and modesty are evident in the way we interact with every folk comrade. We should be approachable and confident in our nature, able to speak with anyone, regardless of their rank or position. It is essential to treat our fellow comrades as equals, not as subordinates or inferiors. Leading with a sense of comradeship, rather than with a patronizing attitude, is crucial if we want to foster a genuine connection with our followers.

We need not worry that being comradely will diminish our respect and authority. Respect and authority come from demonstrating our capabilities as leaders, not from being distant or condescending. By proving our ability to lead and by treating everyone with respect and camaraderie, we will naturally earn the respect and loyalty of our followers. Our strength lies in our unity, and by fostering a genuine sense of comradeship, we can build a powerful and united movement.

Leadership Selection

The most challenging task for our leadership lies in the crucial and delicate process of training and preparing future leaders. While many skills can be learned and honed, understanding people on a profound level is an art in itself that often requires a keen and discerning eye. Even those of us who possess an objective and perceptive gaze will find ourselves repeatedly disappointed, as the best and most genuine individuals in our following are often the quietest and most unassuming ones, easily overlooked amidst the clamor of attention-seeking personalities.

As leaders, we are entrusted with the responsibility of identifying and cultivating potential leaders who will carry the torch of our movement into the future. This task is akin to the tragedy of King Philipp in Don Carlos, who fervently pleads to Providence for a person he can truly trust in the midst of political intrigue and treachery. Though we may not have the all-knowing wisdom of Providence, we rely on our intuition, experience, and insights to recognize those individuals whose character and potential align with the ideals of our movement.

Indeed, the process of identifying future leaders is far from straightforward. People are complex beings, shaped by diverse experiences and motivations. Sometimes, even the most promising individuals may remain hidden from our immediate view, their brilliance obscured by the shadows of uncertainty or self-doubt. Yet, it is precisely in these quiet and unassuming souls that we often find the deepest reservoirs of loyalty, dedication, and commitment.

Nurturing and developing potential leaders requires patience, empathy, and a deep understanding of human nature. It is not merely about identifying talent but also about fostering growth, instilling confidence, and guiding individuals along the path of leadership. We must take the time to listen and connect with those who show promise,

offering support and guidance as they navigate their roles within our movement.

The future of our movement hinges on the strength and integrity of our leaders. As we embark on this arduous journey of leadership training, we must embrace the responsibility with humility and determination. Our success lies not only in finding capable individuals but also in empowering them to become beacons of inspiration and change. With each nurtured leader, our movement grows stronger, and our vision for a better future comes closer to realization.

The German man, when capable, often embodies a deep sense of modesty, choosing to keep his talents concealed rather than boast about them. Thus, it is wiser to search among the quiet and virtuous individuals rather than those who loudly seek attention. The disappointment with the brash and conspicuous personalities is often greater, as they tend to exaggerate their abilities while causing harm, whereas the reserved ones, even if they prove incapable, do not boast about their shortcomings.

In our search for leaders and non-commissioned officers, character should hold greater importance than mere capabilities. Those with a strong moral fiber and a National Socialist disposition should be favored over those with limited virtue but exceptional skills. It is true that certain critical positions may require specific expertise, and in such cases, we may have to prioritize skill over character. For instance, when faced with a major surgical operation, the surgeon's expertise may take precedence over their private conduct.

However, in most cases, character takes precedence, especially when it comes to leading and guiding others. The following looks up to the leader as a role model, and a person of good character can always find competent colleagues to complement their abilities in areas where they lack expertise. A leader with an upstanding character and a commitment to National Socialist principles will always seek out the best team to support their vision and objectives.

In the end, a person of decent character is seldom paired with boundless stupidity. On the contrary, virtuous individuals are often guided by wisdom and moral clarity, making them capable of navigating challenges with integrity and discernment. Therefore, as we build and nurture our leadership ranks, let us always keep character as the cornerstone,

for it is the moral compass that ensures the path we tread aligns with the principles and values of National Socialism.

One of the essential aspects of leadership is fostering healthy competition among the non-commissioned officers who build communities. When there is a strong bond between the individual leaders and their following, competition can serve as a driving force, inspiring them to strive for better performance and growth. This collective spirit, often referred to as “corps spirit,” allows a community to unite as one cohesive body. However, it is crucial that this spirit of competition remains within certain boundaries, avoiding the creation of irreconcilable hostilities.

While competition can be a powerful motivator, it should never overshadow the common goal that binds all non-commissioned officers together. This shared objective is to serve the German folk, working collectively to make it better and stronger. Regardless of one’s specific role or position, whether an SA man, SS man, officer, Air Defense member, flier, soldier, Work Service participant, or officer, everyone must ultimately subordinate themselves to this overarching task.

In our pursuit of excellence and progress, let us remember that the collective welfare of the German folk is of utmost importance. We must maintain healthy competition while always keeping in mind that we are united in a common purpose, transcending individual roles or titles. By upholding this unity of purpose, we can ensure that our efforts serve the greater good, elevating the entire community and advancing the well-being of our nation.

In the healthy competition between leaders, there must be a clear boundary preventing them from descending into unrestrained hostility and resorting to unscrupulous means for success. This boundary is defined by the law of honor. As leaders, we must always uphold our integrity and refrain from engaging in defamation, tarnishing one another’s honor, or spreading untruths. Such base behavior toward our comrades has no place in National Socialism.

It is crucial for a non-commissioned officer to carefully select their leader, never compromising on the principles of honor and integrity. Any leader who fails to maintain these values will inevitably create a following that is far from being truly National Socialist.

Despite our best efforts, disappointments may still arise. Some ambitious non-commissioned officers may prioritize pushing others aside ruthlessly and pursuing false ambition. However, as leaders, we should embrace healthy ambition, striving to give our best to our responsibilities while upholding our honor. It is essential to recognize that the true measure of a leader's worth lies not in the minutiae of daily tasks, which should be handled by competent staff, but in the overall responsibility, vision, and plans they offer. The quiet and modest service of a leader's chief of staff, shouldering the main burden of the work, allows the leader to focus on the higher responsibilities and bear the weight of both accountability and recognition.

In this way, as leaders, we can foster an environment of healthy competition, bound by the principles of honor and mutual respect. By remaining steadfast in our commitment to National Socialism and demonstrating true leadership qualities, we can inspire and guide our following toward shared goals and collective success.

Despite the potential for disappointments and disloyalty, we must resist adopting a cynical view of our fellow folk comrades, assuming the worst until proven otherwise. We refuse to live by the rule that everyone we work with is to be treated as untrustworthy until they prove themselves otherwise. Instead, we choose to maintain our faith in the inherent goodness and decency of the German folk.

Even if we encounter setbacks and letdowns, we remain steadfast in our belief in the potential for goodness in each individual. We are willing to trust in the good once more, even after experiencing disappointment. This trust in the decency of our fellow Germans is a fundamental aspect of being National Socialists.

Our Fuhrer has been guided by this very belief in the inherent decency of the German folk from the very beginning of his work. He recognizes that this decency may need to be awakened and fostered through responsible and principled leadership. As leaders, it is our duty to cultivate and promote this inherent goodness among our following, instilling a sense of loyalty and unity among our comrades.

By upholding our trust in the innate decency of the German people and leading with integrity and virtue, we can inspire and empower our fellow folk comrades to rise to their highest potential. Let us never waver in our commitment to this belief, for it is at the core

of our National Socialist principles and vision for a stronger and better Germany.

The most challenging test for a leader is the feeling of being passed over for a position or opportunity. At some point, all of us with passionate hearts have experienced the pang of believing that a certain role would have been best suited for us. In such moments, bitterness and resentment can easily take root when we find ourselves not given the desired office.

However, in these trying times, we must rise to the occasion and embrace inner greatness. We must recognize that life goes on, even if someone else, in our view, is less capable and has received the position we coveted. Instead of dwelling in rancor or sulking, we must gather strength and fulfill our current responsibilities with even greater dedication.

Rather than retreating into solitude fueled by anger, we choose the path of silence and acceptance. We commit ourselves to carry out our duties with a heightened sense of duty and purpose, recognizing that the world keeps turning, and our actions still matter. Resigning from our current position to prove that we are not attached to it may seem tempting, but we believe that if our conscience confirms the righteousness of our actions and responsibilities, we should not withdraw in resentment.

Leaving the battlefield, even if we have not been defeated, can never lead us to victory. Instead, we will focus on contributing positively to the greater cause and making a meaningful impact in our roles, regardless of whether we have achieved the positions we initially desired. Our commitment to moral responsibility and steadfastness in our current undertakings will define our true victory in the long run.

Decisiveness

Decisiveness is an essential trait that every leader must possess. In a well-organized officer corps, there is a risk that individual non-commissioned officers become overly reliant on waiting for orders from higher authorities before taking action. However, this lack of decisiveness can be detrimental, as history has shown in various instances in Germany.

We should look to figures like Ferdinand von Schill, who demonstrated an abundance of decisiveness, taking action even at great personal risk. Although he perished in his boldness, his decisive nature stands as an example of leadership. On the other hand, there were Prussian fortress commanders after the defeats of Jena and Auerstedt who failed to defend themselves to the last, simply because they had not received specific orders to do so.

Similarly, Heinrich von Plauen acted without waiting for orders when faced with a crucial decision about the election of a new Hofmeister. Had he adhered strictly to formal regulations, the outcome could have been disastrous, and Marienburg might have fallen into enemy hands.

Leadership is not a mere adherence to rigid regulations; it requires a broader understanding of life's complexity and the ability to make decisive choices in unforeseen circumstances. While regulations and guidelines are essential, life's realities demand flexibility and initiative. There will always be situations where a leader must act independently, guided by their own judgment and expertise.

In summary, decisiveness is the backbone of effective leadership. Leaders must be willing and capable of making crucial decisions when circumstances demand, even if it means taking initiative beyond strict regulations. By embracing decisive action, leaders can

navigate the challenges that life presents and drive their organizations toward success.

The examples of General Courbiere and General von Yorck illustrate the importance of acting on one's own initiative in extraordinary times. General Courbiere, faced with a demand to surrender the fortress, stood firm in his loyalty to the King of Prussia, showing the need to prioritize higher values over immediate orders. General von Yorck's independent action demonstrated the courage to make critical decisions without waiting for explicit instructions.

In 1918, during a time of turmoil, no commander in the general command reported taking decisive action against lack of discipline and mutiny. This highlights that the call for independent initiative typically arises during exceptional circumstances. However, even on a smaller scale, any non-commissioned officer may find themselves in situations where quick action is necessary to protect honor, loyalty, and discipline. Waiting for orders could prove detrimental in such cases.

A crucial factor in enabling decisive initiative is the firm integration of values like honor, loyalty, and discipline into each non-commissioned officer's character. When these principles have become ingrained, leaders are better equipped to act with conviction and confidence in challenging circumstances.

In extraordinary times, when the unity and survival of the German folk are at stake, leaders may face situations where swift decisiveness becomes paramount. Whether responding to internal or external threats, the ability to act without immediate orders may be vital for safeguarding the nation's interests.

Of course, there is an inherent risk in taking independent action. Sometimes, leaders may make incorrect decisions that carry significant consequences. However, the principle remains that in critical moments, it is often better to take action, even if it comes with risks, than to remain idle and passive.

In summary, the examples and principles presented underscore the importance of independent initiative in exceptional circumstances. Cultivating strong values and character within leaders enables them to act decisively when needed most, whether in defending personal honor or responding to challenges faced by the nation as a whole.

The political leader type must be deeply rooted in understanding and fulfilling the needs of the German folk. These necessities are indispensable for the very existence of our nation. We must never be complacent, allowing the tension within our folk to diminish and neglecting the need for a strong and exemplary leadership stratum. Instead, as the German folk embrace National Socialism, their vitality and growth will demand the continuous presence of dedicated leaders setting a living example.

As our folk grows and prospers, we are faced with the responsibility of ensuring a harmonious balance between population and space, blood, and soil. This crucial duty requires a leadership that possesses unwavering devotion, resolute determination, and disciplined heroism. Internally, our leaders must remain composed and self-controlled, while also being unyielding in their commitment to the welfare of the German folk.

The challenges and responsibilities placed on our leaders demand that they exhibit the highest level of dedication. They must never waver in their devotion to the well-being of our nation. It is through their hard work, discipline, and decisiveness that they can effectively lead our folk towards a brighter future.

In essence, the political leader type should be deeply aware of the essential requirements of the German folk. These necessities drive us to maintain a robust leadership stratum that leads by example, ensuring that our nation's growth and prosperity are sustained. The devotion, discipline, and heroism of our leaders play a pivotal role in steering the course of our nation, ensuring that it thrives in harmony with its population, space, blood, and soil. With such an unwavering commitment, our leaders can continue to guide our folk on the path of National Socialism, securing a promising and prosperous future for our nation.

The raising of youth

In the realm of family life, our new vision profoundly impacts marriage, where men and women assume roles in both following and leadership. As National Socialism encompasses our entire folk, we must extend our focus to the upbringing of children, molding them into true National Socialist comrades. Our ultimate goal is to foster better marriages, created by better followers and leaders, leading to the development of a stronger and improved German nation. In this way, a cycle of excellence is perpetuated, with each generation producing exceptional leaders and followers.

Education within the family is of paramount importance, starting from the earliest years of a child's life. Discipline and training are inextricably linked, and we must emphasize the formation of a strong will to embrace healthy discipline and, consequently, a fervent desire for education. We should be resolute in presenting the values we hold dear to our children day after day.

Teaching even the youngest child to value punctuality and order is crucial. Creating a structured environment with punctually maintained mealtimes and designated rest periods instills in them a sense of conscientiousness. While occasional distractions and disruptions are natural, it is essential to instill a culture of precise punctuality and diligent adherence to routines. These may seem like small details, but they lay the foundation for a National Socialist order.

Some may argue that such demands are synonymous with pedantry and rigidity, but that is not the case. Conscientiousness in little things translates to conscientiousness in significant matters later in life. Those who dismiss punctuality and order as unimportant details misunderstand the essence of true greatness. Embracing these principles in daily life molds individuals capable of focusing on eternal values while not neglecting the responsibilities of this world. It is this balance that leads to the creation of exceptional

National Socialist comrades who are not only dedicated to higher ideals but also grounded in the realities of the present.

It is essential to introduce emotional and psychological resilience to our children at the appropriate time. Pain and challenges are an inevitable part of life, and they begin for a child with encounters with objects that do not yield to their desires. As parents, it is not our role to shield them from every hardship or to regret their moments of pain. Instead, we should allow them to experience and learn from life's challenges, as this is where the majority of our understanding of the world comes from.

We must resist the temptation to create an unreal and sheltered environment for our children, as it deprives them of valuable experiences. Excluding them from real-life encounters denies them the chance to learn and grow. In doing so, we would be doing a disservice to our children and setting them up for a harsh awakening when they inevitably venture into the outside world.

Experiencing life's ups and downs is essential for personal growth and development. Shielding our children from these experiences may provide temporary comfort, but it robs them of the chance to build their emotional strength and resilience. It is akin to preventing them from acquiring the life skills needed to navigate the challenges that await them.

Moreover, when children face difficulties in their early years, a natural mechanism of forgetfulness allows them to move forward without carrying the weight of past struggles. This natural process helps protect their innocence and allows them to approach future challenges with a fresh perspective.

The Spartans were known for their rigorous training, even extending to their children who were accustomed to endure pain without showing signs of weakness. They believed in instilling resilience from a young age. Similarly, we also aim to teach our children the ability to bear pain and hardship. Deprivation, one of the most challenging aspects of life, is crucial to learn. In large families, where individual desires must be subordinated for the greater good, children can experience deprivation and understand the importance of selflessness.

Self-sufficiency is another valuable trait we want to foster in our children. The ability to be independent and decisive is essential, as it aligns with the characteristics needed for leadership, as previously discussed. Our approach to parental training has evolved over time. In recent years, a liberal view emerged, with the emphasis on “live and let live,” which resulted in parents giving in to their children’s every wish, leading to a decline in discipline.

However, in the decades before 1870, a stricter approach was prevalent, with children being raised under strict discipline. Addressing parents with the formal “Sie” was common, reflecting a distance between parents and children. Children were not allowed to speak during meals and often had to stand, as sitting was reserved for adults. Parents sought to protect their children from negative influences, especially daughters, who were kept sheltered from the outside world.

In contrast, in some southern German peasant families, more natural views were preserved, allowing girls and boys to engage in conversation without immediate judgment. As we strive to raise disciplined and resilient children, we must find a balanced approach that combines the best aspects of past and present, allowing our children to grow into capable and well-rounded individuals.

We must acknowledge that complete protection of our children from external influences is no longer feasible in today’s society. Community institutions such as schools and the Hitler Youth bring children together, exposing them to various elements, both good and bad. As parents, our focus should not solely be on shielding them from negative influences, but on preparing them to face and resist these challenges.

Building trust between parents and children is essential in this process. Excessive strictness and severity can create barriers and prevent us from influencing their will positively. Instead, we should foster an atmosphere of trust and comradeship, where children feel comfortable turning to us with their questions and concerns. It is crucial to provide honest and truthful answers, even if it means admitting our limitations in understanding certain matters. Offering comforting but evasive responses will only lead them to seek answers elsewhere, potentially from less reliable sources.

Our role as parents is to give them answers that align with their level of comprehension

and curiosity. By doing so, we can guide them towards reliable information and prevent them from seeking answers from less suitable sources or harmful materials. Nurturing an open and supportive relationship with our children allows us to shape their values and build their resilience, preparing them for the complexities of the outside world.

The comradely relationship we aim to establish with our children requires us to set good examples as father and mother. Within the walls of our home, we must live with honor, loyalty, truthfulness, silence, modesty, and a sense of duty, demonstrating these virtues to our sons and daughters. By embodying these values ourselves, we provide better education than through punishment. If we have built our marriage on the principles mentioned earlier, these inclinations towards virtuous behavior will naturally be present in our children, and our role is to awaken and nurture these qualities.

Our primary method of guiding our children is by showing them aversion and disgust towards vices with great passion. This approach proves more effective than chastisement. Physical punishment can sometimes lead to a kind of heroism in youth, where they strive to endure pain to prove their strength. However, it is far better to appeal to their sense of honor and instill respect for high values. By clearly displaying our contempt for misdeeds, we foster a sense of honor early on.

Parents must be strictly just and ensure that they treat all their children equally, without favoritism. It is essential to direct children towards great tasks, such as courage and bravery, as these qualities will be demanded from them by the fatherland one day. Fond memories from their youth will include the times when we, as parents, sang the most beautiful and sublime songs of the fatherland or shared the deep content of German fairy tales with them.

While it is important to expose children to experiences, we should avoid overfeeding them with such encounters, as it may lead to laziness. Instead, we must strike a balance between guiding them towards valuable experiences and instilling in them a sense of responsibility and discipline. Through this approach, we can raise children who embody the virtues we hold dear as National Socialists and who will become the future pillars of a stronger and better German folk.

In our parental home, despite our emphasis on comradeship, we must teach our children

the importance of silence when adults are speaking. We need to constantly remind ourselves that in raising our children, we are training the future followers and, if fate allows, the future leaders of our folk. Our ambition should be to instill in them the desire to serve the folk in the future. It is a healthy sign if parents encourage their children to surpass them in their future positions in life. However, we must avoid falling into the trap of the liberal era, which believes that a higher position is solely attainable through a university education. Instead, we should emphasize that a profession's value lies in the moral bearing with which it is filled, not in the title or income associated with it.

One common mistake made in the parental home is treating sons differently from daughters when it comes to household tasks and responsibilities. Sons are often excused from performing certain jobs and are kept away from simple tasks like keeping their clothes clean or packing for trips, with these responsibilities solely assigned to the mother and daughters. This attitude can lead to the belief that girls exist to satisfy the desires of young men, both within and outside the family. We must break free from this perspective and train our sons to respect our daughters, involve them in household chores, and teach them that work is never a source of shame. By doing so, we ensure that our sons grow up to be husbands who view their spouses as life comrades rather than servants.

Teaching respect for the female gender within the family will help our sons in their future communities, whether in the Work Service, Reichswehr, SA, or other areas of life. They will not stumble over simple tasks or lack the ability to select a wife based on the principles of the new National Socialist marriage. By instilling these values in our children, we contribute to building a stronger, more respectful, and morally grounded future for our German folk.

In our training, it is crucial to emphasize the ultimate goal: fostering National Socialist marriages that contribute to the improvement of the racial composition of the German folk. This goal requires us to address an essential aspect of life that is often overlooked in many families—the area of sexuality. It is peculiar that while we educate our children about various life drives such as eating, drinking, and sleeping, the topic of sexuality is usually met with shyness and embarrassment. This attitude must change.

We cannot ignore the fact that children's knowledge of sexuality will eventually develop, and it is our responsibility as parents to ensure they receive accurate information from

us, rather than falling into the hands of misguided or indecent influences. To achieve this, we must first free ourselves from any inner reservations and be willing to openly and honestly discuss these matters with our children. This does not mean initiating a formal lecture at a set time; rather, we should gradually introduce the subject from an early age, presenting them with age-appropriate truths.

Moreover, we should ensure that our children develop healthy sleep habits. Providing them with firm and cool sleeping surfaces, rather than indulging them with pampering mattresses and coverlets, encourages better rest. Regular physical activities such as movement, gymnastics, sports, and hiking should be incorporated into their routine to ensure they experience sufficient tiredness, promoting sound and undisturbed sleep through the night until morning.

When children inquire about where babies come from, our responses should contain the essence of truth. We can explain that children are a gift from God to loving couples who live together as husband and wife. As they grow older and become more curious, we can elaborate on the process of growth inside the mother's womb, emphasizing the preciousness and pain of birth.

As they approach the age when they begin to understand the reproduction of plants or house pets, we can use gentle comparisons to further their understanding. It is important not to use cynical expressions or extraordinary phrases when discussing such matters. Instead, we should focus on the moral responsibility that comes with these natural drives. We must teach our children that while these drives are a part of human nature, we have the power as strong-willed folk comrades to approach them with respect, keeping them far away from any form of indecency or complacency. Through this upbringing, we can instill in them a sense of self-control and a deep appreciation for the sanctity of human relationships within the context of National Socialist values.

In the Hitler Youth

In modern life, personal ties that once existed in villages and small towns have become less prevalent due to our large-scale and broad society. This poses a danger as different classes can drift apart. To counter this, we must seize every opportunity to bring these diverging forces together.

National Socialism takes up this challenge by uniting the youth through the Hitler Youth. Unlike the divisive youth associations of the past, National Socialism aims to strengthen the natural unity of the youth. The main goal of the Hitler Youth is to nurture comradeship, which constantly rebuilds the unity of the German folk.

In the Hitler Youth, leadership is based on comradeship. Youthful leaders lead by example and instill values like honor, truthfulness, loyalty, courage, and decency in their comrades. The focus is not on individual power, but on fostering a sense of togetherness where selfish desires are put aside for the greater good.

As leaders in the Hitler Youth, we must understand that these young comrades are not just recruits, but fellow comrades. It is our responsibility to awaken and promote their best qualities through our own exemplary behavior and genuine camaraderie. By doing so, we create a powerful force of unity within our youth, contributing to the strength and cohesion of our entire nation.

In a young unit where these values are lacking, comradeship often emerges through opposition to a third party. Such youth may direct their energies against the older generation, the state, or any form of authority. However, this is not the kind of comradeship we aim for in the Hitler Youth.

Before January 30, 1939, the struggle against a third party was necessary for the Hitler

Youth. But since then, our Fuhrer has proclaimed that the state now belongs to us, the National Socialists. As a result, our youth cannot be based on opposition or conflict against the state or older generations.

National Socialism puts an end to the generation conflict manifested in liberal thinking. For us, the unity of the folk is not just about the present; it is about unity for the future as well. We seek a comradeship that binds us together and strengthens our nation not just for today but for generations to come. Our goal is to build a harmonious and united society that upholds our shared values and works towards a better future for all.

Youth is a crucial phase of life, a time of preparation and growth, rather than a state of completion like birth, babyhood, or adulthood. It's a period of development and learning, always getting ready for what lies ahead, particularly for the transition into manhood and womanhood. This transitional phase is full of potential, and it is during youth that individuals can shape their character and values, setting the foundation for their future roles in society.

While the Hitler Youth plays an important role in nurturing the youth, it cannot assume the responsibilities of adults in the broader community and the nation. Instead, its purpose is to prepare the young generation to become responsible and dedicated citizens, fully aware of their duties towards their country and fellow human beings.

Youth is a time of unique laws and experiences, especially the law of youthful romanticism, which should be cherished and preserved. It allows young individuals to explore their dreams, ideals, and aspirations without undue pressure to conform to societal norms prematurely. Allowing youth to be youthful and embrace their passions fosters creativity, curiosity, and a sense of wonder that is essential for personal growth.

However, it is equally important not to carry this youthful romanticism into adulthood. If we allow this transition to happen naturally, without clinging to the past, caricatures and false identities can be avoided. The journey from youth to adulthood should be an authentic one, marked by genuine growth and maturation.

The concept of the "Wander Vogel" (hikers) movement serves as an example of how youthful expressions can be misconstrued if not guided correctly. In some cases,

individuals may cling to an exaggerated youthful appearance and mindset, attempting to conceal their inward maturity and facing the world with a facade that ultimately lacks authenticity.

To avoid such pitfalls, the Hitler Youth seeks to go beyond isolation and self-centeredness. The name itself, given by our leader, emphasizes the importance of striving toward a greater purpose rather than being confined to self-interests. As compassionate instructors, we guide our youth to look beyond themselves, to embrace unity and solidarity, and to contribute positively to the betterment of society.

Age and youth will always be different, and that's okay. Age brings experience, something that can't simply be taught but must be lived and embraced. It's like the wisdom of an honorable and wise elder, which can't be summarized in a list of life principles for the young to memorize. We learn and grow wiser through our own experiences.

It's tempting to think we could classify life experiences like the sections of a law book, but that wouldn't be useful. Experience teaches us in ways that no book can. As the poet Wilhelm Raabe puts it, wisdom comes with difficulty, just like a fruit ripening on a tree of knowledge. Many dreams and experiences shape us, and forgetting to be grateful for those experiences is a mistake.

However, forgetting the lessons of experience is not the same as lacking respect for our elders. The young should show reverence to those who have lived longer lives, even if they don't agree with everything they say. Difference of opinion doesn't mean disrespect.

In National Socialism, the German people have been given a timeless task: to improve their bloodlines and expand their territory. The methods to achieve this may change over time, but the responsibility remains. It's a great honor that the youth organization bears Hitler's name, and they should remember the weight of that name. Every action of the Hitler Youth should reflect the values it stands for.

The goal is not to seek constant praise, but to work on themselves to become better National Socialists in the future. This applies not only to the Hitler Youth but also to schools. Education shouldn't just focus on acquiring knowledge; it should shape young characters to serve the community.

In summary, age and youth will always have their differences, and that's natural. Experience is invaluable, and it's something we gain through living life. The young should show respect to their elders while forming their own opinions. In National Socialism, the responsibility is to improve the nation and its people. The youth should take pride in their role and work towards becoming better members of society. Education should not only focus on knowledge but also on building strong characters to serve the community.

Honorable Destiny

In the heart of National Socialism lies a profound understanding of destiny, an honorable and enduring fate that binds the National Socialist folk comrade to a purpose greater than themselves. This destiny is not merely dictated by external laws or circumstances, but it arises from an intrinsic sense of moral responsibility and a timeless connection to conscience and eternity.

When it comes to mate selection within the National Socialist community, the focus transcends superficial considerations and embraces profound qualities. Choosing a partner who embodies the moral responsibility and dedication to National Socialist principles ensures the continuity of healthy offspring. Through education and upbringing, the next generation will have their inclination towards National Socialism strengthened, securing a deeper and more meaningful foundation for their own choices in the future. This cyclical process of moral growth and character development strengthens the movement and brings it closer to its ultimate vision.

The life of every National Socialist is devoted to service within the community, both as followers and leaders. They understand that their individual existence is inseparably intertwined with the fate of their entire folk, and they gladly embrace their role in shaping that destiny. For a follower or leader, the path of service demands adherence to certain

values and the cultivation of a well-defined character. These values are not imposed by external authority but are embraced willingly, driven by a sense of moral duty and personal obligation.

Honor and freedom form the bedrock of this moral responsibility, representing pieces of the eternal within each individual. They are not subject to the whims of circumstance or necessity but endure as timeless virtues. Within every National Socialist, there resides an innate connection to the eternal, a profound belief in the higher purpose of the German folk.

The National Socialist of the future is a paragon of virtue and embodies a host of commendable qualities. They take immense pride in their service to the nation, yet remain humble, avoiding arrogance and undue self-importance. Their morality is steadfast, devoid of hypocrisy, ensuring that their actions align with their principles. Driven by noble ideals, they exhibit heroism in their pursuit of high and worthy goals.

Unconditional loyalty binds them to their cause and their comrades, forging unbreakable bonds within the community. Genuine and true to their convictions, they do not indulge in boastful grandstanding. Yet, their silence does not denote indifference; rather, it reflects an inner strength and focus.

Comradery is of utmost importance, but it is balanced with the awareness of appropriate boundaries. The National Socialist eschews excessive familiarity, recognizing the need for respect and decorum in their interactions. They stand as a staunch adversary of selfishness, indecency, and corruption, fervently fighting against gossip, stupidity, and arrogance.

Their aspirations extend beyond self-interest, as they tirelessly work for the betterment of the entire folk. They champion the values of cleanliness and purity, holding high the banner of heroism, refinement, and beauty. With dedication and determination, they strive to uplift the nation and preserve its noble heritage.

As the National Socialist community adheres to these timeless principles, they fortify their bond with destiny. The pursuit of an honorable and enduring fate keeps them on a path of progress, perpetually avoiding complacency and stagnation. Their noble quest

is driven by an unshakable faith in the victory of their movement and the realization of their collective destiny.

United by their connection to the eternal, the National Socialist folk comrade believes that the destiny of Germany is intertwined with the everlasting spirit that shaped and nurtured the nation. This profound connection fosters an unyielding commitment to the homeland and an unwavering determination to protect and enhance its legacy.

Through this unwavering dedication and the recognition of their honorable destiny, the National Socialist folk comrade secures the longevity and prosperity of the German people. They carry forward the torch of National Socialism, guided by the eternal values that define their character and destiny. As the custodians of this noble heritage, they forge a path towards a future of greatness, ensuring that Germany will not merely survive, but thrive for generations to come.

Those Damned Nazis

By Joseph Goebbels

Why Are We Nationalists?

We are nationalists because we see the nation as the only way to bring all the forces of the nation together to preserve and improve our existence and the conditions under which we live.

The nation is the organic union of a people to protect its life. To be national is to affirm this union in word and deed. To be national has nothing to do with a form of government or a symbol. It is an affirmation of things, not forms. Forms can change, their content remains. If form and content agree, then the nationalist affirms both. If they conflict, the nationalist fights for the content and against the form. One may not put the symbol above the content. If that happens, the battle is on the wrong field and one's strength is lost in formalism. The real aim of nationalism, the nation, is lost.

That is how things are today in Germany. Nationalism has turned into bourgeois patriotism and its defenders are battling windmills. One says Germany and means the monarchy. Another proclaims freedom and means Black-White-Red (the colors of the

German flag). Would our situation today be any different if we replaced the republic with a monarchy and flew the black-white-red flag? The colony would have different wallpaper, but its nature, its content, would stay the same. Indeed, things would be even worse, for a facade that conceals the facts dissipates the forces today fighting against slavery.

Explanation: A tied-up Nazi watches while a Jew holding the Berliner Tag blatt, which the Nazis accused of being a Jewish paper, mistreats a Germany chained to the Treaty of Versailles. The Jew is probably supposed to be a journalist, since he is smearing Germany with his pen. A Black French colonial soldier and a policeman assist. The policeman is likely Polish (since Germany lost territory to Poland as a result of the Treaty of Versailles).



Bourgeois patriotism is the privilege of a class. It is the real reason for its decline. When 30 million are for something and 30 million are against it, things balance out and nothing happens. That is how things are with us. We are the world's Pariah not because we do not have the courage to resist, but rather because our entire national energy is wasted in eternal and unproductive squabbling between the right and the left. Our way only goes downward, and today one can already predict when we will fall into the abyss.

Nationalism is more wide-reaching than internationalism. It sees things as they are. Only he who respects himself can respect others. If as a German nationalist I affirm Germany, how can I hold it against a French nationalist who affirms France? Only when these affirmations conflict in vital ways will there be a power-political struggle. Internationalism cannot undo this reality. Its attempts at proof fail completely. And even when the facts seem to have some validity, nature, blood, the will to live, and the struggle for existence on this hard earth prove the falsity of fine theories. The sin of bourgeois patriotism was to confound a certain economic form with the national. It connected two things that are entirely different. Forms of the economy, however firm they may seem, are changeable. The nation is eternal. If I mix the eternal and the temporal, the eternal will necessarily collapse when the temporal collapses. This was the real cause for the collapse of liberal society. It was rooted not in the eternal, but in the temporal, and when

the temporal declined it took the eternal down with it. Today it is only an excuse for a system that brings growing economic misery. That is the only reason why international Jewry organizes the battle of the proletarian forces against both powers, the economy and the nation, and defeat them. From this understanding, the young nationalism draws its absolute demand. Faith in the nation is a matter for everyone, never a group, a class or an economic clique. The eternal must be distinguished from the temporal. Maintaining a rotten economic system has nothing to do with nationalism, which is an affirmation of the Fatherland. I can love Germany and hate capitalism. Not only can I, but I must also. Only the annihilation of a system of exploitation carries with it the core of the rebirth of our people.

We are nationalists because as Germans, we love Germany. Because we love Germany, we want to preserve it and fight against those who would destroy it. If a Communist shouts “Down with nationalism!”, he means the hypocritical bourgeois patriotism that sees the economy only as a system of slavery. If we make clear to the man of the left that nationalism and capitalism, that is the affirmation of the Fatherland and the misuse of its resources, have nothing to do with each other, indeed that they go together like fire and water, then even as a socialist he will come to affirm the nation, which he will want to conquer. That is our real task as National Socialists. We were the first to recognize the connections, and the first to begin the struggle. Because we are socialists, we have felt the deepest blessings of the nation, and because we are nationalists, we want to promote socialist justice in a new Germany. A young fatherland will rise when the socialist front is firm. Socialism will become reality when the Fatherland is free.

Why Are We Socialists?

We are socialists because we see in socialism, that is the union of all citizens, the only chance to maintain our racial inheritance and to regain our political freedom and renew our German state.

Socialism is the doctrine of liberation for the working class. It promotes the rise of the fourth class and its incorporation in the political organism of our Fatherland and is inextricably bound to breaking the present slavery and regaining German freedom. Socialism, therefore, is not merely a matter of the oppressed class, but a matter for

everyone, for freeing the German people from slavery is the goal of contemporary policy. Socialism gains its true form only through a total fighting brotherhood with the forward-striving energies of a newly awakened nationalism. Without nationalism it is nothing, a phantom, a mere theory, a castle in the sky, a book. With it is everything, the future, freedom, the fatherland!

The sin of liberal thinking was to overlook socialism's nation-building strengths, thereby allowing its energies to go in anti-national directions. The sin of Marxism was to degrade socialism into a question of wages and the stomach, putting it in conflict with the state and its national existence. An understanding of both these facts leads us to a new sense of socialism, which sees its nature as nationalistic, state-building, liberating and constructive.

The bourgeois is about to leave the historical stage. In its place will come the class of productive workers, the working class, that has been up until today oppressed. It is beginning to fulfill its political mission. It is involved in a hard and bitter struggle for political power as it seeks to become part of the national organism. The battle began in the economic realm; it will finish in the political. It is not merely a matter of wages, not only a matter of the number of hours worked in a day — though we may never forget that these are an essential, perhaps even the most significant part of the socialist platform — but it is much more a matter of incorporating a powerful and responsible class in the state, perhaps even to make it the dominant force in the future politics of the fatherland. The bourgeoisie does not want to recognize the strength of the working class. Marxism has forced it into a straitjacket that will ruin it. While the working class gradually disintegrates in the Marxist front, bleeding itself dry, the bourgeoisie and Marxism have agreed on the general lines of capitalism, and see their task now to protect and defend it in various ways, often concealed.

We are socialists because we see the social question as a matter of necessity and justice for the very existence of a state for our people, not a question of cheap pity or insulting sentimentality. The worker has a claim to a living standard that corresponds to what he produces. We have no intention of begging for that right. Incorporating him in the state organism is not only a critical matter for him, but for the whole nation. The question is larger than the eight-hour day. It is a matter of forming a new state consciousness that includes every productive citizen. Since the political powers of the day are neither

willing nor able to create such a situation, socialism must be fought for. It is a fighting slogan both inwardly and outwardly. It is aimed domestically at the bourgeois parties and Marxism at the same time because both are sworn enemies of the coming workers' state. It is directed abroad at all powers that threaten our national existence and thereby the possibility of the coming socialist national state.

Explanation: "The thinking worker comes to Hitler," the caption says. A communist and a socialist are accusing each other of betraying the working class.

Socialism is possible only in a state that is united domestically and free internationally. The bourgeoisie and Marxism are responsible for failing to reach both goals, domestic unity and international freedom. No matter how national and social these two forces present themselves, they are the sworn enemies of a socialist national state.

We must therefore break both groups politically. The lines of German socialism are sharp, and our path is clear.

We are against the political bourgeoisie, and for genuine nationalism!

We are against Marxism, but for true socialism!

We are for the first German national state of a socialist nature!

We are for the National Socialist German Workers' Party!

Why a Workers' Party

Work is not mankind's curse, but his blessing. A man becomes a man through labor. It elevates him, makes him great and aware, raises him above all other creatures. It is in the deepest sense creative, productive, and culture-producing. Without labor, no food. Without food, no life.

The idea that the dirtier one's hands get, the more degrading the work, is a Jewish, not a German, idea. As in every other area, the German first asks how, then what. It is less a question of the position I fill, and more a question of how well I do the duty that God has given me.

We call ourselves a workers' party because we want to rescue the word work from its current definition and give it back its original meaning. Anyone who creates value is a creator, that is, a worker. We refuse to distinguish between kinds of work. Our only standard is whether the work serves the whole, or at least does not harm it, or if it is harmful. Work is service. If it works against the general welfare, then it is treason against the fatherland.

Marxist nonsense claimed free labor, yet it degraded the work of its members and saw it as a curse and disgrace. It can hardly be our goal to abolish labor, but rather to give new meaning and content. The worker in a capitalist state — and that is his deepest misfortune — is no longer a living human being, a creator, a maker.

He has become a machine. A number, a cog in the machine without sense or understanding. He is alienated from what he produces. Labor is for him only a way to survive, not a path to higher blessings, not a joy, not something in which to take pride, or satisfaction, or encouragement, or a way to build character.

We are a workers' party because we see in the coming battle between finance and labor the beginning and the end of the structure of the twentieth century. We are on the side of labor and against finance. Money is the measuring rod of liberalism, work and accomplishment that of the socialist state. The liberal asks: What are you? The socialist asks: Who are you? Worlds lie between.

We do not want to make everyone the same. Nor do we want levels in the population, high and low, above and below. The aristocracy of the coming state will be determined not by possessions or money, but only on the quality of one's accomplishments. One earns merit through service. Men are distinguished by the results of their labor. That is the sure sign of the character and value of a person. The value of labor under socialism will be determined by its value to the state, to the whole community. Labor means creating value, not haggling over things. The soldier is a worker when he bears the sword

to protect the national economy. The statesman also is a worker when he gives the nation a form and a will that help it to produce what it needs for life and freedom.

A furrowed brow is as much a sign of labor as a powerful fist. A white-collar worker should not be ashamed to claim with pride that of which the manual laborer boasts labor. The relations between these two groups determine their mutual fate. Neither can survive without the other, for both are members of an organism that they must together maintain if they are to defend and expand their right to exist.

We call ourselves a workers' party because we want to free labor from the chains of capitalism and Marxism. In battling for Germany's future, we freely admit to it, and accept the odium from the liberal bourgeoisie that results. We know that we will succeed in bringing new blessings out of their curses. God gave the nations territory to grow grain. The seed becomes grain, and the grain becomes bread. The middleman of it all is labor. He who despises labor but accepts its benefits is a hypocrite.

That is the deepest meaning of our movement: it gives things back their original significance, unconcerned that today they may be in danger of sinking into the swamp of a collapsing worldview. He who creates value works and is a worker. A movement that wants free labor is a workers' party.

Therefore, we National Socialists call ourselves a worker's party.
When our victorious flags fly before us, we sing:

"We are the army of the Hooked Cross!

Raise high the red flags!

We want to clear the way to freedom!

For German Labor!"

Why We Oppose the Jews

We oppose the Jews because we are defending the freedom of the German people. The Jew is the cause and beneficiary of our slavery. He has misused the social misery of the broad masses to deepen the dreadful split between the right and left of our people, to divide Germany into two halves thereby concealing the true reason for the loss of the Great War and falsifying the nature of the revolution.

Explanation: The caption says "Awakening Germany. You're through! We see behind all your masks." In the cartoon, Jews are concealed as a Christian, a German citizen, a nationalist Jew and an apparently harmless passerby.

The Jew has no interest in solving the German question. He cannot have such an interest. He depends on it remaining unsolved. If the German people formed a united community and won back its freedom, there would be no place any longer for the Jew. His hand is strongest when a people live in domestic and international slavery, not when it is free, industrious, self-aware and determined. The Jew caused our problems, and lives from them.

That is why we oppose the Jew as nationalists and as socialists. He has ruined our race, corrupted our morals, hollowed out our customs and broken our strength. We owe it to him that we today are the Pariah of the world. He was the leper among us as long as we were German. When we forgot our German nature, he triumphed over us and our future.

The Jew is the plastic demon of decomposition. Where he finds filth and decay, he surfaces and begins his butcher's work among the nations. He hides behind a mask and presents himself as a friend to his victims, and before they know it, he has broken their neck.

The Jew is uncreative. He produces nothing, he only haggles with products. With rags,

clothing, pictures, jewels, grain, stocks, cures, people, and states. He has somehow stolen everything he deals in. When he attacks a state, he is a revolutionary. As soon as he holds power, he preaches peace and order so that he can devour his conquests in comfort.

What does anti-Semitism have to do with socialism? I would put the question this way: What does the Jew have to do with socialism? Socialism has to do with labor. When did one ever see him working instead of plundering, stealing, and living from the sweat of others? As socialists we are opponents of the Jews because we see in the Hebrews the incarnation of capitalism, of the misuse of the nation's goods.

What does anti-Semitism have to do with nationalism? I would put the question this way: What does the Jew have to do with nationalism? Nationalism has to do with blood and race. The Jew is the enemy and destroyer of the purity of blood, the conscious destroyer of our race. As nationalists we oppose the Jews because we see the Hebrews as the eternal enemy of our national honor and of our national freedom.

But the Jew, after all, is also a human being. Certainly, none of us doubts that. We only doubt that he is a decent human being. He does not get along with us. He lives by other laws than we do. The fact that he is a human being is not sufficient reason for us to allow him to subject us in inhumane ways. He may be a human being — but what kind of a human being is he! If someone slaps your mother in the face, do you say: "Thank you! He is after all a human being!" That is not a human being, it is a monster. Yet how much worse has the Jew done to our mother Germany and is still doing today!

There are also white Jews. True, there are scoundrels among us, even though they are Germans, who act in immoral ways against their own racial and blood comrades. But why do we call them white Jews? You use the term to describe something inferior and contemptible. Just as we do. Why do you ask us why we oppose the Jews when you without knowing it are one too?

Anti-Semitism is not Christian. That means that it is Christian to allow the Jews to go on as they are, stripping the skin from our bodies and mocking us. To be a Christian means to love one's neighbor as oneself! My neighbor is my racial and blood brother. If I love him, I must hate his enemies. He who thinks German must despise the Jews. The one requires the other. Christ himself saw that love did not always work. When he found the moneychangers in the temple, he did not say: "Children, love one another!" He took up

a whip and drove them out. We oppose the Jews because we affirm the German people. The Jew is our greatest misfortune.

It is not true that we eat Jews for breakfast.

It is true that slowly but surely, he is stealing all that we have.

Things would be different if we behaved as Germans.

Revolutionary Demands

We do not enter parliament to use parliamentary methods. We know that the fate of peoples is determined by personalities, never by parliamentary majorities. The essence of parliamentary democracy is the majority, which destroys personal responsibility and glorifies the masses. A few dozen rogues and crooks run things behind the scenes. Aristocracy depends on accomplishment, the rule of the most able, and the subordination of the less capable to the will of the leadership. Any form of government — no matter how democratic or aristocratic it may outwardly appear — rests on compulsion. The difference is only whether the compulsion is a blessing or a curse for the community.

What we demand is new, decisive, radical, revolutionary in the truest sense of the word. That has nothing to do with rioting and barricades. It may be that that happens here or there. But it is not an inherent part of the process. Revolutions are spiritual acts. They appear first in people, then in politics and the economy. New people form new structures. The transformation we want is first spiritual; that will necessarily change the way things are. This revolutionary act is beginning to be visible in us. The result is a new type of person visible to the knowing eye: the National Socialist. Consistent with his spiritual attitude, the National Socialist makes uncompromising demands in politics. There is no when for him, only an either — or.

He demands:

The return of German honor. Without honor, one has no right to life. A nation that has pawned its honor has pawned its bread. Honor is the foundation of any people's community. Losing our honor is the true cause of the loss of our freedom. In place of a slave colony, we want a restored German national state. The state is not an end for us, but rather a means to an end. The true end is the race, the sum of all the living, creative forces of the people. The structure that today calls itself the German republic is not a way to maintain our racial inheritance. It has come to an end with no real connection to the people and their needs. We want to abolish the slave colony and replace it with a people's state of freedom.

Want work and bread for every productive national and blood comrade. Pay should be according to accomplishment. That means more pay for German workers! That will stop the senseless fighting in which we engage today. First provide housing and food for the people, then pay reparations! No democrat, no republican, has the right to complain about this demand, for it was first raised by a banner carrier of November Germany (the Weimar Republic, beginning in November 1918). We only want to make the slogan a reality.

Provide essentials first! First, we must meet the critical needs of the people, then we can produce luxury goods. Provide work for those willing to work! Give the farmers land! The German foreign policy that today sells what we have at below-market rates must be completely transformed and must focus radically on the German need for space, drawing the necessary power-political conclusions. Peace among productive workers! Each should do his duty for the good of the whole community. The state then has the responsibility of protecting the individual, guaranteeing him the fruits of his labor. The people's community must not be a mere phrase, but a revolutionary achievement following from the radical carrying out of the basic life needs of the working class.

A ruthless battle against corruption! A war against exploitation, freedom for the workers! The elimination of all economic capitalism influences national policy. A solution to the Jewish question! We call for the systematic elimination of foreign racial elements from public life in every area. There must be a sanitary separation between Germans and non-

Germans on racial grounds exclusively, not on nationality or even religious belief.

Down with democratic parliamentarianism! Establish a parliament based on occupations which determines production. Policies will be determined by a political body that earns its place by the laws of strength and selection. The return of loyalty and faith in economic life. The complete reversal of the injustice that has robbed millions of Germans of their possessions. The right of personality before that of the mob. Germans always will have preference before foreigners and Jews. A battle against the destructive poison of international Jewish culture! A strengthening of German forces and German customs. The elimination of corrupt Semitic principles and racial decay. The death penalty for crimes against the people! The gallows for profiteers and usurers!

An uncompromising program implemented by men who will implement it passionately. No slogans, only living energy.

That is what we demand!

We Demand

by Joseph Goebbels, *Der Angriff* - July 25, 1927:

The German people is an enslaved people. Under international law, it is lower than the worst Negro colony in the Congo. One has taken all sovereign rights from us. We are just good enough that international capital allows us to fill its money sacks with interest payments. That and only that is the result of a centuries-long history of heroism. Have we deserved it? No, and no again!

Therefore, we demand that a struggle against this condition of shame and misery begin, and that the men in whose hands we put our fate must use every means to break the

chains of slavery.

Three million people lack work and sustenance. The officials, it is true, work to conceal the misery. They speak of measures and silver linings. Things are getting steadily better for them, and steadily worse for us. The illusion of freedom, peace, and prosperity that we were promised when we wanted to take our fate in our own hands is vanishing. Only the complete collapse of our people can follow from these irresponsible policies.

Thus, we demand the right of work and a decent living for every working German.

While the front soldier was fighting in the trenches to defend his fatherland, some Eastern Jewish profiteer robbed him of hearth and home. The Jew lives in the palaces and the proletarian, the front soldier, lives in holes that do not deserve to be called “homes.” That is neither necessary nor unavoidable, but rather an injustice that cries out to the heavens. A government that stands by and does nothing is useless and must vanish, the sooner the better. Therefore, we demand homes for German soldiers and workers. If there is not enough money to build them, drive the foreigners out so that Germans can live on German soil. Our people are growing, others diminishing. It will mean the end of our history if a cowardly and lazy policy takes from us the posterity that will one day be called to fulfill our historical mission.

Therefore, we demand land on which to grow the grain that will feed our children. While we dreamed and chased strange and unreachable fantasies, others stole our property. Today some say this was an act of God. Not so. Money was transferred from the pockets of the poor to the pockets of the rich. That is cheating, shameless, vile cheating! A government presides over this misery that in the interests of peace and order one cannot really discuss. We leave it to others to judge whether it represents Germany’s interests or those of our capitalist tormenters.

We however demand a government of national labor, statesmen who are men and whose aim is the creation of a German state. These days anyone has the right to speak in Germany — the Jew, the Frenchman, the Englishman, the League of Nations, the conscience of the world, and the Devil knows who else. Everyone but the German worker. He must shut up and work. Every four years he elects a new set of torturers, and everything stays the same. That is unjust and treasonous. We need tolerate it no longer. We have the right to demand that only Germans who build this state may speak, those whose fate is bound to

the fate of their fatherland.

Therefore, we demand the destruction of the system of exploitation! Up with the German worker's state!

Germany for the Germans!

Women of National Socialism

Adolf Hitler's Speech to Women

Adolf Hitler's First Speech to the National Socialist Women's League at the Reich Party Congress, Nuremberg, September 8, 1934:

The Fuehrer to the German Women!

For the first time in years, I am participating in a conference of National Socialist women and thus in National Socialist women's work. I know that the preconditions for this have been created by the work of countless individual women and especially by the work of their leader. From the very beginning of its existence, the National Socialist movement has not only seen women as its most loyal helpers but has also found them. I remember the difficult years of the movement's struggle and especially the times when fortune seemed

to turn away from us. I remember the times when many of us were in prisons, others were on the run, in foreign countries, many of us were wounded in military hospitals or even killed. I remember the time when many of us turned away in the opinion that nothing could come of us, the time when the spirit in Germany arrogantly believed that it could only face the problems from the rational side. Since many have become unfaithful to us because of this, I know that at that time there were countless women who remained steadfastly faithful to the movement and to me.

At that time, the strength of feeling proved to be stronger and more important, and rightly so. It has been shown that the clever mind can be all too easily misled, that seemingly spiritual arguments cause men with an unstable spiritual mind to waver, and that it is precisely in these times that the deep instincts of self and national preservation awaken in women. The woman has proved to us there that she hits the right! In the times when the great movement seemed to waver for many and all were conspiring against us, in these times the firmness and certainty of the feeling have shown themselves as the more stable factors against the clever mind and the supposed knowledge. For it is given only to the fewest to penetrate from superficial knowledge into the deepest knowledge. This deepest knowledge, however, is ultimately the root of the world of feeling. What perhaps few philosophically gifted minds can analyze scientifically, the mind of the unspoiled man feels instinctively.

The feeling and especially the mind of the woman has always had a complementary effect on the mind of the man. If in human life sometimes the spheres of work have shifted between man and woman in a line not in accordance with nature, then it was not because the woman had striven per se for dominion over the man, but the reason was to be sought in the fact that the man was no longer able to fulfill his task completely.

That is the wonderful thing in nature and providence, that no conflict of the two sexes is possible under and next to each other, if each part fulfills the task marked out for it by nature.

The word of women's emancipation is a word invented only by the Jewish intellect, and the content is of the same spirit. The German woman never needed to emancipate herself in the good times of German life. She has possessed exactly what nature has necessarily given her as good to manage and preserve, just as man in his good times never needed

to fear that he would be displaced from his position vis-à-vis woman. It was precisely by the woman that he was least likely to have his place disputed. Only when he himself was not sure in the knowledge of his task, the eternal instinct of self and people preservation began to revolt in the woman. Then from this revolt a change began, which was not natural, and it lasted so long, until again both sexes returned besides, what an eternally wise providence has assigned to them.

If one says that the world of the man is the state, the world of the man is his struggle, the readiness for the community, one could perhaps say that the world of the woman is a smaller one. For her world is her husband, her family, her children, and her house. But where would the larger world be if no one wanted to take care of the smaller world? How could the larger world exist if there was no one to make caring for the smaller world his purpose in life? No: the larger world is built on this smaller world! This big world cannot exist if the small world is not solid. The providence has assigned to the woman the worries about this her own of the world, from which only then the world of the man can form and build up.

These two worlds are therefore never opposed to each other. They complement each other, they belong together, as man and woman belong together.

We do not feel it right when woman penetrates man's world, into his main domain, but we feel it natural to remain separated in these two worlds. To one belongs the power of the mind, the power of the soul! To the other belongs the power of vision, the power of hardness, of resolutions and the will to use! In one case this power requires the willingness of the woman's life to be used to preserve and increase this important cell, and in the other case it requires the willingness of the man to secure the life.

What the man brings in sacrifices in the struggle of his people, the woman brings in sacrifices in the struggle for the preservation of this people in the individual cells. What the man uses in heroism on the battlefield, the woman uses in eternally patient devotion, in eternally patient suffering and endurance.

Every child that she brings into the world is a battle, which she passes for being or not being of her people.

And both must therefore appreciate and respect each other, seeing that each part accomplishes the task assigned to it by Nature and Providence. Thus, mutual respect will inevitably result from this separation of the two tasks. It is not what Jewish intellect asserts to be true, that respect is conditioned by the overlapping of the spheres of action of the sexes, but this respect is conditioned by the fact that neither sex endeavors to do what is due to the other. It lies in the end in the fact that each part knows that the other does everything what is necessary to receive the whole!

Thus, the woman was always the helper of the man and with it his most faithful friend, and the man was at all times the guardian of his woman and with it her best friend. And both saw in this guidance of life the common basis for the continuance of what they love and for its perpetuation.

The woman is selfish in the preservation of her little world so that the man may be able to preserve the larger one, and the man is selfish in the preservation of this larger world, for it is inseparable from the other. We resist an intellectualism of the most depraved kind that wants to tear apart what God has joined together.

The woman, because she starts from the most original root, is also the most stable element in the preservation of a people. In the end, she has the most original sense of everything that is necessary so that a race does not perish, because, after all, her children are primarily affected by all the suffering.

The man is mentally much too unstable to find the way to these basic realizations immediately. Alone in a good time and with good education, the man will know just as well what his task is. We National Socialists have therefore granted ourselves many years against an installation of the woman in political life, which was unworthy in our eyes. A woman once said to me: You must see to it that women get into parliament, for they alone can ennoble it. I do not believe, I answered her, that man should ennoble what is bad, and the woman who gets into this parliamentary gear will not ennoble the parliament, but this gear will disgrace the woman. I don't want to leave something to the woman that I intend to take away from the men. The opponents said that then we would never get women for the movement. But we got more than all the other parties put together, and I know we would have won over even the last German woman if she had only once had an opportunity to study Parliament and the degrading work of women in it.

We have therefore incorporated the woman into the struggle of the völkisch community, as nature and providence have ordained.

Thus, for us, our women's movement is not something that puts on its program the struggle against man, but something that puts on its program the common struggle with man. For it is precisely through this that we have strengthened the new National Socialist Volksgemeinschaft, that we have received in millions of women the most loyal fanatical fellow fighters, fighters for the common life in the service of the common preservation of life, fighters who do not direct their gaze to rights which a Jewish intellectual dualism pretends but direct it to duties which nature imposes on us together.

If in former times the liberal intellectualist women's movements contained many, many points in their programs, which took their starting point from the so-called spirit, then the program of our National Socialist women's movement contains only one point, and this point is called the child, this small being, which must become and should flourish, for which the whole struggle for life has any meaning at all. Because: For what would we fight and struggle, if not something would come after us, that can use what we acquire today for its benefit and piety and bequeath it again? What else is the whole human struggle for? What is the concern for suffering for? Only for an idea alone? Only for a theory? No! For that it would not be worth wandering through this earthly vale of tears. The only thing that allows us to overcome all this is to look from the present to the future, from our own human being to that which grows behind us.

I was speaking at the youth rally just a few minutes ago. It is wonderful to look over this golden youth, of which one knows: She is once Germany when we will be no more! She will preserve all that we create and build. It is for them that we are working. That is the meaning of this whole struggle at all!

And by recognizing this simplest and most succinct objective of nature, the work of the two sexes aligns itself for us logically and correctly, no longer in dispute, but in the common struggle for the real life. You, my party comrades, now stand as leaders, organizers, and fighters in this struggle. You have taken on a splendid task. That which we want to shape in our people on a large scale must be well founded and firmly underpinned internally! They must give it spiritual and emotional support and stability. They must be the complement of the man in this struggle that we are leading today for our people's

freedom, equality, honor, and peace, so that we can stand before our people and for our people as real fighters with a view to the future! Then quarrel and strife will never be able to break out between the two sexes, but they will then walk through this life fighting hand in hand together, as Providence had willed, which created them both for this purpose.

And then also the blessing of such a common work will not be missing. Then there will not be a mad fight about theories, man and woman will not be divided because of wrong ideas, but then the blessing of the Almighty will rest on their common struggle for life!

Another Adolf Hitler's speech to the National Socialist Women's League:

The slogan 'emancipation of women' was invented by Jewish intellectuals, and its content was formed by the same spirit. In the good times of German life, the German woman did not need to emancipate herself. She possessed exactly what nature had necessarily given her to administer and preserve, just as the man in his good times did not need to fear that he would be ousted from his position about the woman.

In fact, the woman was least likely to challenge his position. Only when he was not certain in his knowledge of his task did the eternal instinct of self and race preservation begin to rebel in women. There then grew from this rebellion a which was unnatural, and which lasted until both sexes returned to the respective spheres which an eternally wise providence had preordained for them.

If the man's world is said to be the State, his struggle, his readiness to devote his powers to the service of the community, then it may perhaps be said that the women are a smaller world, for her world are her husband, her family, her children, and her home. But what would become of the greater world if there were no one to tend and care for the smaller one? How could the greater world survive if there were no one to make the cares of the smaller world the content of their lives? No, the greater world is built on the foundation of this smaller world. This great world cannot survive if the smaller world is not stable. Providence has entrusted to the woman, the cares of that world which are her very own, and only by this smaller world can the man's world be formed and built up. The two worlds are not antagonistic. They complement each other; they belong together just as man and woman belong together.

We do not consider it correct for the woman to interfere in the world of the man, in

his main sphere. We consider it natural if these two worlds remain distinct. To the one belongs the strength of feeling, the strength of the soul. To the other belongs the strength of vision, of toughness, of the decision, and of the willingness to act. In the one case, this strength demands the willingness of the woman to risk her life to preserve this important cell and to multiply it, and in the other case, it demands from the man the readiness to safeguard life.

The sacrifices which the man makes in the struggle of his nation, the woman makes in the preservation of that nation in individual cases. What the man gives in courage on the battlefield, the woman gives in eternal self-sacrifice, eternal pain, and suffering. Every child that a woman brings into the world is a battle; a battle waged for the existence of her people. And both must therefore mutually value and respect each other when they see that each performs the task that Nature and Providence have ordained. And this mutual respect will necessarily result from this separation of the functions of each.

It is not true, as Jewish intellectuals assert, that respect depends on the overlapping of the spheres of activity of the sexes; this respect demands that neither sex should try to do that which belongs to the sphere of the other. It lies in the last resort in the fact that each knows that the other is doing everything necessary to maintain the whole community.

So, our women's movement is for us, not something which inscribed on its banner as its program the fight against men, but something which has as its program the common fight together with men. For the new National Socialist national community acquires affirm basis precisely because we have gained the trust of millions of women as fanatical fellow-combatants, women who have fought for the common life in the service of the common task of preserving life, who in that combat did not set their sights on the rights which a Jewish intellectualism put before their eyes, but rather on the duties imposed by nature on all of us in common.

Whereas previously the programs of the liberal, intellectualist women's movements contained many points, the program of our National Socialist Women's movement has, but one single point and that point is the child, that tiny creature which must be born and grow strong, and which alone gives meaning to the whole life-struggle.

Examining the speeches:

In this historic speech, Adolf Hitler delivered a positive and appreciative message to the National Socialist Women's League, acknowledging the vital role of women within the National Socialist movement. He celebrated the inherent differences between men and women, emphasizing that each gender possesses unique strengths and responsibilities that contribute to the harmony of the nation.

Hitler commended women's instinctual nature and unwavering loyalty, especially during challenging times when their sense of self and commitment to the nation shone brightly. He regarded women's emotional depth and strong connection to the family and home as the foundation upon which the German nation could thrive, while highlighting men's strength in rationality and their role in shaping the state and community.

The notion of women's emancipation, as presented by Jewish intellectuals, was firmly rejected by Hitler. He firmly believed that German women had never required emancipation, as they naturally understood and embraced their essential roles in society. Hitler warned that any attempt to blur the lines between men and women's roles could disrupt the nation's stability and well-being.

According to Hitler, women's primary sphere of action revolved around nurturing and caring for the family and children, while men's sphere encompassed the larger world of politics and community involvement. He asserted that both spheres were equally crucial and dependent on one another. Women's dedication to raising strong and healthy children ensured the preservation of the community at an individual level, while men worked to secure the well-being of the larger society.

The core of Hitler's speech was centered around the shared purpose of preserving and strengthening the German nation. He emphasized the paramount importance of mutual respect and cooperation between men and women. By recognizing and embracing their distinct roles, guided by the wisdom of Nature and Providence, the stability and growth of the German people could be ensured.

Furthermore, Hitler conveyed the inspiring idea that the true meaning of life lay in looking towards the future and ensuring the continuation of the nation through its children. The child, symbolizing hope and renewal, gave profound purpose to the struggles and sacrifices made by both men and women.

In a broader context, the speech reflected the prevailing traditional gender roles of the time, which were in line with the National Socialist ideology. Women were seen as vital pillars of the family, responsible for nurturing and raising the next generation of devoted National Socialists. This emphasis on women's emotional qualities and their role as guardians of the family aligned with the National Socialist vision of a united and resilient German nation.

The speech also showcased Hitler's deep belief in the importance of a strong and united community, where men and women worked harmoniously together for the greater good. He envisioned a future in which both genders embraced their roles with pride and dedication, recognizing the inherent value of their contributions to the nation's prosperity and well-being.

In addition to outlining the vital roles that German women were expected to fulfill within the family and home, it is essential to note that the speech did not exempt women from participating in other forms of productive work that benefited the nation beyond their traditional responsibilities.

While emphasizing the importance of women's role in nurturing and raising children, the speech did not limit women solely to domestic duties. The National Socialist ideology recognized the potential and contributions of women in various aspects of society, including creative and productive work outside the home.

Women were encouraged to engage in productive endeavors and contribute to the nation's progress in diverse fields, including arts, sciences, education, and healthcare. They were seen as valuable assets in building a strong and prosperous German society. As such, women were given opportunities to pursue careers and make significant contributions to the nation's welfare beyond their roles as mothers and homemakers.

Hitler's vision of a united community involved both men and women working together in various capacities, each playing a vital role in the development and betterment of the nation. This inclusive approach aimed to harness the potential of all citizens, irrespective of gender, to create a cohesive and thriving society.

In this positive perspective, the speech promoted the idea that women were not confined to traditional roles but were encouraged to participate actively in the nation's progress, be it within the household or in the broader societal context. The recognition of women's talents and potential highlighted the National Socialist movement's goal of fostering a unified and prosperous Germany, where each member contributed their strengths for the greater good of the nation.

Joseph Goebbels

Speech on Women

German women, German men!

It is a happy accident that my first speech since taking charge of the Ministry of Public Enlightenment and Propaganda is to German women. Although I agree with Treitschke that men make history, I do not forget that women raise boys to manhood. You know that the National Socialist movement is the only party that keeps women out of daily politics. This arouses bitter criticism and hostility, all of it very unjustified. We have kept women out of the parliamentary-democratic intrigues of the past fourteen years in Germany not because we do not respect them, but because we respect them too much. We do not see the woman as inferior, but rather as having a different mission, a different value, than that of the man. Therefore, we believed that the German woman, who more than any other in the world is a woman in the best sense of the word, should use her strength and abilities in other areas than the man.

The woman has always been not only the man's sexual companion but also his fellow worker. Long ago, she did heavy labor with the man in the field. She moved with him into the cities, entering the offices and factories, doing her share of the work for which she was best suited. She did this with all her abilities, her loyalty, her selfless devotion, her readiness to sacrifice.

The woman in public life today is no different than the women of the past. No one who understands the modern age would have the crazy idea of driving women from public life, from work, profession, and breadwinning. But it must also be said that those things that belong to the man must remain his. That includes politics and the military.

That is not to disparage women, only recognition of how she can best use her talents and abilities. Looking back over the past years of Germany's decline, we come to the frightening, nearly terrifying, conclusion that the less German men were willing to act as men in public life, the more women succumbed to the temptation to fill the role of the man. The feminization of men always leads to the masculinization of women. Age in which all great ideas of virtue, of steadfastness, of hardness, and determination have been forgotten should not be surprised that the man gradually loses his leading role in life and politics and government to the woman.

It may be unpopular to say this to an audience of women, but it must be said, because it is true and because it will help make clear our attitude toward women. The modern age, with all its vast revolutionary transformations in government, politics, economics, and social relations, has not left women and their role in public life untouched. Things we thought impossible several years or decades ago are now an everyday reality. Some good, noble, and commendable things have happened. But also, things that are contemptible and humiliating. These revolutionary transformations have largely taken from women their proper tasks. Their eyes were set in directions that were not appropriate for them. The result was a distorted public view of German womanhood that had nothing to do with former ideals.

A fundamental change is necessary. At the risk of sounding reactionary and outdated, let me say this clearly: The first, best, and most suitable place for the women is in the family, and her most glorious duty is to give children to her people and nation, children who can continue the line of generations and who guarantee the immortality of the nation. The woman is the teacher of the youth, and therefore the builder of the foundation of the future. If the family is the nation's source of strength, the woman is its core and center. The best place for the woman to serve her people is in her marriage, in the family, in motherhood. This is her highest mission. That does not mean that those women who are employed or who have no children have no role in the motherhood of the German people. They use their strength, their abilities, their sense of responsibility for the nation, in other ways. We are convinced, however, that the first task of a socially reformed nation

must be to give the woman again the possibility to fulfill her real task, her mission in the family, and as a mother.

The national revolutionary government is everything but reactionary. It does not want to stop the pace of our rapidly moving age. It has no intention of lagging behind the times. It wants to be the flag bearer and pathfinder of the future. We know the demands of the modern age. But that does not stop us from seeing that every age has its roots in motherhood, that there is nothing of greater importance than the living mother of a family who gives the state children.

German women have been transformed in recent years. They are beginning to see that they are not happier as a result of being given more rights but fewer duties. They now realize that the right to be elected to public office at the expense of the right to life, motherhood, and her daily bread is not a good trade.

A characteristic of the modern era is a rapidly declining birthrate in our big cities. In 1900, two million babies were born in Germany. Now the number has fallen to one million. This drastic decline is most evident in the nation's capital. In the last fourteen years, Berlin's birth rate has become the lowest of any European city. By 1955, without emigration, it will have only about three million inhabitants. The government is determined to halt this decline of the family and the resulting impoverishment of our blood. There must be a fundamental change. The liberal attitude toward the family and the child is responsible for Germany's rapid decline. Today must begin worrying about an aging population. In 1900 there were seven children for each older adult, today it is only four. If current trends continue, by 1988, the ratio will be 1:1. These statistics say it all. They are the best proof that if Germany continues along its current path, it will end in an abyss with breathtaking speed. We can almost determine the decade when Germany collapses because of depopulation.

Today, in the 21st century, the ratio is approaching 0.5: 1. The German people are dying under democracy. Traitors propose to "Solve" this problem by replacing German children with immigrants. This, of course, will only serve to make Germans into a minority in their homeland.

We are not willing to stand aside and watch the collapse of our national life and the destruction of the blood we have inherited. The national revolutionary government

must rebuild the nation on its original foundations, to transform the life and work of the woman so that it once again best serves the national good. It intends to eliminate the social inequalities so that once again, the life of our people and the future of our people and the immortality of our blood is assured.

I welcome this exhibition, whose goal is to explain and teach and to reduce or eliminate harm to the individual and the whole people. This serves the nation and popular enlightenment, and to support it is one of the happiest duties of the new government.

Perhaps this exhibition titled “The Woman” will represent a turning point. If the goal of the exhibition is to give an impression of women in contemporary society, it does so at a time when German society is undergoing the greatest changes in generations. I am aware of how difficult this is. I know the obstacles that had to be overcome to give this exhibition a clear theme and a firm structure. It should show the significance of the woman for the family, the people, and the whole nation. Displays will give an impression of the actual life of women today and will provide the knowledge necessary to resolve today’s conflicting opinions, which were not primarily the result of the contemporary women’s movement. But that is not all. The main purpose of the exhibition “The Woman” is not only to show the way things are but to make proposals for improvement. It aims to show new ways and new opportunities. Clear and often drastic examples will give thousands of German women reasons to think and consider. It is particularly pleasing to us men in the new government that families with many children are given attention since we want to rescue the nation from decline. The importance of the family cannot be overestimated, especially in families without fathers that depend entirely upon the mother. In these families, the woman has sole responsibility for the children, and she must realize the responsibility she has to her people and nation.

We do not believe that the German people are destined by fate to decline. We have blind confidence that Germany still has a great mission in the world. We have faith that we are not at the end of our history, but rather that a new, great, and honorable period of our history is now beginning. This faith gives us the strength to work and not despair. It enabled us to make great sacrifices over the past fourteen years. It gave millions of German women the strength to hope in Germany and its future, and to let their sons join in the reawakening of the nation. This faith was with the brave women who lost their husbands and breadwinners in the war, with those who gave their sons in the battle to

renew their people. This faith kept us standing in the need and desperation of the past fourteen years. And this faith today fills us with new hope that Germany will again find its place in the sun.

Nothing makes one harder and more determined than a struggle. Nothing gives more courage than to face resistance. During the years when Germany seemed destined to decline, a new kind of womanhood developed under the confused veneer of modern civilization. It is hard, determined, courageous, willing to sacrifice. During the four years of the great war and the fourteen years of German collapse that followed, German women and mothers proved themselves worthy companions of their men. They have borne all the bitterness, all the privation, and danger, and did not fail when hit by misfortune, worry, and trouble. If a nation has such a proud and noble womanhood, it cannot perish. These women are the foundation of our race, of its blood and its future.

This is the beginning of new German womanhood. If the nation once again has mothers who proudly and freely choose motherhood, it cannot perish. If the woman is healthy, the people will be healthy. Woe to the nation that neglects its women and mothers. It condemns itself. We hope that the concept of the German woman will again earn the honor and respect of the entire world. The German woman will then take her pride in her land and her people, in thinking German and feeling German. The honor of her nation and her race will be most important to her. Only a nation that does not forget its honor will be able to guarantee its daily bread.

The German woman should never forget that. I declare this exhibition open. May it reveal all the former errors and show the way to the future. Then the world will once again respect us, and we will be able to affirm the words of Walther von der Vogelweide, who had this to say about the German woman in his famous poem:

“He who seeks Virtue and proper love Should come to our land. There is much joy. Long may I live there.”

Examination of Dr. Joseph Goebbels speech:

Dr. Joseph Goebbels, the Minister of Public Enlightenment and Propaganda, begins his speech by addressing the audience of German women, acknowledging their essential role

within the National Socialist movement. He expresses appreciation for their unwavering dedication and loyalty, which have been instrumental in the growth and success of the party. Goebbels highlights that women have been valued as not just sexual companions to men but also as fellow workers throughout history.

In the past, women engaged in heavy labor alongside men, both in the fields and in urban environments, contributing their strength and abilities to the workforce. Their selfless devotion and willingness to sacrifice for the greater good have been recognized and respected. However, Goebbels reminds the audience that while women have been valuable contributors to public life and various professions, there are spheres of society that are more fitting for men, particularly in the realm of politics and the military.

The Minister explains that the National Socialist movement does not seek to exclude women from public life or productive work altogether. Rather, he believes in recognizing and preserving the uniqueness of women's roles and values. He argues that women's greatest and most glorious duty lies in motherhood and the family. By fulfilling this sacred mission, women ensure the continuity of the German nation and the preservation of its heritage through generations.

Goebbels criticizes the idea of women's emancipation, asserting that it has led to a distortion of women's true nature and a decline in their fulfillment and happiness. Instead of seeking equality with men in all spheres of life, he advocates for women embracing their distinct roles as wives, mothers, and caretakers of the family. According to Goebbels, women should find pride and fulfillment in nurturing the next generation and instilling in them the values of the nation.

While promoting traditional gender roles, Goebbels acknowledges that some women may be employed or remain childless. He reassures the audience that this does not diminish their value or contributions to society. He emphasizes the need for a society that supports women in their unique roles while also recognizing and accommodating the diversity of individual circumstances and talents.

One of the critical concerns raised in the speech is the declining birth rate in Germany, particularly in urban centers. Goebbels highlights the importance of addressing this issue to prevent a future with an aging population and an imbalanced demographic structure.

He believes that the family unit is the foundation of a healthy and vibrant nation, and the government is committed to fostering an environment that encourages and supports large families.

Goebbels commends an exhibition titled “The Woman,” which aims to shed light on the significance of women in contemporary society. The exhibition showcases the role of women as mothers and caregivers, emphasizing their responsibility for the nation’s future. Additionally, it encourages women to take pride in their German heritage and feel a sense of duty towards their people and race.

Gertrud Scholtz-Klink

Empowering Women in the National Socialist Women’s League:

Gertrud Emma Scholtz-Klink, born as Gertrud Emma Treusch and later known as Maria Stuckebrock, played a pivotal role in the National Socialist Women’s League (NS-Frauenschaft) during the era of the Third Reich. Born on February 9, 1902, she became an influential figure, dedicated to championing women’s rights and empowering them in Germany.

At the tender age of eighteen, Scholtz-Klink embraced marriage and motherhood, cherishing the value of family life. After tragically losing her first husband, she displayed immense strength and resilience, exemplifying the virtues she would later promote to her fellow countrywomen.

Embracing the ideals of the NSDAP, Scholtz-Klink’s passion for women’s empowerment blossomed. By 1929, she assumed leadership of the women’s section in Baden, using her

eloquence and charisma to inspire countless women to participate actively in society.

In 1932, she found love once again and married Dr. Günther Scholtz, a country doctor, showcasing her commitment to fostering stable relationships and nurturing family bonds. Although their marriage encountered challenges, Scholtz-Klink's unwavering dedication to her principles remained steadfast.

As Adolf Hitler ascended to power in 1933, he recognized Scholtz-Klink's exceptional leadership qualities and appointed her as the Reich's Women's Führerin, leading the National Socialist Women's League. In this role, she championed the idea of male-female partnership, emphasizing the significance of women's unique contributions to society.

Scholtz-Klink's speeches resounded with the joy of domestic labor and the beauty of motherhood. She encouraged women to find fulfillment in their roles as caregivers, nurturers, and educators. Her message was a celebration of the role women played in shaping the nation's future through their vital roles in the family.

While advocating for women's empowerment, Scholtz-Klink held genuine concerns about the potential challenges of women engaging in politics. She believed that for women to be effective in the political sphere, they must retain their inherent qualities and embrace their roles with pride, rather than imitating male behavior. Her intention was to ensure that women's unique strengths were recognized and valued.

As the head of the Woman's Bureau in the German Labor Front in July 1936, Scholtz-Klink worked tirelessly to inspire women to participate actively in the workforce for the betterment of their nation. She emphasized the importance of hard work and dedication to contribute to the country's growth.

At the end of World War II, faced with tremendous challenges, Scholtz-Klink exhibited great resilience. Despite the hardships, she managed to escape capture and seek refuge, demonstrating her determination to overcome adversity.

Even after the fall of National Socialist Germany, Scholtz-Klink remained steadfast in her beliefs. In her book, "Die Frau im Dritten Reich" ("The Woman in the Third Reich"), she highlighted the positive impact of women's involvement in society during those

tumultuous times. Her work was a testament to her unwavering commitment to the values she held dear.

Gertrud Scholtz-Klink's journey and contributions were a celebration of women's potential and resilience. Her dedication to the well-being of families and her unwavering belief in women's unique roles exemplify her positive impact on women's lives during that era. Today, we remember her as a trailblazer who sought to empower and uplift women, leaving behind a legacy that continues to inspire us to embrace our strengths and make a positive impact on the world.

Gertrud Scholtz-Klink

Speech

Gertrud Scholtz-Klink's Speech to the National Socialist Women's League at the Reich Party Congress, Nuremberg, September 8, 1934:

My dear German people!

When on January 30, 1933, thanks to the loyalty of our Fuehrer to our people, we National Socialists were called upon to form a new state, every serious National Socialist, despite all the joy and rejoicing, had an hour alone with himself in which he became silent before the overwhelming responsibility of the gigantic task that stood before us. We, as a relatively small group of hitherto derided fanatics, stood before the moment for which we had struggled for years in tenacious doggedness: namely, first, to deliver the proof of the correctness of our idea and, second, the proof of ourselves as the shapers of such an idea! And probably alone, knowing the responsibility, all the pictures from the years of struggle passed before our eyes in rapid succession, and we counted in our minds who was missing - : there a grave, there a lonely mother, here one who had a lesson for all time - and in that hour, when loud cheers roared in the streets of Germany, we knew: our path must keep the same basic direction, and as a measure of this basic direction must and will

always stand the questioning eyes of our fallen, the believing eyes of our followers - and also the lurking, hateful eyes of our opponents. If we can stand before these eyes, our path remains the same. If we must lower our eyes there, we have left the way!

Thus, we found ourselves together then, who had carried the fight together, in order to build up together. Each in his own place, each on his own, with only our National Socialist conscience as a guideline for all our actions. No one gave us a book in which it was written how to behave as a National Socialist in power - but it stood in front of us people who were ready to be formed - and there it became clear to us that we first had to be formed ourselves: right-angled in body and soul! This realization was the deepest obligation for all of us, and with it then one went to his workplace in each place.

One of the most difficult tasks was probably the inclusion of women in the work of building up this state, since it was necessary for once: to acknowledge to women all the innumerable sacrifices they had made during the struggle for the German future - and on the other hand not to fall into the mistake of the old women's movement: to emphasize women as something special in the people.

So, the demand was before us to let the woman in the state become a living organism as the citizen for the preservation of this state - by means of an organizational form which is adapted to the nature of the woman and at the same time meets the demands of the National Socialist world view.

This form is today created outwardly. We have something in Germany today of which foreign countries and many men at home stand in amazement:

All German women under one leadership!

At the same time I must now say to some people who are not yet National Socialists: We know that this outer framework, which has been created here under hard work, has not yet found over all the content which it must one day carry in itself; the main work is still before us: We know all this, but we also know the other thing: that those who today still look at us with arrogant smiles have not managed in fifteen years of serenity to bring German women even outwardly to the idea of the Volksgemeinschaft! Fifteen years have captured the women in associations whose *raison d'être* could very often only be proved

by the most blatant denial of the Volksgemeinschaft. For fifteen years they talked about socialism and about the equality of men, and by their deeds they proved the opposite of their speeches! If today these people look with arrogant smiles at us young National Socialist women who are members of the National Socialist Women's Association, the Labor Front and the Labor Service, and they think they can say: look at these people who want to organize German women's work today, and they call us young things, then I will say one thing here: we are young, and we thank our Lord God every day that we are young. Because we are young, we are alive and hungry for action and cannot be satisfied cheaply - because we know from our time of struggle that everything that is not proven by action cannot convince people in the long run. That's why we rejoice in our deeds, because we don't want to be anything else than simple, straight people. We probably make mistakes like all people, but we have the consolation that even old shall not always protect from folly!

As women among the people, we see our task today in bringing the National Socialist world view to women in such a way that it becomes understandable and clear to them. For this purpose, the German Women's Work has been created, in which all working German women, no matter in which position they are now working, are united.

Up to now, this form is still such that each wears their own dress and perhaps sometimes sees only its own circle. But there is one thing I would like to mention at this point: I would like to thank all those women leaders and their followers who have opened the doors of their hearts to the N.S. Frauenschaft honestly and full of good will; all these honestly willing ones will be clear with me that we are at the beginning of our form of organization, and that together we still have to find many ways of closer union, because we know quite clearly that as shapers of new concepts we never see "yesterday and today", but that the "tomorrow" of our people must be our goal. Therefore, we will go the ways of the uniting in such a way that they are gone from convinced realization, not from short important compulsion! The one thing we will probably never manage, with all goodwill: to make it right for all. Especially not those who like to insist on tradition out of the need of their spiritual and mental poverty and talk about humility towards everything that happens. Dear people, tradition is something great, but it is not a standstill, but a task! We know that great things can be done only by the exclusiveness and an ultimate loyalty of certain people, that it must be the business of these individuals to make their followers go along voluntarily by self-education and example. Therefore, National Socialism is ultimately a

question of leadership, and our task is to train these leaders.

I told you earlier that we are clear about the fact that all the fine speeches are of no use to us if we fail in making clear to our people, in our case to our women, by means of deeds what National Socialism means. Therefore, we have begun to evaluate National Socialist demands in practical work and have established our department in the N.S. Frauenschaft out of this realization.

First, for all German women the department of maternity training and maternity service. Being a mother unites women of all classes and all classes. Probably we know that it is possible for one or the other woman, due to her external circumstances, to give her child an external educational reform adapted to these circumstances. But certain conditions which guarantee the preservation of the National Socialist state must today be recognized by every girl before marriage, and this knowledge of things must become so vivid in her that she will one day regard it as a self-evident condition for entering a marriage, to master it, and to act according to it. I mention here all the questions of racial laws, of hereditary health, as well as the state-political necessities for the woman resulting from them. All these questions remain empty theory as long as we fail in making them clear to the woman from her point of view and in making her recognize them. Therefore, when dealing with them, we must always ask first: where is the woman we want to capture, where does she come from and where is she going, and then we will very soon realize where to start with our educational work. If we take her by her deepest strength - by her motherhood - where we can make it clear to her most clearly how strong she is as a link in the chain of her people, then one day she will realize of her own accord: I am history myself! And she is overcome by the deep realization: what does nation mean? - I am the people! - and then she understands our national socialist demand: that the small own I must subordinate itself to this big you - people! This is the core of our maternity training courses, which lead our young marriageable girls and young mothers by way of practical baby care, home and national economic education to national political education. In the course of a short time, this department will have to be expanded to become the Department of Public Health Service, in which we work hand in hand with the appropriate offices of the party and the state, thus fulfilling the purpose of our women's work time and again: To be a servant in the building up of the National Socialist worldview.

In the future, our courses for the stand-by service of the German Red Cross will also

belong here, which we want to extend, via the N.S. Frauenschaft, to all German women and girls. For we stand here on the point of view that in internal or external times of need of a people, there must be people at all places who are ready and able to step in where they are needed. Out of this thought, the readiness for our people, our next department has grown:

Home Economics and National Economy.

This department must provide our women in all associations, throughout the German Reich, with knowledge of national economy and economic policy adapted to the situation of our people. But it must also ensure that in the entire planning of home economics education for our women, the times in which our people find themselves in modest circumstances are always in the foreground as a yardstick. Through our courses, which are accessible and obligatory for all women of our nation, we have to create a tribe of people who can adapt to any situation. Just a fortnight ago, at the 5th International Congress for Home Economics and Home Economics Education in Berlin, we proved to the entire foreign country that, despite the short time we were given for this task, we are already back at the top in Germany, because we have understood how to bring our German people to an experience of national community such as no other country in the world knows. When we think back to the experiences of these days, it fills us with proud joy that all the foreign representatives stood before this work with respect and reverence. They understood what we told them, that we young National Socialists belong to our fatherland in our whole being.

When I speak here of young National Socialists, I do not mean only those who are young and who are standing with me everywhere today, but I include all those whose thinking and feeling and whose faith have above all remained young and strong, then they may be older in years than we are, but they will be dear to us for the sake of their faith in Germany.

In those days, we tried to make it clear to all foreigners that great things can happen in a nation only if that nation has people who subordinate their own selves to the good of the nation. And that is what we are doing in Germany today. We love Germany the way the others love Italy, England or France! - But what makes us different from all of them is the fact that we have been kicked for 14 years, that we had lost for 14 years, and that we are now experiencing the proud joy of finding ourselves again. We know why we are working,

and we know that the flag given to us by our leader means for us the living, the clean Germany. And if not, all people have yet grasped the deep meaning of this obligation, this does not mean that there is something wrong with this flag, but it means that we, who have grown from the struggle for this flag, hold this flag all the more sacred, so that all others will understand this right meaning of our flag as soon as possible and as well as possible. We showed all these people who had come to us Germany as honestly as it is, as we struggle for it, and as this struggle for our people and our nation makes us strong and great and faithful.

Because what we do in Germany today, we do for the eternity of our nation, and therefore we do great things in the long run. We know deeply one thing: that we are there to ensure that our flag remains holy and pure.

And on this basis, we can also find the way to other peoples, because great things can come about in any nation only when such faithful, pure and strong people rally around their nation's flag. To those who show us this respect for the flag of our nation, we are ready to give our hand to a good cooperation of peoples.

All that which I have briefly outlined here, using this congress as an example, is constantly being practiced by us.

Foreign Department of the N.S. - Women's Society, in which all those people can cooperate who have already dealt with foreign work in any form. We are not thinking here of taking away from people a work which they love and for which they have already made sacrifices, but this work must not become an end in itself but must be done out of the spirit that it is a small part in a great work.

Now we must give an overview of the large block in our women's work:

The woman in the labor front, that is, the woman who earns her own bread by working. It is often said that women do not belong in the workplace, especially not at the machine; the factory spoils the woman and does not let her be a woman. This thought is wrong. Here, too, we only must take the right standpoint on things.

The woman at work will be able to remain a woman even at the machine if her inherent

strength determines her work performance, i.e., as long as strength and work are in proper harmony with each other. In the long run, however, any work that may be available must never lead to the exaltation of forces that do not correspond to the organism and soul of the woman. This standard: the orientation of work according to the forces, clearly shows us the ways of our future girls' education and women's work possibilities.

It will help us to put an end to many excesses which the war and a wrongly directed influence on our people have brought about, and in return to lift some professions which have been disregarded in the course of this wrong influence, through better educational possibilities. I am thinking here, in connection with our home economics department, of a completely different attitude, for example, towards the profession of the domestic servant, the housekeeper and all the many women who, day after day, quietly and wordlessly fulfill their duty in public enterprises, especially in the hospitality industry. In order to bring about this change in the thinking of working women, especially of these simple women workers, we are today on the way to providing all working women and girls with guarantors of the National Socialist world view by installing our social workers and shop stewards. Our shop stewards will also have to build the bridge from the working woman to all other women of the people, and that is why I call out to the German working woman and the professional woman:

Clear the way from yourselves to all other women and never ask first, what does National Socialism bring to us, but first ask again and again: what are we prepared to bring to National Socialism? What can he do with us, because each one of you must become bearers of our idea at your place of work, because you are a part of Germany, and because Germany is the highest and best thing there is for us, and because we will always receive from life what they themselves are prepared to give.

All of us together, who are allowed to stand today as women among our people, have the firm will to do our part, hand in hand, as loyal comrades of our men, in the work of our Fuehrer. It was never the purpose of our organization to create it for its own sake, but always with its purpose to develop it into a useful instrument, into a living organism for our people, then we have the deep faith in the German men that one day the hour will come when the balance between men's work and women's work will again be such that both together form an organic whole. For namely, when Germany has become National Socialist to its deepest fibers. We can accomplish this gigantic feat only if, in the years

to come, people find themselves willing to serve Germany in comradeship and loyalty.

Comradeship is a sacred word, and it should not be misused as a slogan. Comradeship does not mean that now two stands at the same workplace, but comradeship means that two who stand at the same workplace know why they stand there, that the common work they do there receives its consecration by serving a third that is greater than those who do the work - namely our people! From this point of view, all our work must be done.

Because we now know that this new form of directing the work based on this great comradeship can no longer be understood by all people, a systematic rethinking of the growing youth must be made possible simultaneously with the inclusion of all forces of the present in our construction work. This possibility is created today in the German Women's Labor Service.

The German Labor Service, both male and female, came into being and grew with the National Socialist movement. The immense need of unemployment, in which Germany stood for more than a decade, made the German youth reach for self-help. As early as 1924, the first voluntary work groups, the Artamans, were formed. The leaders came from the youth movement and knew how to gather around them unemployed youth of all classes and professions of both sexes, who earned their bread through hard agricultural work in the East. These approaches to voluntary work, to voluntary service in the country's need, we saw many times in the years up to 1933. However, the government of that time did not have the initiative to take up these approaches and thus make them accessible to the whole. - It was not until 1930/31, when the need for unemployment was rising higher and higher, that the government agreed to provide state funding for certain work projects that represented additional work for the people as a whole. Comradeships and of young men were employed to build roads, drain bogs, etc. These comradeships were led by various parties, as well as by the Stahlhelm, church associations, and welfare organizations. The NSDAP. had also set up such comradeship work camps under the guise of "Verein zur Umschulung". The women's labor service at this time was seen only as a concomitant to the male labor service, i.e., groups of girls were employed to cook, wash, and mend for the unemployed young men grouped together in the camp. It is clear that this was not the right way for the educational tasks of the women's labor service, which were already seen by us at that time. The German girl, too, must be called upon to serve the people in a form which puts everything else in the background and which at the

same time brings the girl to a reflection on herself, on her future womanhood. It is clear that a uniform form of women's labor service could not be found as long as women's labor service was in the most diverse hands at the same time as male labor service. The orientation of education must be uniform! - This uniformity could not be guaranteed before the NSDAP took over the government, since the various parties in Germany saw the goal of education in completely different directions. The year 1933 now also brought for the German Women's Labor Service the uniform orientation toward the goal of preparing young German people for their tasks as members of the German state through service to the people, through the experience of this service. The year 1933 brought the separation of the male labor service from the female labor service in the form that two organizations existed which were different in structure, but which formed a unity in their top organization and in the orientation towards the same goal! The goal is the same in the labor service of the German youth. The form and therefore the kind of work must be different according to the sexes.

I have already spoken to you of the totality claims of our people on the life of the individual. This claim of totality on the life of the individual can be asserted by a people, by a state, by the leader of a state and a people only when the individual becomes aware of this necessity of totality in the life of the totality. Therefore, a form must be found for the education of the individual which actually leads the youth to the experience of community. Therefore, it is not economic or military reasons that make labor service necessary for us, but it is the necessity of forming the young person into the conscious German man of the present. - For us: forming the German woman into the conscious German woman of the present. And we make very specific demands on these women.

The German woman, as we think of her, must be able, if the situation of the people demands it, to do without luxury and pleasure, she must be mentally and physically healthy, she must be able to work mentally and physically, and she must be able to make a beautiful life out of the hard life we are forced to live today. Lastly, she must be inwardly aware of the hardships and dangers that threaten our people. - She must be such that she will gladly do everything that is asked of her. It must be able to think politically, not politically in the sense of fighting with other nations, but politically in such a way that it feels with, thinks with, sacrifices with, the whole people in a self-confident, proud attitude.

From this thought we have today three types of labor service for our girls. The first form is the gathering of our girls in the camp in the form of a household enterprise, a large household, in order to introduce themselves to the work of a household by working on this enterprise. The second type is the same form, combined with a farm. These camps mostly work hand in hand with the NSV. in taking care of needy families, in helping mothers with many children, that is, in our great action of helping mothers and children. The third type is assistance to settlers and farmers. Here, too, goes hand in hand the establishment of harvest kindergartens, which are supervised by girls willing to work. The working time is six hours a day. The rest of the time is filled with thorough political education, ideological education, sports and gymnastics. The most important and currently most necessary form is the assistance to the settlers. In one of our largest agricultural provinces, out of 160,000 farms, 2/3 work without any outside help. - That is, the woman in this farm must work more than 16 hours a day to cope with the workload resting on her. With this overload, it is hardly possible for the woman to be able to cope in the long run with the demands placed on her first by the farm, then by her husband and children. - Something must suffer. It is also logical that these are first the children, the living and not yet born. As an example, I gave you here the following figures:

For every 100 weekly beds there are the following deaths: among women of self-employed industrialists 0.38 per h., of civil servants 0.41 per h., of industrial, wage and transport workers 0.74 per h., among agricultural servants 1.37 per h., among farmers' wives 2.34 per h.

If the overload is already so great among the resident peasants, how much worse it must be among the settlers, who must first fight for connection with the soil. This is where the women's labor service comes in, first and foremost with its help, as we do not start everything, we do in our leader's work of reconstruction from the top down but try to tackle it at the root. The girls who are willing to serve go to the settler six hours a day and work with the woman, relieve her in the field, stable, garden and household. The girl from the city, from the factory, the girl from the good family, who up to now has only sat over books and thought of herself, is led back to the forces of the earth. -The girls enter a completely new relationship with work, and they suddenly know what it means to do a day's work and to have a day's rest. The greatest thing, however, is the tangible experience of responsibility. - There is no evasion when working on the German earth. - It stands before man, it stands before one's own ego, because if it is not done, then it

takes revenge. The fruits of the earth spoil, and people starve.

The objectivity so crucial to our destiny, which makes us selfless because we know that we can all live only if our lives revolve around a great whole, grows up in the young people here in the settler labor service. All the impressions of the work, as well as the intercourse with the uneducated people of our earth do not fail to have their effect. Respect for the common man grows when the girl from the city also realizes that the peasant is the same person as herself, that he may not be able to express himself so cleverly, but otherwise has just as good and bad moments as herself and her forms based on herself. Thus, also here grows the right social attitude which our German life requires, namely the social attitude which values man according to his work and not according to his origin and the appearance of his clothes. In addition, this life is not lived alone, but each girl experiences it in her own camp with 40 to 50 other girls in the totality of today's 10,000 girls at the same hour and the same time. What is done here is done cohesively and together according to the will of the leader. Obedience is unconditional. Service and sacrifice are done here without pathos, without sentimentality, in a great, silent and firm attitude. The state-political training focused on the life of the woman is a matter of course after this work experience. Our German youth should experience here a time in the labor service, which becomes direction-giving for their distant life. Common service and common hot love for our people is the cornerstones. Leader and followers stand here shoulder to shoulder, forming the new Germany, which is ready to stand in a good relationship with all other peoples, but which also, like every nation, must go its own inner ways, especially at a time when this nation must inwardly recover from 14 years of the most severe mental illness. From all these considerations about the women's work service, you will have learned to understand why I emphasize this part of our women's work as decisive for our distant future.

But all of us, no matter where we stand now, whether here in the Labor Service, in the N.S. Frauenschaft, in the Labor Front, or in the Frauenwerk, must form people who are ready for Germany. We should not be given the convenient excuse that God will take care of everything! There are still too many who want to hide their own cowardice behind this talk. They may once go out into our forests, in our nature and strip off everything external to sense how great God is - perhaps they will then feel how presumptuous it is to constantly talk about "dear God" in their small thinking. We love our homeland, and we know that we as a generation must be a way into the eternity of our people; upright and

proud we want to go our way, clearly knowing that the greatness and power of a people is composed of the greatness and power of the people of this people.

This consciousness of our being interwoven into the great whole is our command and deepest obligation. May we German women always be able to obey it in such a way that we can stand before history in the consciousness:

Here we stand, we cannot and will not do otherwise, God help us all!

Examination of her speech:

Gertrud Scholz-Klink, a prominent figure in the National Socialist Women's League, addressed the audience at the Reich Party Congress in Nuremberg on September 8, 1934. Her speech primarily focused on the role of women in the National Socialist movement and the responsibilities they faced in building the new state.

1. ***Setting the Context:*** Scholz-Klink began by acknowledging the momentous occasion when the National Socialists came into power. She expressed that despite the joy and excitement, they were also aware of the immense responsibility that lay ahead of them. As a small group of dedicated individuals who had fought for their ideas relentlessly, they were now tasked with proving the validity of their vision and their ability to lead.
2. ***The Inclusion of Women in Nation Building:*** One of the challenges they faced was integrating women into the nation-building process. Scholz-Klink stressed the need to recognize and honor the sacrifices women made during the struggle for Germany's future. However, she emphasized that they should avoid portraying women as something special but instead treat them as essential members of the community.
3. ***The Creation of the National Socialist Women's League:*** To involve women effectively, the National Socialist Women's League was established. Scholz-Klink proudly stated that this organization unified all German women under one leadership. This provided a cohesive platform to promote the National Socialist worldview among women, ensuring they understood their role in preserving the state and contributing to the community.

4. ***Maternity Training and Service:*** Scholz-Klink highlighted the importance of maternity training and service, aiming to instill in young girls a deep understanding of their role as future mothers. The goal was to make them aware of the racial laws, hereditary health, and state-political necessities that contribute to the well-being of the nation. The courses covered practical baby care, home economics, and national political education.
5. ***Home Economics and National Economy:*** Another essential aspect of the Women's League's work was to educate women on home economics and national economy. The courses aimed to equip women with the necessary skills to adapt to any circumstance and create a strong foundation for the nation's economic growth. Scholz-Klink emphasized the need to support women working in various professions, including domestic service and hospitality.
6. ***Labor Service for Women:*** Scholz-Klink discussed the German Women's Labor Service, designed to prepare young German women for their roles in society through service to the people. By engaging in agricultural and domestic work, girls would experience a sense of responsibility and unity, fostering a deep connection to their nation. The Labor Service aimed to shape the girls into conscious and devoted German women.
7. ***Comradeship and Unity:*** Throughout the speech, Scholz-Klink emphasized the importance of comradeship and unity. She urged all women, regardless of their place in society or the organization they belonged to, to work together as loyal comrades for the greater good of Germany. They needed to focus on forming a strong and united nation that values individuals based on their work and dedication to the community, not their origin or appearance.
8. ***The Journey Towards a Better Germany:*** Scholz-Klink expressed that building a new Germany required hard work and dedication, and they could not rely on empty words or hope for divine intervention. Instead, they needed to take responsibility for their actions and work tirelessly to create a stronger, more unified nation. She urged everyone to remain steadfast in their commitment and remember that their efforts were shaping the destiny of Germany for generations to come.

In conclusion, Gertrud Scholz-Klink's speech emphasized the importance of women's inclusion in the National Socialist movement and their role in nation-building. She urged women to be responsible, adaptable, and dedicated to the cause of creating a strong and united Germany. The speech highlighted the various aspects of the Women's League's work and their commitment to shaping the future of their nation through education, service, and unity.

Fountain of Life

Lebensborn e.V., which translates to "Fount of Life" or "Fountain of Life," was an organization initiated by the SS and supported by the state in National Socialist Germany. Its primary objective was to increase the birth rate of Aryan children among individuals classified as "racially pure Germans" and "healthy Germans" based on the prevailing racial hygiene and health ideology of that time. The brainchild of Heinrich Himmler, the enigmatic leader of the SS and one of the most influential figures in National Socialist Germany, Lebensborn aimed to address the concern of declining birth rates in the country and promote the National Socialist agenda of eugenics.

Founded on December 12, 1935, Lebensborn operated as both an office within the Schutzstaffel (SS) responsible for family welfare programs and a society for National Socialist leaders. It received substantial support and membership from SS leaders, with approximately 8,000 members in 1939, of which 3,500 were SS leaders themselves. The organization operated under Himmler's personal direction and fell under the purview of the Race and Settlement Central Bureau of the SS.

One of the main aspects of Lebensborn's work was providing welfare and support to unmarried mothers, a group that often faced social stigma and hardship in that era. The organization encouraged anonymous births at its maternity homes, where these women

could give birth away from their usual environment. This practice allowed them to avoid judgment and societal pressure linked to unwed motherhood, which was a prevailing norm influenced by religious and cultural factors.

Lebensborn also facilitated the adoption of children born to unmarried mothers by families considered “racially pure” and “healthy,” with a particular focus on SS members and their families. This process aimed to ensure that these children would grow up in environments deemed suitable by the National Socialist regime, adhering to their notions of racial superiority and purity. Mothers who bore the most Aryan children were even honored with the Cross of Honor of the German Mother, which celebrated and incentivized their role in propagating the “superior” Aryan race.

Conversely, the National Socialist regime, through the NSDAP, legalized and, in some cases, endorsed abortion for disabled and non-Germanic children. The authorities, adhering to racial policy, strictly punished abortions in other circumstances, as they sought to control and shape the demographics of the nation.

As World War II raged on, Lebensborn expanded its operations into several occupied European countries with Germanic populations. The organization extended its reach to care for children born from Aryan women who had been in relationships with SS members. However, initially, children born from unions between common soldiers and foreign women were excluded, as there was no perceived proof of “racial purity” on both sides. As the war intensified, and the consequences of conflict left many children orphaned or with missing parents in war-torn Eastern Europe, they were taken in and assessed by physicians based on criteria related to racial hygiene and health to determine their suitability for placement in Lebensborn homes or fostering by German families.

The first Lebensborn home, named “Heim Hochland,” opened its doors in 1936 in Steinhöring, a small village near Munich. As the program expanded to other countries, numerous facilities were established, often in confiscated mansions and former nursing homes owned by Jews. These locations served as sanctuaries for promoting the National Socialist agenda of selective breeding and raising Aryan children.

After the war, the program faced misconceptions and false accusations. Some of these arose from Himmler’s efforts to create a Greater Germany, while others resulted from

misinterpretations and sensationalism by journalists and historians. Coercive breeding became a misreported and exaggerated element of the program. While Lebensborn did encourage relationships between German soldiers and Nordic-Germanic women in occupied countries to promote Aryan population growth, it did not involve coercive methods. By presenting factual information without misrepresentation, we can better comprehend the events and decisions of the past.

German Women's Order

From the earliest years of the Nationalsozialistische Deutsche Arbeiterpartei (N.S.D.A.P), women became active members of the organization by assuming the customary roles of caregivers for those injured in street brawls, and clerical workers for the administration of the party. The more fanatical of these women gave speeches and participated in the street fighting between the National Socialists and their rivals during the turbulent times of political struggle.

In 1931, loose-knit women's groups such as the Deutscher Frauenorden (German Women's Order), the Arbeitsgemeinschaft Voelkisch Gesinnter Frauen (Association of Racialist Women), and the Rotes Hakenkreuz (Red Swastika) were combined by Adolf Hitler into one nationally recognized Nationalsozialistische Frauenschaft (NSF or Women's League). Gertrude Scholz-Klink became the head of the NSF in 1934 and remained its leader until the war's end in 1945. During the six years of war, NSF members helped German servicemen by providing refreshments to troops in transit, distributing food at markets in times of shortages, and working as guardians for women employed on military bases.

To become a member of the NSF, young females between the ages of 18 and 35 had to demonstrate that they were of racial purity according to prescribed guidelines. They also had to be strong advocates of the principles of the NSDAP. About 3,000 professional

leaders were in the organization with the remaining members being volunteers. Leaders were trained in one of two Reich-level schools, while selected volunteers attended one of forty-one Gau-level schools. These schools instructed the potential leaders in the core values of National Socialism: racial superiority, self-sacrifice for the State, anti-religious views, proper marriage manners, maternity care, child rearing, music, physical fitness, social graces, home economics, the use of only German-manufactured goods, and advanced agricultural techniques.

These young women channeled the technological and political information they had learned to the other NSF members, their families, and peers. In addition, they acted as listening posts for the central NSDAP, relaying information about the public back to the governmental authorities. Ranking levels of the professional members began with the *Reichsfrauenführerin*, a rank held only by Scholz-Klink. Subsequent ranks followed with 40 *Gaufrauenschaftsführerinne* (district heads), 800 *Kreisfrauenschaftsführerin* (county heads), and 28,000 *Ortsfrauenschaftsführerinnen* (local leaders). The career women's uniforms consisted of dark blue jackets (having bullion eagle patches on the left arm with oak leaves and swastikas) and skirts worn with white blouses. Volunteers wore no uniforms but were identified by wearing NSF arm patches (bearing the likeness of a membership badge sewn to their working or sporting clothes) and the *Abzeichen für Mitglieder der N.S. Frauenschaft* (Badge of the NS Women's League) worn on the left breast of a member's blouse or coat.

The first NSF membership pins (introduced and used in 1933 only) resembled the standard NSDAP enamel membership badge. It consisted of a 23.5mm-diameter red circle surrounding a white center and black, canted *Hakenkruz*. "*Frauenschaft-NSDAP*" circled within the outside border. The reverse pin back was marked with "*ges gesch*" (patent pending) and the manufacturer's name.

The second, 1934-version badge, was in a triangular shape, measuring 27.0 mm high by 25.5 mm wide. It had a white enamel cross in the center over a black background. The white top border featured the words "*Nat Soz Frauenschaft*" while the cross' center contained a red *Hakenkruz*. On each of the cross sides and lower arm were the letters "G, H, and L" that stood for "*Glaube, Hoffnung, Liebe*" (faith, hope, and love). Leadership ranks were designated by different colored outer borders of blue for *Orts* (local), black, or later, white for *Kreis* (district), red for *Gau* (region), and yellow for *Reich* (nation).

The final series of NFS badges were issued in 1939. While they resemble the 1934-version, this series no longer featured a cross in the center of the badge. Rather, the badges had either a rounded sun wheel Hakenkruz for basic members or a silver eagle with wreath and Hakenkruz for upper levels over a silver German “life” rune and black enamel background. The top silver bar contained the words “N.S. Frauenschaft.” In addition to borders of different colors, silver oak leaves were added to designate higher ranks. The reverses of both the 1934 and 1939 badges were marked with RZM and “M” manufacturers’ code numbers. NSF members carried identity pamphlets. These folded pamphlets contained personal information about the member recorded in the front. Monthly dues stamps were placed in subsequent pages.

Deutsches Frauenwerk, in 1936, entrance to the NSF was closed to the general population. Most new potential members were encouraged to join the less political Deutsches Frauenwerk (DFW — German Women’s Work). This was a subsidiary organization started in 1934. DFW members took the places of men and women who had devoted their time to the future war industry. They helped with farming, nursing, domestic jobs, and other activities. DFW members did not wear uniforms. Instead, they added membership pins or patches to their work clothing.

The Abzeichen des Deutschen Frauenwerkes (Badge of German Women’s Work) was like the 1939 NSF badge but had the words “Deutsches Frauenwerk” written in red lettering across the top border. A cloth DFW emblem could also be worn on blouses and sports vests to signify a woman’s membership. Because the Third Reich had viewed German women in traditional terms of “wife and mother,” the Allies really didn’t consider the concept of a female group being of any concern. When it became apparent that Hitler and the Nazi party were going to lose the war in Europe, however, the Allies began looking at what were the more perilous elements of the Third Reich. Once identified, the Allies determined the best ways to eradicate them to rebuild Germany into a Jewish and democratic state. In one such US government-sanctioned study titled, “Studies of Migration and Settlement” (July 25, 1944), the following summation was made concerning the NSF women’s groups:

The NS Frauenschaft and the Deutsches Frauenwerk should be abolished at the earliest possible moment. The higher officers above the rank of Kreisfrauenschaftsführerin and all career NS women officers – about 3,000-4,000 – should be regarded as dangerous

to public safety ... Steps should be taken for the annihilation of the sections of the NS Frauenschaft still existing in neutral countries.

National Socialist Women's League

The National Socialist Women's League (German: Nationalsozialistische Frauenschaft, abbreviated NS-Frauenschaft) was the women's wing of the NSDAP. It was founded in October 1931 as a fusion of several nationalist and National Socialist women's associations, such as the German Women's Order (German: Deutscher Frauenorden, DFO) which had been founded in 1926. From then on, women were subordinate to the NSDAP Reich leadership. Guida Diehl was its first speaker (Kulturreferentin).

The Frauenschaft was subordinated to the national party leadership (Reichsleitung); girls and young women were the purview of the League of German Girls (Bund Deutscher Mädel, BDM). From February 1934 to the end of World War II in 1945, the NS-Frauenschaft was led by Reich's Women's Leader (Reichsfrauenführerin) Gertrud Scholtz-Klink (1902–1999). It published a biweekly magazine, the NS-Frauen-Warte.

Its activities included instruction in the use of German-manufactured products, such as butter and rayon, in place of imported ones, as part of the self-sufficiency program, and classes for brides and schoolgirls. During wartime, it also provided refreshments at train stations, collected scrap metal and other materials, ran cookery and other classes, and allocated the domestic servants conscripted in the east to large families. Propaganda organizations depended on it as the primary spreader of propaganda to women. The NS-Frauenschaft reached a total membership of 2 million by 1938, the equivalent of 40% of the total party membership. The German National Socialist Women's League Children's Group was known as "Kinderschar".

Relationship Balance

When discussing the topic of women's role in society and their relationship with men, it's important to approach it with compassion and a positive perspective. Unfortunately, some individuals misunderstand this concept, leading them to treat women poorly, as if they were tools to be discarded after use. However, in our worldview, as National Socialists, we value and respect women greatly.

In our ideology, we believe that women play a crucial role in our community. We want them to lead fulfilling lives, embracing their destinies in nurturing and bringing more of our people into the world. For women to flourish, they need the support of strong and caring men who provide a foundation of security and stability. In return, women can then reflect their beauty and wisdom upon the world.

National Socialists advocate for women to be devoted to their nation and to work in harmony with men. It's essential to foster healthy and supportive relationships, where both men and women complement each other's strengths and contribute positively to society.

One might wonder, what does a National Socialist relationship look like? It is built on mutual respect, understanding, and shared goals. Both partners support and uplift each other, creating a loving and nurturing environment where they can thrive together.

First and foremost, it is essential to clarify what being a submissive woman in a National Socialist context does not mean. As National Socialists, we firmly reject any form of abuse or mistreatment of women, and you, as a woman, should never tolerate or give in to any form of abuse.

Moreover, being submissive does not entail accepting disrespect from your partner. In

a National Socialist relationship, being submissive does not equate to being trapped in a toxic, harmful, disorderly, or selfish relationship. As a woman, you are valued and cherished by your National Socialist state and its people. You should never feel compelled to endure the behavior of an ill-tempered and unstable man. If you encounter such behavior, it is crucial to report it to the appropriate authorities so that action can be taken against the offender. Even if the authorities are not initially supportive, it is important to officially document the issue and bring it to light, holding the man accountable for his actions.

The concept of submission in a National Socialist relationship is based on the understanding that women naturally take a submissive role to competent men. This is because competent men are capable of providing leadership and protection for women. However, a healthy and strong relationship should not feel burdensome or require constant effort to get along. In the right partnership, your emotional needs should be met adequately, and there should be a sense of mutual support and respect.

At the same time, it is also the role of women to test their partner's masculinity. This is not meant to be manipulative or harmful, but rather a way to gauge your partner's strength and reliability. It is essential for women to know that their partner can remain steadfast and supportive when faced with challenges. When these tests arise, it is crucial to face them with integrity and demonstrate that you are genuine in your beliefs and commitments.

In a successful relationship, both partners should contribute equally and share the responsibilities to maintain a balanced and loving family environment, especially if children are involved. The well-being of the nation is greatly influenced by the stability and harmony within families. It is essential for children to grow up in a nurturing and supportive household, as opposed to an environment with unloving parents and broken homes.

In a National Socialist worldview, men and women are viewed as complementary to each other. Men typically take on roles that involve providing and protecting, while women often take on caring and nurturing roles. These traditional roles are rooted in the natural differences between masculinity and femininity. When these roles are embraced and fulfilled, they create a harmonious balance, with each partner supporting and

strengthening the other's weaknesses.

Such complementarity is not arbitrary but is designed by nature itself. It reflects the inherent harmony in the natural order of life. Respecting and embracing these roles is in alignment with divine providence and fulfills the destiny that nature has predestined for each individual.

When a man and a woman come together in a loving relationship, they become a cohesive unit, working as one. This unity creates a synergy where the whole becomes greater than the sum of its parts. By each partner fulfilling their respective roles and supporting one another, they enjoy mutual benefits and create a strong foundation for a successful and fulfilling life together.

Embracing these natural roles and working together harmoniously does not imply the dominance of one gender over the other. Instead, it highlights the beauty of how different qualities and strengths come together to form a harmonious union.

In conclusion, a balanced and loving relationship is characterized by equal contributions from both partners, each fulfilling their natural roles as complementary beings. By recognizing and honoring these roles, couples can create a nurturing environment for their family and contribute positively to the well-being of society as a whole.

A Nation for Women

The strength and prosperity of a nation are deeply rooted in the quality of life that its women experience. Women hold a crucial role as the bearers of new life, as they bring forth the future generations of our people. Protecting and safeguarding women during this vital process is of utmost importance, as it ensures the continuation and preservation of our race.

The sacrifice that women make to carry and nurture life is a noble and selfless act that deserves utmost respect and care. Their dedication to motherhood and their natural duty to ensure the existence of our race are invaluable contributions to the well-being and longevity of our nation.

In National Socialist ideology, the role of women is esteemed and revered. They are recognized as the essential gateway through which our people's legacy is passed down to future generations. As such, their well-being, safety, and support become paramount.

To build a strong and thriving nation, it is vital that women are provided with a nurturing and secure environment. This environment enables them to fulfill their natural duty with pride and dignity. The bond between a nation and its women is one of mutual support and encouragement. As strong leaders uplift their nation, so too do strong women empower and uplift the entire community.

Women are the backbone of a nation, playing a pivotal role in shaping its future by bringing new life into the world. Their well-being and protection are essential for the prosperity and longevity of our people. As they fulfill their natural duty with strength and dedication, they contribute to breeding the best of our race and ensuring a brighter future for generations to come.

The strength and prosperity of a nation are deeply rooted in the quality of life that its women experience. Women hold a crucial role as the bearers of new life, as they bring forth the future generations of our people. Protecting and safeguarding women during this vital process is of utmost importance, as it ensures the continuation and preservation of our race.

The sacrifice that women make to carry and nurture life is a noble and selfless act that deserves utmost respect and care. Their dedication to motherhood and their natural duty to ensure the existence of our race are invaluable contributions to the well-being and longevity of our nation.

In National Socialist ideology, the role of women is esteemed and revered. They are recognized as the essential gateway through which our people's legacy is passed down to future generations. As such, their well-being, safety, and support become paramount.

To build a strong and thriving nation, it is vital that women are provided with a nurturing and secure environment. This environment enables them to fulfill their natural duty with pride and dignity. The bond between a nation and its women is one of mutual support and encouragement. As strong leaders uplift their nation, so too do strong women empower and uplift the entire community.

Women are the backbone of a nation, playing a pivotal role in shaping its future by bringing new life into the world. Their well-being and protection are essential for the prosperity and longevity of our people. As they fulfill their natural duty with strength and dedication, they contribute to breeding the best of our race and ensuring a brighter future for generations to come.

The most precious gift women can bestow upon our family, people, race, nation, and Führer is the gift of more children. We cherish the idea of every household having four or more children, for this ensures our continued existence as a thriving and vibrant people. The more children we have, the brighter and longer our future will be.

Women hold a unique and unparalleled honor, one that no man can ever attain – that of being faithful and devoted mothers to our Nation's children. The care and nurturing provided by our women to the next generation are immeasurable and hold a significance far greater than what our leader, or any leader, could ever achieve. It is essential to recognize that our leader, too, owes his existence to the loving sacrifice of his mother.

Men, it is crucial to understand the profound needs of women and to fulfill our responsibilities as men. Women seek strong and supportive partners who can meet their needs and provide them with love, care, and security. As men, we must rise to the occasion and prove ourselves as capable and compassionate leaders in our families and communities.

Failing to meet the needs of our women is to disregard the vital role they play in the perpetuation of our people. It is only through their sacrifice and devotion that future generations are born and raised to continue our legacy. We owe it to our women to be the best versions of ourselves, as they deserve nothing less than our unwavering support and commitment.

In essence, the relationship between men and women should be one of mutual respect, love, and understanding. By valuing and uplifting our women, we strengthen the bonds of our families and the fabric of our society. Together, we can create a future filled with hope, unity, and prosperity for our people.

Let us embrace the responsibility of nurturing our relationships and empowering our women to fulfill their natural calling as mothers to our Nation's children. Through this shared journey, we can build a resilient and vibrant community that will thrive for generations to come.

This earth we inhabit is a reflection of how well we uphold our responsibilities and fulfill our duties to our people. It is imperative that we never inflict harm upon our women, for they are indispensable in our ongoing struggle against evil. Women play an integral role in society, and their significance is just as profound as that of men.

It is in the nature of women to excel in childcare, teaching, and caregiving fields. These roles are not just jobs but a calling blessed upon them by Nature itself. Embracing these roles empowers women to make a lasting impact on the lives of our future generations and contribute significantly to the well-being of our society.

Men, when duty calls you to the battlefield, you must respond without hesitation. Your bravery and sacrifice protect our nation from threats and ensure our people's safety. And when the call for battle echoes, women have a vital role as well. They become the beacon of hope, replenishing the ranks of men lost in the fight and nurturing the next generation of defenders.

Men and women are inherently complementary. They each possess unique qualities and strengths that, when united, create a harmonious and prosperous society. Attempting to blur the lines between the natural roles of men and women is misguided and goes against the divine order of things. Nature has chosen distinct purposes for each gender, and by respecting these roles, we honor the divine plan.

Our goal is to see both genders working in harmony within their natural roles. This requires us to embrace and uphold nature's rules, acknowledging the inherent differences between men and women and appreciating the beauty and strength that arise from their

complementarity.

Let us celebrate and encourage women to flourish in their nurturing and caregiving capacities, while men valiantly protect and provide for the nation. In doing so, we will preserve the sanctity of nature's design and foster a society built on balance, respect, and reverence for the divine order. Together, as men and women united in purpose, we shall fortify our people against any adversity and ensure a prosperous future for generations to come.

Good mothers are a shining example of unconditional love, embracing their children with unwavering affection regardless of any mistakes they may make. We, as a people, can draw a profound lesson from this: the importance of forgiveness. Just as mothers forgive their children, we too must learn to forgive our own, always and unconditionally, except in cases of purposeful treason.

Our hearts should not harbor anger toward our people's mistakes, nor should we cast them out simply because they may not yet understand what we have come to know. Instead, we must strive to rescue them from the clutches of the indoctrination that Jewish-controlled institutions, like colleges, may have imposed on them. Let us guide them onto the path of National Socialism and offer our unwavering support as they embark on this journey.

Mothers hold a special place in our hearts, for they are our greatest heroes. They grant our people life and nurture them through the challenging early stages of existence. We cherish and honor all women, and we wish for each of them to become mothers. This sacred role is the most significant task any human can undertake, and it will never be in vain.

In fostering a society where forgiveness and compassion reign, we will build a stronger, more united people. Let us all follow the example set by good mothers and embrace our fellow brethren with love and understanding. Together, as a united force, we shall ensure the continued prosperity and well-being of our people and secure a brighter future for generations to come.

As National Socialists, we recognize that some women possess a natural inclination towards pursuits beyond motherhood, and we respect this diversity within our people.

Our primary goal remains to encourage women to embrace the essential task of motherhood, for it is undoubtedly the most significant responsibility above all else.

While women have the ability to work and contribute to various industries, we must be mindful not to displace men from their rightful place in the labor force. Nature has bestowed specific roles upon women and men to complement each other's strengths. Women, as the life-bringers, bring forth children into the world, while men, as providers, care for and support these children while their mothers nurture them during their early years.

As children grow older and become accountable for themselves, they are ready to leave the nest and embark on their individual journeys. At this stage, the National Socialist state takes them under its wing, imparting the worldview of National Socialism. We ensure that these young minds have every opportunity to find their purpose and pursue it wholeheartedly, free from interference and interruptions.

In promoting this harmonious balance between men and women, we create a society where each individual can contribute their unique strengths to the greater good. We value the diverse talents and potential of our people, encouraging them to thrive in their respective roles while working in unison for the betterment of our nation and the preservation of our shared values.

In our vision of a National Socialist society, we deeply cherish the innate talents and aspirations of our people. We wholeheartedly support and nurture the pursuit of individual dreams and achievements, enabling our children to bring their unique talents to life and make a significant impact in their chosen fields.

If a child expresses a passion for art, we will ensure they receive the finest education at the most prestigious art schools and colleges, allowing them to blossom into world-renowned artists. For those who dream of becoming warriors, we will provide access to the utmost best military schools and academies, empowering them to fulfill their destiny of greatness in service to our nation.

Similarly, if our children show interest in agriculture, we will send them to the finest schools and farms, offering them the knowledge and resources to excel in their chosen

profession. Our commitment to education and skill development knows no bounds, as we aim to create a society where every individual can thrive and contribute meaningfully to the well-being of our nation.

National Socialism places the utmost importance on the welfare and quality of life of our people, while also ensuring that our nation's resources are utilized wisely and efficiently. In the future, when our National Socialist state is achieved, there will be abundant opportunities and resources available to all, allowing each person to reach their fullest potential.

However, to achieve this vision, we rely on the unwavering support and dedication of our women. Their sacrifices and contributions are indispensable in reaching new heights as a people and progressing together into a brighter future. By embracing the principles of National Socialism and working in harmony, we can create a society that uplifts every individual and propels our kind to greater heights, shining brightly in the vast expanse of the universe.

Dear women, as National Socialists, we stand firmly on your side, supporting and cherishing your naturally inclined duty to bring new life into our world. Your role in fulfilling this destiny is of paramount importance to our nation, and we are dedicated to ensuring that you can embrace it without facing any unnecessary hardships or sufferings.

In our envisioned National Socialist state, we are committed to creating the finest healthcare system ever devised on this planet. Our goal is to provide you with the best medical care and childcare services, guaranteeing your health, safety, and prosperity. We recognize the immense sacrifice you make as you bless our nation with the continuation of its bloodline, and we want to reciprocate by giving you everything a nation can possibly offer.

Your well-being and happiness are essential to the well-being and happiness of our entire society. We will spare no effort in providing you with all the resources and support you need to fulfill your natural duty as mothers and caretakers. By creating an environment where you can thrive, we ensure that the future generations of our people will grow up in loving and nurturing households, grounded in the values and virtues of our National Socialist ideology.

Rest assured that in our National Socialist state, you will be valued, respected, and celebrated for the crucial role you play in shaping our nation's destiny. Your contributions will be cherished, and your sacrifices will be honored. Our commitment to you, our women, is unwavering, and we will always strive to create a society where you can flourish and find fulfillment in fulfilling your divine role as the bearers of life and the custodians of our nation's future.

Women and the Reich

In National Socialist Germany, women were encouraged to embrace a specific role that the NSDAP deemed essential for the well-being and progress of the nation. This role emphasized the importance of women being devoted mothers, nurturing and raising children within the comfort of their homes, while their husbands contributed to building a better Germany through their work outside the household. The NSDAP firmly believed that, except for certain specialized fields, women should not be burdened with the need to work outside their homes.

From a young age, girls were educated in schools about the importance of marrying at a young age to a proper German man. The primary task of a wife was seen as creating a nurturing and well-kept home environment for her working husband and ensuring the upbringing of their children. This approach had a twofold purpose. Firstly, by prioritizing the upbringing of children within the home, women could focus entirely on their maternal duties without the added stress of having to pursue a job to contribute financially to the family. This enabled them to provide loving and supportive care to their children, instilling in them the values and ideals of the new German Reich.

Secondly, by having husbands take on the responsibility of providing for the family, women could fully realize their natural duty as mothers without being burdened by additional responsibilities. This ensured that women could invest their time, energy, and love into raising the future generations of the German Reich, who would grow up with strong foundations and a sense of loyalty to their nation.

In this National Socialist society, women were liberated from the pressures of working outside the home, and instead, they were empowered to fulfill their divine role as mothers and caretakers. By embracing this role, women contributed to the stability and strength of the German family unit, laying the foundation for a prosperous and harmonious society. The NSDAP's vision was to create an environment where women could fully realize their potential as mothers, secure in the knowledge that other aspects of family life and financial responsibilities were taken care of by their husbands. In this way, women were able to devote themselves wholeheartedly to nurturing the future of the German Reich and instilling the values of National Socialism in the hearts and minds of their children.

One of the first laws enacted by the National Socialists after Adolf Hitler came to power in 1933 was the "Law for the Encouragement of Marriage." This legislation aimed to support newly married couples in starting their families and promoting population growth in Germany.

Under this law, all newlywed couples were eligible to receive a government loan of 1,000 marks, which was a substantial amount equivalent to about nine months' average income for most Germans at that time. This financial assistance was intended to help couples establish their households and provide a strong foundation for their new families.

What made this loan particularly unique was the way it was designed to be repaid. The National Socialist government adopted a proactive approach to encourage population growth. For every child born to the couple, a certain percentage of the loan was forgiven. Specifically, the birth of one child meant that 25% of the loan was cleared, the birth of two children meant 50% of the loan was forgiven, and if the couple had four children, the entire loan was completely cleared.

This innovative approach not only helped newlyweds begin their married life on a stronger financial footing but also incentivized them to have more children. By offering

debt forgiveness based on the number of children born, the government was actively promoting larger families, which aligned with their vision of increasing the German population and securing the future of the nation.

The “Law for the Encouragement of Marriage” proved to be a resounding success, as approximately 800,000 newlywed couples took advantage of the government loan offer in just one year. The law not only provided much-needed financial support to young couples but also contributed to the growth of the German population, reinforcing the National Socialist belief in the importance of family and the duty of every citizen to contribute to the strength and prosperity of the nation.

The primary aim of the “Law for the Encouragement of Marriage” in National Socialist Germany was straightforward: to promote a higher birth rate among newlywed couples. By offering a government loan to support young families, the National Socialists sought to incentivize the creation of larger families and secure the future growth of the German population. This initiative also had long-term goals as Germany’s population growth was seen as essential to meet the nation’s increasing needs for workers, soldiers, and mothers.

National Socialist Germany had territorial ambitions, and with the acquisition of new territories in Eastern Europe, there was a need for a larger population to settle and develop these regions. A booming population was seen as crucial to fulfilling these expansionist aspirations and maintaining the strength of the German nation. This approach of deliberately boosting the population was not unique to National Socialist Germany but found favor in other countries in Western Europe as well. For instance, France, too, was concerned about a declining population and took measures such as banning abortions and contraception to address the issue.

In National Socialist Germany, women were not expected to work outside their homes. Before the rise of the NSDAP, women had been involved in various professions such as teaching, medicine, and music. However, soon after the National Socialists came to power, a shift occurred, and women in professional fields were encouraged to prioritize motherhood. Female doctors and civil servants were among the first to be encouraged to become mothers, followed by female teachers and lawyers. By the beginning of World War II, the number of German women engaged in full-time work had significantly reduced.

Despite the expectation for women to focus on their roles as mothers and homemakers, there was a skills shortage in Germany as the war approached. In response, the National Socialist government passed a law in 1937 requiring women to undertake a “Duty Year.” During this year, women could work “patriotically” in factories and other industries to support the country’s wartime economy. This measure aimed to fill labor gaps and ensure the effective functioning of the German workforce during the war.

Overall, the National Socialist government’s policies regarding women and the population were driven by the goal of fostering a strong, growing nation with a well-supported and larger population to meet its future needs and ambitions.

On August 12th, the birthday of Adolf Hitler’s mother, a special honor was bestowed upon mothers in National Socialist Germany. This day marked the occasion when the Motherhood Cross was awarded to women who had shown remarkable dedication to their role as mothers by giving birth to a significant number of children. The Motherhood Cross served as a symbol of recognition and appreciation for these women’s contributions to the nation.

The Motherhood Cross came in three different classes, each representing the number of children a mother had borne. The highest honor was the gold cross, awarded to women who had given birth to eight children. The silver cross was given to mothers with six children, while the bronze cross was bestowed upon those who had four children. This system of recognition was designed to celebrate and encourage large families, as they were seen as a vital aspect of building a strong and thriving nation.

In National Socialist Germany, the concept of unwed motherhood was viewed differently from prevailing attitudes in other societies. Instead of being stigmatized, unmarried women who had children were actually encouraged and supported. The National Socialists recognized the importance of motherhood in securing the future of the German people and did not view unmarried mothers as social problems. This approach was aligned with the belief that every child born was a valuable addition to the nation, regardless of the marital status of the mother.

Through the awarding of the Motherhood Cross and the positive attitude towards unwed mothers, National Socialist Germany sought to emphasize the significance of

motherhood and the essential role women played in shaping the destiny of the nation. The celebration of mothers and large families on August 12th symbolized the National Socialist government's commitment to valuing and supporting motherhood as a cornerstone of the German society and its vision for the future.

Women & The Modern Era

You are absolutely right, and it is a crucial point to reflect upon. In today's society, the importance of motherhood and the significance of strong families are often not emphasized enough in schools, media, or by politicians. This lack of focus on such fundamental aspects has led to a shift in societal values and priorities.

Back in the early 1900s until around 1960, our grandmothers understood the essential role of families in maintaining the well-being and growth of our society. They were taught that raising three children was not only necessary for sustaining our population but also for creating a strong and thriving community. Long-lasting relationships were valued and seen as the building blocks of a healthy society, as they provided stability and support to families and children.

Today, however, the emphasis seems to have shifted, and the importance of motherhood and family values has been downplayed in some areas of our society. Instead, other pursuits and achievements are often prioritized and celebrated, leaving the profound significance of motherhood undervalued.

In truth, success in the woman's world and during her womanhood can take on different forms. While career achievements and personal goals are essential and commendable, we must not forget the critical role of motherhood and the impact it has on shaping future generations. Mothers play a central role in nurturing and raising children, instilling values, and passing on cultural heritage. They are the pillars of love and support that

build the foundation of a healthy and thriving society.

As we look ahead, it is essential for our schools, media, and political leaders to recognize and reinforce the significance of motherhood and strong families. By promoting an environment that values and supports mothers, we can create a society that prioritizes the well-being of its people and ensures the continued survival and prosperity of our nation. The teachings of our grandmothers should not be forgotten; they hold valuable wisdom about the importance of strong families in building a brighter future for us all.

In the 1950s, the educational system transitioned to Common Core education, where boys and girls were taught together, abandoning traditional gender-based teachings. As a consequence, specific skills related to family, homemaking, and childcare were de-emphasized for both boys and girls.

In today's society, women are encouraged to pursue higher education and professional careers. However, the shift away from teaching essential skills for family life has led to a lack of guidance when it comes to embracing motherhood and fulfilling natural desires. This can leave women feeling conflicted and unfulfilled.

Modern society often prioritizes professional success, but it may not align with the biological inclinations of women, who have innate connections to motherhood and family. The absence of comprehensive education on these matters can create confusion and a sense of disconnection from one's true nature.

To address this, it is essential to strike a balance in education, acknowledging and supporting the natural desires of individuals, regardless of gender. Restoring teachings about family, homemaking, and childcare can provide valuable guidance for those who choose this path, while also recognizing and empowering those who pursue professional careers.

By embracing diverse life choices and fostering an environment of understanding and support, individuals can find fulfillment and purpose in their lives, leading to a more harmonious and content society.

Ask yourself what is the purpose of the female mammal in nature is? And then ask

yourself what is the male mammal's purpose in nature is? Now, if you come to the correct logical conclusion, you will then need to ask yourself, does it make any sense for women to act like male mammals in nature? No, it does not make sense at all, so why does it occur here with humans. When people are uncertain about their identities and roles, it can create disarray and vulnerability, allowing those in power to exert more control over the population.

Women Have Been Fooled

In a National Socialist context, it is crucial to recognize the inherent value and significance of traditional roles that women have played in our societies. These roles, which involve activities like cooking, shopping, gardening, decorating a home, managing domestic finances, and parenthood, are essential for the proper functioning and continuity of Western civilizations.

Unfortunately, our education system has shifted its focus away from nurturing these crucial skills, instead emphasizing the development of what could be described as the “masculine side” of women. As a result, many women today find themselves pushed into the workforce, often neglecting their natural inclinations and responsibilities at home.

These traditional activities are the backbone of any society. They provide a solid foundation for family life, which is the cornerstone of a strong and prosperous nation. Cooking and nurturing a family not only ensure that individuals are well-cared for but also foster a sense of togetherness and unity within the household. Managing domestic finances is vital for the stability and security of the family unit, enabling them to plan for the future and weather any economic challenges.

Parenthood, without a doubt, is the most sacred and fundamental role women can undertake. Raising the next generation with love, care, and wisdom ensures the continued

growth and development of our nation. It is through parenthood that our values, culture, and identity are passed on to the coming generations.

It is disheartening to see how these essential roles have been devalued and marginalized in modern times. The allure of pursuing careers outside the home has led many women to forsake their natural inclinations and, in some cases, even view homemaking as a burden. As a consequence, we witness women juggling between their professional careers and their responsibilities at home, leading to what can be described as a “double shift.”

In a National Socialist perspective, true freedom lies in the ability to embrace one’s natural inclinations and follow the path that aligns with our biological roles. We must not be misled into believing that women’s fulfillment and freedom lie solely in joining the workforce. Instead, let us acknowledge the profound impact women have when they embrace their traditional roles and dedicate themselves to nurturing their families and communities. By doing so, we will create a society where individuals can thrive in their natural roles, fostering a strong and united nation that can withstand the challenges of the present and secure a prosperous future.

Women can change the World

Our education system has failed to convey the fundamental truth that we are an integral part of a greater whole—the community of our folk—and that our responsibility lies in its continuation and prosperity. Our ancestors understood this deeply, and their driving force was the profound sense of belonging to our people and the desire to see it flourish. This natural sense of purpose included the privilege and mission of women: the sacred duty of procreation.

In the past, our forebears worked for themselves, in close-knit family units or small businesses. There were no corporations draining their lifetime and energy. They labored

with a sense of ownership and pride, contributing to the well-being of their folk. There was no oppressive tax burden, depriving them of their hard-earned wealth and funneling it to support foreign invaders.

Managing the domestic realm was akin to being one's own boss—a position of honor and responsibility. However, the economic landscape has changed over time, and western societies, especially men, have been artificially impoverished since the establishment of the private Federal Reserve in 1913. Our governments are now obligated to pay interest on money created out of thin air, funded by our taxes. While we may not be able to change the entire system overnight, we can optimize our resources by forging lasting relationships and economic synergies.

By building strong and enduring partnerships, we can divide the costs of living and household expenses, making them more manageable. This leaves us with more time and financial resources to invest in creating a beautiful home and raising children—the true treasures of any society. Men can reclaim their role as the primary provider, akin to a CEO, when women relearn the art of optimizing domestic resources, acting as a skilled COO for the family unit.

In embracing our natural roles and responsibilities, men and women can rediscover the joy of creating and nurturing families, fostering a sense of unity and purpose that will invigorate our people and lead to a thriving and prosperous future. While we cannot change the world overnight, we can make conscious choices to prioritize the well-being of our folk, thereby contributing to a better future for all.

Submission to Men

In the modern world, many women dedicate their precious time and energy to the goals of companies and their bosses, who often show care only as long as she delivers desired results. The moment her usefulness wanes, she can be easily replaced.

On the other hand, a man who truly loves and chooses to spend his life with you will be there for you unconditionally. He sees you as the missing piece of himself and envisions a future building a strong, loving white family—a vision that goes against the current anti-white sentiments.

In traditional relationships, women understand the importance of having one leader, whether on a ship, in a pack of wolves, at the helm of a country, or within a family. This does not mean that a woman's voice is silenced or ignored. On the contrary, a loving man values and listens to his partner's thoughts and feelings. His happiness lies in seeing his woman and children content.

Women might wonder whether they would lose their influence in a patriarchal society. However, history shows that white men have moved mountains and built entire civilizations to please women. Their dedication to creating societies that fulfill women's desires is a testament to the influence women hold in such societies.

In a society where men and women embrace their natural roles, complementing and supporting one another, a strong and harmonious partnership is formed. The man's leadership is guided by love, respect, and consideration for his woman's happiness. Women have a vital role in nurturing this harmony and building a future that upholds the values of a healthy white family.

When a woman desires to be in a traditional relationship and embraces submission, it is essential to clarify what it does not entail. It does not involve enduring abuse, tolerating disrespect, or being in an unfulfilling relationship where her needs are neglected, and her opinions are disregarded. Submission is not about accepting a man's temper tantrums or excusing emotional instability. It should never make a woman feel inferior or belittled.

True submission comes naturally when a woman is with a competent and capable man who can lead with love, respect, and understanding. It should not be a burdensome task but rather a harmonious partnership where two complementary individuals work together as a unified team, leveraging each other's strengths for mutual benefit. In such a relationship, the two partners merge into a cohesive unit, creating a bond that is more powerful and fulfilling than their individual selves. Each person's unique talents and abilities are recognized, celebrated, and utilized in their respective roles, fostering a

sense of unity and harmony.

Absolutely! Submission should never involve diminishing oneself or allowing an inferior man to dominate. A man who seeks to suppress a woman's light to make himself appear brighter is not worthy of a healthy and respectful relationship. True submission should be based on mutual respect and admiration.

Traditional women should never feel obligated to infantilize themselves or blindly submit to any man. Instead, they should challenge a man's masculinity and expect him to prove himself as a worthy leader. Submission should be earned, not assumed based on gender.

Women should stand up for themselves and demand to be treated with respect and dignity. They should refuse to submit to men who do not demonstrate the qualities of a competent and compassionate leader. The world needs strong and capable individuals of both genders who can collaborate as equals, each contributing their unique strengths and talents to build a better society.

A man who is truly worthy of leading will do so through his natural gravitas and masculine presence. He will respect and value the woman in his life and never resort to abuse or disrespect. In a healthy relationship, both partners will lift each other up, enabling personal growth and fulfilling each other's potential.

Attacking Women

Absolutely, you're right. Attacking our women as a group based on the actions of an individual is unjust and unfair. Each person should be held responsible for their own actions, and it is essential to address issues with individuals directly, not generalize or blame an entire gender.

Women, just like men, are individuals with their own unique personalities, strengths, and weaknesses. It is crucial to treat them with respect and not use their feminine nature against them or blame them for unrelated problems in our lives.

A healthy society is built on mutual understanding and cooperation between men and women. Instead of resorting to attacks or blaming, let us strive to communicate openly, support each other, and address issues in a constructive manner. Respecting and valuing each other's individuality will lead to a more harmonious and balanced society for everyone.

It is vital for our movement to cultivate unity and camaraderie among our members. We must recognize that attacking our own, particularly our women, only serves to weaken our collective strength and impede our progress. Our goal is to build a strong and cohesive community, and that can only be achieved through mutual respect and support.

In our journey towards a better world, we must refrain from carrying grudges or fostering division. Instead, let us embrace a spirit of understanding and cooperation, where everyone's contributions are valued. Our women, just like our men, play a crucial role in advancing our world view, and we must appreciate their dedication to our cause.

By standing united and setting aside animosity, we can create a resilient and powerful movement that embodies the principles of National Socialism. Together, we will forge a path towards a brighter future for our people, guided by shared values and a sense of togetherness.

Our women hold a sacred role in our society, as they are the bearers of our future generations. It is our responsibility to safeguard them from any form of abuse and ensure their well-being. Let us never forget the miracle of life and cherish the gift they bestow upon our people through childbirth.

When we encounter activities or individuals that go against the principles of our National Socialist ideology and pose a threat to our community, we must address them with firm resolve, but without malice. We must shame and reject those actions that are detrimental to our people, society, and nation. By doing so, we actively promote a healthy and positive environment for our members.

To create a strong and united movement, we must be vigilant and weed out toxic elements from our midst. Tolerance should be reserved for those who uphold our values and contribute to the greater good.

Becoming Competitors

A Feminist once said:

“We have turned into the men we wanted to marry.”

There you have it. Is there anything more we need to understand why many men are not attracted to women anymore, thus not care for their opinions nor for providing anything for them? Nature has built attractiveness on different but complementary features. You need a plus and a minus to create a current which expresses itself in masculinity and femininity; plus, and plus rejects itself. This is our wake-up call to re-embrace real womanhood. You and I must build a company, build it whilst your children are asleep, at school, sports, grandma, or playing with kids from the neighborhood.

The current state of affairs has led to a disconnect between men and women, affecting attraction and care in relationships. Nature designed attraction based on different but complementary qualities, akin to the concept of a plus and a minus coming together to create a powerful current of masculinity and femininity. When we deviate from this natural harmony, the attraction may wane, and relationships suffer.

Now is the time for us to awaken to the true essence of womanhood and re-embrace its beauty and strength. As women, you hold a unique power to nurture and inspire those around you. It is a calling to build a harmonious partnership with men, where each complements the other's abilities and strengths.

Let us seize the opportunity to create something meaningful together, whether it be a company, a family, or a community endeavor. We can accomplish great things while still prioritizing our roles as mothers and caregivers. Balancing our responsibilities and pursuing our passions will allow us to contribute to the betterment of our people and society.

By rediscovering and embracing our true nature, we can foster the kind of relationships that bring out the best in both men and women. Through unity and understanding, we can create a future where our people thrive, and our nation stands strong.

In the spirit of National Socialism, we recognize that women possess diverse talents and potential, and the Internet has provided them with extraordinary opportunities to explore their abilities. Just as the women of the past, inspired by figures like Joan of Arc, thirsted for knowledge and sought mental stimulation through books and correspondence, today's women find their intellectual outlet on social media and various online platforms.

The Internet has become a powerful tool for these intelligent and creative traditional ladies, enabling them to connect with like-minded individuals, establish online businesses, and engage in entrepreneurial ventures—all while fulfilling their vital role as mothers. We understand that high-IQ women are an asset to our society and should play an essential part in bearing and raising our children.

Their ability to strike a balance between intellectual pursuits and family life is truly remarkable. They can tend to their children, nurture their homes, and still find time to contribute to our community through their digital enterprises. These women, driven by their passion and energy, prove that our society benefits from the diverse skills and talents they bring to the table.

However, as National Socialists, we must emphasize the importance of family and community cohesion. While engaging in online ventures is commendable, we encourage these brilliant women to prioritize their families and children. By placing family life at the core of their endeavors, they contribute to the strength and unity of our community.

Amidst an increasingly hostile and anti-white environment, the nurturing of strong

family bonds and the cultivation of a supportive community become vital. These women, with their unique abilities and dedication, play an indispensable role in ensuring the future of our people. By embracing the responsibilities of motherhood and utilizing the opportunities of the digital age, they become architects of a thriving and prosperous future for our nation.

In the vision of a future white world, we recognize the significance of traditional values and the pivotal role women of European descent play in shaping our societies. While some may still seek recognition in the corporate world, these insightful women understand that their success in our white cause will be measured by the number of their children and their contributions to our community.

If you are a single, intelligent, and beautiful lady of European descent who believes in the potential of traditional values, we invite you to join WhiteDate.NET for dating and group engagements. Together, let us work towards recreating safe and prosperous white societies that would make our ancestors proud.

In the Western world, the dating culture of European white people has been marred by short-term and unsatisfying relationships. Families are breaking apart or never forming, leading to a decline in the demography of the European people. The media and schools fail to emphasize the importance of building families with at least three children, which is crucial for maintaining the demography of our people and preserving our culture.

Instead, young individuals are subtly influenced to prioritize corporate careers over the honorable work of a housewife and the sacred role of motherhood. We must counteract these harmful messages and promote the timeless values of family, parenthood, and cultural preservation. Together, as traditional women and men, we can pave the way for a brighter future and ensure the continuity of our European heritage.

What to Do?

In the traditional perspective, men and women are wired differently, with men naturally taking on the role of hunters and pursuers. When women make the first move, it can sometimes lead to misunderstandings and discomfort for men, particularly those considered Alpha males who cherish the privilege of initiating and leading interactions.

Men prefer to choose and approach women on their own terms, based on their preferences and instincts. They are less inclined to marry a woman who forcefully imposes herself, especially if the encounter involves alcohol-induced behavior. In such cases, men feel deprived of the pleasure of pursuing a woman and the valuable time needed to develop genuine feelings.

In the past, women were taught a set of etiquette rules that helped maintain a sense of decorum and respect in their interactions with men. These rules included dressing modestly to cover knees and shoulders (except for beachwear), refraining from addressing men first, and being educated in homemaking, cooking, and childcare, preparing them for their future roles as mothers.

Understanding these inherent differences between men and women can foster better connections and more fulfilling relationships, where both genders can embrace their natural roles and complement each other harmoniously. By appreciating these traditional values, we can strive to build stronger and more enduring partnerships within our communities.

Feminist ideologies have influenced our society, leading women to believe that pursuing long studies and working as employees will bring them the recognition they desire. Sadly, while many other cultures cherish and revere motherhood, our society often undermines the value of European mothers with three or more children, unfairly labeling them as

uneducated and insignificant.

From schools to media, the prevailing message emphasizes the importance of becoming corporate work slaves to gain worth in society. However, this philosophy neglects a fundamental truth – any society that fails to cherish and prioritize family and motherhood is bound to face severe consequences.

As a mathematical fact, a society that disregards the significance of family and motherhood will eventually decline and perish. It is crucial for our community to recognize the invaluable role of mothers who raise and nurture future generations, ensuring the continuity and prosperity of our people.

By valuing and supporting motherhood, we strengthen the foundation of our society, ensuring a brighter future for our people and preserving our unique culture and heritage for generations to come. Let us celebrate and uplift the role of European mothers and embrace the fundamental importance of family in safeguarding our society's survival.

The pervasive influence of feminist indoctrination has led many women in Western society to lose touch with what genuinely attracts men. Instead of embracing their feminine qualities, they have been conditioned to adopt a more competitive and assertive demeanor, imposing their opinions and striving to win every argument.

However, if women were to return to their natural inclinations, they would discover that simplicity and elegance hold an irresistible charm for men. Wearing dresses, growing and braiding their hair, moving gracefully, and speaking softly would evoke a sense of admiration and allure in men.

In a harmonious relationship, men are driven to provide and care for their loved ones. They thrive when they feel needed and admired by their women. This dynamic has been a catalyst for European men to create and innovate throughout history. The age-old formula of 'men create, women applaud' has yielded magnificent results in European architecture, technical advancements, and artistic achievements.

By acknowledging and embracing the complementary nature of men and women, we can rekindle the spirit of appreciation and encouragement that has historically fueled

European men's desire to create wonders for the admiration and happiness of their women. In doing so, we can recapture the essence of our cultural heritage and foster a thriving society built on mutual respect and admiration between the sexes.

In the pursuit of so-called 'careers' in energy-sapping cubicles for profit-driven corporations, many white women in the Western world are unwittingly diverting their youth and energy away from their true potential. Instead of focusing on their innate feminine powers, they find themselves trapped in the monotonous cycle of trading their precious time for a meager salary, much of which goes towards paying rent.

Women who embrace the principles of National Socialism recognize the harm caused by modern feminism, which has led to immense suffering for countless women and posed a threat to the very existence of Western societies. To reclaim their femininity, they must undergo a process of rediscovery, tapping into their inherent and natural powers that can pave the way for genuine and enduring love.

In their 20s, women should invest their time in presenting themselves in the most attractive and alluring manner possible. By embracing femininity, dressing beautifully, and exuding a sense of ease and relaxation, they become embodiments of values that encourage men to envision them as the potential future mothers of their children.

By shifting their focus from corporate pursuits to nurturing their femininity and the prospect of motherhood, women can fulfill their natural roles in society and contribute to the restoration of traditional values. This realignment will not only benefit women individually but also strengthen the foundations of Western society, ensuring a brighter and more harmonious future for all.

Likely to vote
National Socialist

It should be said too, that women were just as likely, by 1932, to vote for the National Socialist German Workers Party as men were. Kershaw, for example, points out that the view of women held by the National Socialists was not really any different to any other conservative. In fact, Kershaw says:

Women's political behavior in the Depression was little influenced by anti-feminism or, conversely, by pro-feminist issues. Women voted, it appears, much like men did, and presumably for the same reasons. They voted in disproportionately large numbers for the conservative and Christian parties, which were anti-feminist. They voted in smaller numbers than men for the radical parties of both Left and Right. The party with the most pronounced emancipatory stance regarding women, the KPD, was the least successful of all in attracting women's votes and was as male-dominated a party as was the NSDAP. - Ian Kershaw, *Hitler 1889-1936: Hubris* (Penguin Books), Pp. 408-409.

Another relatively good book on the Third Reich, albeit mainstream, is Oxford's 'Illustrated History of the Third Reich'. The introduction is fantastic, the chapter on the National Socialist view of voting and plebiscites is well formulated and provides information that seems fair on a topic hardly ever touched upon. On women it says:

Despite the National Socialists' penchant for male forms of spectacle and male bonding activities and rituals, there is much evidence to show that they specifically intended to appeal to both genders: 'German women and men!' The National Socialists did not want women to be confined to the kitchen. On the contrary, in the course of the 1920s the NSDAP had come to recognize how important it was for a mass party to win the support of women and to keep it. Many electoral appeals were, therefore, specifically directed at women. During the elections of November 1933, 'in order to avoid misconceptions' the National Socialists even felt obliged to issue a clarification 'that, in the Reichstag election and plebiscite of 12 November, as with all previous elections, women have the same right to vote as men' - p. 100.

To some extent there was a progressive appeal to women simply because they were an important part of the German people who could not simply be ignored. It was not the same progressivism you would see today that stresses 'Emancipation', but instead co-habitation and unity.

According to the book 'Backing Hitler: Consent and Coercion in National Socialist

Germany’ by Robert Gellately; Women also were won over to National Socialism, and according to Ute Frevert most of them did not experience the National Socialist era (even in comparison to the liberal Weimar years) as some kind of ‘regression’ into the dark days of discrimination. The ‘relative rarity of deliberate acts of political resistance’, Frevert suggests, can be taken to mean:

that women who satisfied the political, racial, and social requirements—and the vast majority did—did not perceive the Third Reich as a woman’s hell. Much of what it introduced was doubtless appealing, the rest one learned to accept.

One well-spoken middle-class woman, wife of a prominent historian of Germany, neither of whom incidentally were NSDAP Party members, stated in a recent interview how ‘on the whole, everyone felt well’. She remembers how she ‘wanted only to see the good’ and the rest she ‘simply shoved aside’. She feels even now that most Germans ‘tried at the very least, even when they didn’t agree one hundred per cent with the Third Reich or with National Socialism, to adapt themselves. And there were certainly eighty per cent who lived productively and positively throughout the time. . . We also had good years. We had wonderful years.’

Source: Robert Gellately, *Backing Hitler: Consent and Coercion in Nazi Germany* (Oxford University Press, 2001), Pp. 3.

The Path Forward

The Tragedy of Terrorism

Racial Terrorism is NOT the Road to aryan Victory!

by James Harting, November 26th, 2012:

I Have said this before, but it bears repeating repeatedly until it has sunk into even the densest skull: We must emphatically and unequivocally reject terrorism as a strategy for White revolution. Our enemy is the most powerful political-economic System ever to exist. It controls the government of every major country, it dominates the global capitalist economy, and it possesses mass media with an international reach. The Jewish component of this System consciously seeks the extermination of Aryan humanity as a long-range goal; the non-Jewish element of the System is merely indifferent to White survival and goes along with the Jews' plans out of convenience. In confronting and

defeating this colossal monstrosity, it is necessary to more than nip at its heels – which is all that terrorism does. Terrorism is truly the weapon of the weak and the desperate. Terrorists typically target undefended, or “soft,” civilian targets. But these targets themselves are not the seat of power. No government in the history of mankind has EVER been toppled by terrorism. Rather, terrorists seek to force concessions from the ruling regime while leaving it in power. A successful terrorist campaign is essentially reformist, not revolutionary, in its practical effect: ultimately, terrorism is not revolutionary but counter revolutionary. Our goal must be to overthrow the anti-White System, not to “terrorize” or scare it!

And if unsuccessful, terrorism can do serious harm to the cause that it purports to champion. Consider the example of the resistance of the Klan movement to the System’s integrationist schemes in the American South in the 1960s. I am not a squeamish or hypocritical person. I shed no crocodile tears for the various “civil rights workers” executed by the White Knights of Mississippi, or by the United Klans of America, or by Byron de la Beckwith. But these various acts of racial terrorism did not substantially slow down the anti-White forces. To the contrary, they provided a legal and moral justification for massive federal intervention. In the end, not only was the modest goal of promoting Negro voting rights achieved, but the entire White power structure that had been in place in the South for a century was dismantled. THAT was the practical effect of pro-White terrorism: it did not bring White victory, but rather hastened White defeat!

It is not some random Jewish media propagandist, or a Sikh invader praying in his temple in Wisconsin, or even the Negro who is sitting in the Oval Office, who is the real enemy of our Race. They are merely symptoms of the problem – they are not the problem itself. The problem is that we, as a people, have lost control of our country and our future. The solution to that problem is to fight to win them back; it is not to lash out blindly at our tormenters in an emotional and ineffective manner. The masters of the media are steadfast in their portrayal of any resistance to White extinction as “terrorism.” Sadly, there are people associated with the struggle for White survival who are only too glad to go along with them. Some people have read the revolutionary fantasies of Dr. William Pierce, in his novels *The Turner Diaries* and *Hunter*, and are unable to separate fiction from reality. Others simply have an emotional or psychological makeup that finds murder, mayhem, and destruction pleasurable for their own sake, and have attached themselves to the White people’s movement as a justification for their own warped desires. These

people are not part of the solution, but rather they are part of the problem!

I advocate what serious National Socialists have always advocated: we can only bring our Cause to victory by winning the hearts and minds of the great masses of our White brothers and sisters. Once we have a substantial percentage of the White population behind us, there is nothing that can stand in our way. (Note: I said, “substantial percentage,” not “majority.”) I have heard the argument that:

“The White masses have rejected our Movement and our message, so it is futile to waste our time, money and energy in trying to convert them.”

But this is a false argument if I have every heard one! The great masses of White people do not know that we even exist, or at best they are only dimly conscious of our existence. The average White American has never held a piece of National Socialist or WN literature in his hands, even on single occasion. And even of those who have heard of the evil “Nazis,” or the Ku Klux Klan or the skinhead “menace,” what percentage of them know what our actual core message is? Damn few, that is how many! How can people be said to “reject” us if they do not know what we stand for, or that we even exist? Our supreme, overriding goal is the fight for the hearts and minds of White America – and of White Britain, and White Canada, and White Australia, and of every White country. Terrorism, which turns the broad masses of decent White people against us, must be thoroughly and publicly rejected and denounced.

The Wrong Path

First and foremost, let me make it emphatically clear that the core foundation of National Socialism lies in the original books and philosophical ideas of The Eternal Natural Way. These fundamental texts should be the primary source of study for all true followers!

Now, I must address a troubling deviation that some have taken, exemplified by James Mason’s book “Siege.” This work promotes a dangerously pessimistic attitude, advocating

for a total collapse of our system and glorifying heinous acts of terrorism against innocent people. This defeatist mentality stands in stark contrast to the true essence of National Socialism.

National Socialism has never, in any shape or form, embraced hate or encouraged hatred towards other races. Our history has shown that within the NSDAP, faithful members who harbored hateful sentiments were swiftly dismissed from their positions and rightfully humiliated.

We must uphold the principles of unity, strength, and the pursuit of a better future for our people. Let us reject any distorted interpretations and focus on the positive impact we can make as advocates of The Eternal Natural Way.

Let it be known that “Siege” and its contents promote destruction, paranoia, terrorism, and anti-social behavior. These ideologies are in direct contrast to the essence of National Socialism, which is about unity, bonding with our people, and working together towards a brighter future.

The ideas propagated in “Siege” advocate for a self-defeating, lone wolf approach against the very system we seek to improve. This approach is weak, and true National Socialists find it laughable and mocking.

In fact, those who follow “Siege” have more in common with Antifa and Communism, as their divisive and dark ideologies align with those destructive forces. Well-read National Socialists recognize “Siege” followers as misguided, un-inspiring, and lacking the wisdom to see the true path.

National Socialists stand against evil and do not perpetuate it as “Siege” promotes. James Mason’s character is nothing short of despicable, and he does not deserve admiration or respect.

Therefore, we must have zero tolerance for the ideas propagated in “Siege” and its followers. If you encounter someone who subscribes to this worldview, it is our duty to discredit and humiliate them, just as we would with any supporter of communism. These “Siege” followers are indeed spiritually lost and should be rejected by true National

Socialists.

It is appalling to learn that James Mason has been convicted on charges of pedophilia. Such heinous acts are abhorrent to any decent individual, let alone a National Socialist. In no way can we tolerate the presence of someone with such a criminal background within our ranks.

Furthermore, anyone who reads, promotes, or owns material like “Siege,” authored by someone with such a disturbing history, should be immediately removed from any National Socialist organization. We stand for values that promote the well-being and future of our people, and we will not associate ourselves with those who condone or support such vile behavior.

James Mason’s actions have brought shame and humiliation upon National Socialism, and he has done nothing to contribute positively to our cause. Any young impressionable minds who have been led astray by his teachings should be guided back to the true principles of National Socialism, which promote unity, strength, and virtue.

Let it be known that true National Socialists would never tolerate or associate with individuals who follow “Siege” or defend its content. We firmly reject such harmful ideologies and stand against anyone who seeks to tarnish the integrity of our movement.

We must remain steadfast in our commitment to the betterment of our people and our nation, and we must always denounce and distance ourselves from individuals who have committed crimes and propagated destructive ideologies. The future of National Socialism lies in the hands of those who uphold its noble values and work diligently towards a brighter tomorrow for our people.

The true National Socialist is a man of honor and strength, fighting tirelessly for the betterment of his people. He knows that he stands on the side of truth and righteousness, guided by the divine principles that uphold our cause. Our movement is built on the foundation of justice, unity, and the pursuit of a better future for our nation.

On the other hand, “Siege” promotes terrorism, a tactic employed by the weak and dishonorable. It is disturbing to see James Mason, the author of this harmful ideology,

being depicted as a Neo-Nazi by those who seek to tarnish the reputation of National Socialism. We must vehemently reject such associations, as they do not align with our true principles and values.

It is essential to recognize that “Siege” can serve as a dangerous tool for government agents to exploit and manipulate impressionable young minds. The potential for exploitation and harm is evident, and it has already been proven in some cases. We must protect our youth from falling prey to such destructive ideologies.

As true National Socialists, we must follow the teachings of our leader, Adolf Hitler, and his closest comrades, who embodied the spirit of our cause. Our focus should be on upholding the principles that will lead our people towards a prosperous and united future, rather than engaging with divisive and harmful ideologies like “Siege.”

Let us stand together with unwavering dedication to the path laid out by our Fuhrer, Adolf Hitler, and work towards a strong and righteous future for our people.

We are not Rightwing Extremists

By Jimmy Thundlind – November 30, 2016

When the media reports on the activities of National Socialist groups, as they did regarding our demonstration in Stockholm on the 12th of November, they almost exclusively refer to us as “extreme right”, “right-wing populist” or “reactionary”. They couldn’t be more wrong. Such misattribution shows the establishment’s thorough ignorance of politics and history and their compulsion to vilify anyone who doesn’t obey the strictures of political correctness.

The truth is that National Socialism is a highly progressive, revolutionary, and modern

worldview. It is an ideology that stands completely outside the outdated and inapplicable right-left paradigm, which divides people into socio-economic classes and is a remnant of the “three estates”, or the imaginary Marxist class society. National Socialism stands for national consciousness and community, in accordance with nature’s ancient rule of law, and in contrast to the destructiveness of globalism. It stands for social responsibility and care for the vulnerable and needy, as opposed to exclusion and self-interest.

For evidence of the progressive nature of National Socialism, one only has to look at the government of the NSDAP in the 1930s and 40s. Under the former parliamentary democracy of the Weimar Republic, unemployment in Germany had climbed to 19 percent by the start of 1933. The National Socialists, who viewed employment as an important means to improve social structure and welfare, were able to practically eliminate this figure, reducing it to just 0.4 percent by 1939.

Picture Hitler digging the highway Work on the Autobahn begins.

Shortly after coming to power in 1933, the NSDAP also arranged for a number of nature reserves to be created. They introduced modern animal protection legislation that regulated animal transportation, hunting and fishing; they banned animal testing and the use of animals in circuses. These initiatives and others were so far-reaching that even today there exist few countries in the West that have achieved so much in the field of protective legislation for animals and the environment.

The NSDAP were also quick to introduce property leasing regulations, paternal orders, health insurance and larger pensions. Holidays for all workers were mandated, factories in the cities expanded, and many of the privileges of the “higher classes” were abolished (Liljegren, Adolf Hitler, p. 338-339). None of these initiatives can be described as being “right-wing” or “conservative”. Instead, they demonstrate a life-affirming and fervent progressivism, one that takes the reins of society and uses its authority to drive development in the desired direction.

The NSDAP were also opponents of the monopolistic power capitalism held over the people. In a speech on the 1st of May 1926, Adolf Hitler said: “We are mortal enemies of the present capitalist economic system with its exploitation of the economically weak, with its injustice in wages, with its immoral evaluation of individuals according to wealth

and money instead of responsibility and achievement, and we are determined under all circumstances to abolish this system!" (Toland, Adolf Hitler, p. 224-225). Such rhetoric would have doubtless made both liberal conservatives and industry chiefs choke on their morning lattes.

Another radical aspect of the National Socialist movement was that it had no ties to the Catholic Church or the monarchy, in contrast to the Fascist movements in Spain and Italy. Even though religious freedom prevailed in National Socialist Germany, many leading ideologues were openly critical of Christianity and instead promoted a Social Darwinist outlook, governed by the law of nature.

The same approach applies today. We National Socialists do not accept the term "right-wing extremists". We are not backwards-looking, counter-evolutionary conservatives, nor are we reactionary guardians of old class systems. We look forwards and fight for a radical and modern social system, one defined by the responsibility of all members of the national community, which prioritizes development and innovation for society's benefit. We want to build a welfare state with free access to schools, health services and social care, where important societal functions, infrastructure and banks are owned and controlled by the state. We aim for a society in which the protection of animals and the environment is based on ethical grounds and far-sighted planning, a state that strongly defends the national community and enforces stringent punishments for criminality.

We National Socialists do not desire any international conflicts. We recognize other peoples' right to live and grow within their own respective living spaces, just as we wish to do in ours. In order to achieve a National Socialist society, the current puppet show of a parliamentary-democratic system – whose true rulers are international big finance, supranational conglomerates and the lying media – must be abolished. This is what makes us revolutionaries. More is needed than just small adjustments and reforms of the old democratic welfare state. Instead it must make way and be replaced by a newly created and healthy version of society.

No "right-wing extremists" are going to create such a society. It will be built by strong and brave men and women who have already rejected multiculturalism and its regime of lackeys – men and women who sacrifice their comfort to fight for their children and grandchildren's future. Are you one of them?

The Digital Movement

Every year all National Socialists should be more actively present about our ideas, beliefs, and make them known in the streets, to your loved ones, in your towns, and cities. If you failed to achieve a goal this year whether it was to eat healthily, drink more water, create something, or even achieve an exercise routine then it is your duty to your people to accomplish your failed goals of last year. Always strive to achieve goals in a span of 3 months. That's your deadline.

For us to win this struggle you must not sit around in online chat rooms crying and whining about the white race disappearing. Doing so gives you the false sense that you did something productive and worthy for your people, but all you did was waste other people's time and acted like a Beta. Do not be a Beta. Alphas always get what they want because they act and never see inaction, blaming, or complaining as an option. It is inherently everyone's fault as to why things are the way they are. It is your fault, and it is you who needs to own what you were given, and it is an empty sandwich that our fathers gave to us, but it is our duty to turn the ship around.

We need to start demanding what we want from those around us and let it be known to our enemies. We need strong, healthy, and intelligent people in our "Movement". The only fear you should have going into the next year is losing your people to culture Marxism, death, and ignorance — knowing this as a possibility should invigorate you to step up and be who we truly are.

To stop this evil and to stop the possibility of our people disappearing you must become more Active. Activism and active presence are what wins, and propaganda is good for us whether it is seen as bad or good. The religious infighting must come to an end. All if not most religions have nothing to do with the National Socialist struggle and fight. We must conquer ourselves first and foremost into the future.

The Thomas Dalton Way

Here sir Thomas Dalton Ph.d lays out an intelligent way for National Socialists to move forward during the age of Jewish power and influence. Sir Thomas Dalton is the Author of many books and is the Author of the best English translation of Mein Kampf. His works are utterly invaluable to the National Socialist movement. I am happy to have Sir Dalton amongst our ranks. What you are about to read can be found if it doesn't get taken down in the future by the Jewish elites that rule over many aspects of the internet and our lives you can go to the web site National Vanguard to find many of his articles like the one you are about to read.

Article: A Modern Vision of National Socialism – Thomas Dalton Ph.d

Hitler's Germany — the Third Reich — was a unique product of the people and the time. Formally speaking, it cannot be duplicated today. However, certain core elements of this ideology can be reproduced and implemented in the present day. In what follows, I offer one vision of a modern NS program, and then suggest some proposed steps on how to achieve that vision.

Hitler's National Socialism was explicitly and exclusively German — by and for the Germanic people. But we know that he extolled the virtues of the Aryan people generally, that is, of indigenous European Whites. Any modern form of NS should therefore be generalized to address all White people globally. White may be loosely defined as people of predominantly European ethnicity, which extends to Ukraine and the western portions of Russia. Being White is not a matter of skin color but of national ethnic origin; as such, neither Jews nor any Middle Easterners, neither Arabs nor Asians nor North Africans, qualify as White, no matter how pale they appear.

As a first step, we may update, generalize, condense, and reissue the famous 25 Points. I hereby present a new program:

20 Points of Contemporary National Socialism

1. We demand that all White people everywhere have the right to live in a White nation, with White governance, on the basis of the universal principle of self-determination of all peoples.
2. We demand that Whites have the right to self-governance in all those nations and regions that have been historically colonized and developed by Whites — that is, Europe (including the United Kingdom), Ukraine, western Russia, the United States, Canada, Australia, New Zealand, and overwhelmingly White regions and enclaves elsewhere. Whites need not form a single, global nation; rather, individual regions and groupings of Whites must be free to create their own regional nations, ones that are best able to respond to their local conditions.
3. Only Whites can become citizens of White nations. Only those who have an overwhelmingly White ancestry can be fellow countrymen. Therefore, neither Jews, Middle Easterners, Arabs, nor North Africans can be citizens of a White nation.
4. Those who are not citizens must live in White nations as foreigners and must be subject to the law of aliens. Non-citizens are entitled to none of the rights of White citizens.
5. The right to choose the government and determine the laws of the state shall belong only to citizens. We therefore demand that no public office, of whatever nature, whether in the central government, the province, or the municipality, shall be held by anyone who is not a citizen. We strongly oppose the widespread present-day practice of parliamentary and representative democracies in which people are appointed to government posts by favor of the party, individual leaders, or financial donors, without regard to character and ability.
6. We demand that the state shall above all undertake to ensure that every citizen shall have the possibility of living decently and earning a livelihood. If this ever becomes difficult to achieve, then aliens (non-citizens) may be expelled to free up space and resources for citizens.

7. Any immigration of non-Whites into White nations must be prevented. All non-Whites who were foreign-born shall be compelled to leave immediately. All native-born non-Whites, who are automatically non-citizens, shall be encouraged to leave by all possible means.
8. All citizens, including women, must possess equal rights and duties. This does not, however, imply any sort of human equality.
9. The first duty of every citizen must be to work, physically or intellectually, to the benefit of all. No individual shall do any work that offends the interest of the White community.

Therefore, we demand:

10. That all unearned income — that is, purely financial income derived from speculation and loan-interest — be abolished. In practice, such income will be taxed at 100%. This will prevent people, especially the poor and the middle class, from falling into a condition of interest slavery.
11. We demand profit-sharing with employees for all large industries.
12. We demand a generous increase in old-age pensions.
13. We demand the creation and maintenance of a large and sound middle class.
14. We demand agrarian reform in accordance with our national requirements. We demand the prohibition of all land speculation. We demand respect for Nature — for animals, plants, and the land — and we demand the designation and protection of vast areas of wilderness in each bioregion.
15. We demand the harshest punishment for those who work to the detriment of common welfare. Traitors, usurers, profiteers, etc., are to be punished to the maximum extent of the law, regardless of creed or race.

16. To make it possible for every capable and industrious White citizen to obtain higher education, and thus the opportunity to reach into positions of leadership, the state must assume the responsibility of thoroughly organizing the entire public cultural system. The conception of the National Socialist state idea (civics) must be taught in the schools from the very beginning. We demand that exceptionally talented children of poor parents, whatever their station or occupation, be fully educated at the state's expense.
17. The state has the duty to help raise the standard of national health by providing maternity welfare centers, by prohibiting child labor, by increasing physical fitness through the introduction of compulsory games and gymnastics, and by the greatest possible encouragement of associations concerned with the physical education of the young. Special emphasis shall be placed on a healthy diet and nutrition.
18. We demand the firmest opposition to those who propagate deliberate political lies and disseminate them through the press or media. To make possible the creation of a true and unbiased press, we demand that all press and media outlets be under the full control of White citizens, with no non-White or foreign influence. Regarding the media and entertainment content, we demand the firmest opposition to all those tendencies in art, television, cinema, and literature that have a disruptive or degrading influence upon the life of our people; any organizations that offend on this basis shall be dissolved.
19. We demand freedom of thought for all rational and morally uplifting worldviews and philosophies, insofar as they do not endanger the race, the national Socialist state, or offend the moral and ethical sense of the White race. White nations everywhere shall fight against the Jewish materialist spirit within and without, including its Marxist and capitalist forms. The prosperity of White people can only come about from the principle: Common Good before Individual Good.
20. To carry out this program, we demand the creation of a strong central authority in the state.

These principles form the core of what may be called contemporary, 21st-century National Socialism. They can apply to all White people anywhere in the world.

Steps Toward Implementation:

Whites globally are under threat due to declining health, declining relative numbers, and declining influence in their own nations. All these trends must be reversed, and will be reversed, under a new National Socialism. The above 20 Points lay out a vision of national life that is far from the current situation: one in which Whites are dominated by a small Jewish elite and their collaborating non-Jews, are subject to degrading and humiliating Jewish cultural values, and are compelled to share national space and national resources with large (and growing) numbers of non-Whites.

How to begin? Like Hitler in 1920, we must start small. The precursor to the NSDAP was a small group of just seven men who met weekly — “the same old seven,” as Hitler put it. But they were steady and consistent. They had several tasks to fulfil, and they set themselves to work, slowing the growth of a true social movement.

Education is undoubtedly the first task — education of oneself and of others. Today, we must learn from history, and learn the facts of the contemporary world. Anyone moving forward with a program of contemporary National Socialism must be intellectually well-armed. Know the facts: know the history, know the enemy. Here, then, are the basic facts:

- Race matters. Whites, like all races and ethnicities, have unique qualities and capabilities. But as history has shown, Whites are exceptional in their ability to build culture and civilization. Blacks and Mestizos have generally proven unable to construct complex and elevated societies. Jews participate in Western civilization, but in a parasitic and ultimately destructive manner. Asians have some ability for culture-building, but on terms quite different from the West.
- Multiculturalism is destructive. Throughout history, as nations and civilizations became more diverse, they declined. The greatest civilizations in history were always mono-cultural and mono-racial. Multiculturalism and racial mixing are recipes for decay and collapse. This is an iron law of history.
- Jews are uniquely dangerous. As Hitler, Goebbels, and others understood, Jews pose unique and deadly risks to White society. Because Jews often appear White, they

can move throughout White society largely undetected. Yet they virtually always retain their racial, tribal identity as Jews, and they work collectively (and sometimes subconsciously) for Jewish interests, despite any appearances to the contrary. Jews promote the lowest social and cultural values, by which they simultaneously degrade, and profit from, gullible Whites. Jewish emphasis on money and power reflects the age-old Jewish fixation on material things, and a consequent rejection of higher aims and goals. Jews will stoop to the basest and cruelest actions if it furthers their interests; war, mass-murder, large-scale sickness and disease, environmental destruction, mass impoverishment — all these are ready weapons for the Jewish elite.

- Whites are highly vulnerable. Whites are generally open, honest, and trusting people. They are selfless, altruistic, and idealistic. Such values have given the world the heights of artistic, cultural, and intellectual achievement. These values should be honored and protected. But unfortunately, they also make Whites uniquely vulnerable to control and manipulation by ruthless, parasitic, and immoral non-Whites — Jews foremost among all. In a cruel irony, Whites' best qualities are turned against them. Hence, they must all be made more sensitive to the nature of the danger. There is nothing worse for White well-being than a gullible and naïve liberalism.
- White society is right and just. The Jewish media and Jewish-funded political elites are relentless in their condemnation of “white supremacy” and “white nationalism,” even though without the latter concept our society could never have come into being. Anything remotely along these lines is labeled as “Nazi” or “neo-Nazi,” with the obvious implication that they are something evil. And yet, “Black lives matter,” other non-Whites who advocate for their races' interests, and illegal immigrants and fleeing refugees, are “owed” protection and civil rights. The hypocrisy and illogic are appalling.
- White societies have been the greatest in history. From the early civilizations of ancient Greece and Rome to the heights of the Renaissance and the Enlightenment, to the British Empire and the early American experiment, Whites have achieved astonishing and unmatched feats. Art, literature, science, philosophy, music — the greatest achievements in all these fields occurred in White nations. Our present degraded world does not allow for White greatness; but with focus and effort, it can

be restored.

- Perhaps no society in modern history has achieved more, in less time, than Hitler's Germany. Hitler took power in 1933, and within just three years he had conquered runaway inflation, driven down unemployment, and put industry back to work. After six years, Germany was once again a world power. And within eight years, only the combined militaries of all other industrial nations could stop them. To understand the context of German greatness, read *Mein Kampf* (Dalton translation).
- The Holocaust was, in large part, a fiction. This supposed ultimate evil of the Third Reich is largely a composite of rumor, hyperbole, and outright fraud. The gas chambers could never have operated in the manner claimed, and most were certainly life-saving delousing chambers. Many of the Jews killed during WW2 were partisan fighters, especially in Russia, and thus were 'fair game' for German soldiers. Many Jewish camp deaths were a result of typhus and other diseases that were exacerbated by Allied attacks. Hitler's plan was always and only to expel the Jews and ship them to captured Soviet territories, never to mass-murder them. Actual total Jewish fatalities amounted to some 500,000, not six million. Read the best sources on this event, such as *Dissecting the Holocaust* (Rudolf), *Holocaust: Introduction* (Dalton), or *Debating the Holocaust* (Dalton).
- The so-called virtues of modern society, such as democracy, equality, and freedom, are in fact vices. Democracy is, in effect, rule by the masses, and the moral and intellectual level of the masses is so low as to be disastrous, if they hold the power to choose leaders. The typical parliamentarian "representative of the people" is an unprincipled, amoral dupe of political lobbies, utterly unworthy of positions of authority. All this explains why the current political discourse, and the words of our politicians, are so crude and simplistic. Democracy is based on human equality, but unfortunately human equality is a myth that has its roots in the Judeo-Christian Bible; in reality, there is no meaningful sense in which people are equal. And modern freedoms — like freedom of the press — are either illusions or nonsensical concepts. Present-day libertinism, liberalism, and excessive freedom lead to social decay, as even Plato recognized. The solution to these problems is a folk-oriented yet strong central government with rulers of vision and character who are of the same ethnicity as their citizens.

- Traditional Judeo-Christianity is an ideological death-trap. Traditional Christianity is a wholly Jewish construct, and a fraudulent one at that. The Jesus-story is a pile of absurdities that cannot possibly be true, and in any case relies on blind faith in an itinerant Jewish rabbi, “Jesus of Nazareth.” The entire New Testament is an ex post facto construction by the Jew Paul of Tarsus, simply to delude and debase the gullible Gentile masses and to turn them against the stronger and nobler Roman values. To believe in the Jewish God (Jehovah) and in a fairytale afterlife is to lead a life of supreme stupidity. Hitler and the National Socialists understood this, which is why they emphasized the value, for the masses, of a “positive Christianity” — meaning, an ennobling and transcendent worldview appropriate for Aryan humanity. But this has almost no connection to the Jewish-inspired gutter-bin Christianity of Catholicism or Protestantism.
- White National Socialism is neither ‘hatred’ nor ‘supremacy.’ There is nothing hateful in the above 20 Points, or in these various elaborations. The only true hate to be found is in the Jewish and ultra-liberal hatred of these ideas, and in their hatred of Whites who wish to lead their own lives, out from under the Jewish thumb. By seeking to live in a White society, Whites obviously have neither desire nor need to be ‘supreme’ over anyone. Blacks, Hispanics, Jews, Asians, and other such ethnicities are encouraged to live their own lives according to their own values — in their own countries. A White National Socialism would encourage and assist this process to the greatest possible extent.
- ‘America’ is finished. The largest White nation on Earth is the United States, with around 200 million Whites. Unfortunately, the US is also the most corrupted and debased nation on Earth. Nowhere else are Jewish values and Jewish wealth more dominant. The seeds of American decay were planted many years ago, in the importation of millions of Black African slaves (with the considerable aid of Jewish slave traders), in the “all men are created equal” clause of the Declaration, and in the mass immigration of Jews at the turn of the 20th century. At that point, we were doomed. It was only a matter of time. Today, we are seeing the fruit of these tragic errors. ‘America’ is finished. So, put away your US flags and your banners, ditch your MAGA (Make America Great Again) hats, and set yourself to the hard work of building a new White nation under National Socialist principles.

The Butler Plan

The Butler Plan, a concept centered on relocating all Europeans in the United States to the regions of Washington State, Oregon, Idaho, and Western Montana, holds a bold vision for our people and the future of National Socialism. The fundamental idea is to gather our community in these areas, strategically uniting to exert political pressure on local and state governments, advocating for European heritage and National Socialist principles.

The ultimate goal of this plan is not only to create a strong and cohesive community but also to pave the way for possible separation from the United States of America through peaceful means if feasible. However, it recognizes that, if necessary, a peaceful transition of power may not be attainable, and other avenues, including revolution and armed struggle, could become a reality.

The commitment to peaceful resolution remains a cornerstone, and every effort will be made to exhaust peaceful means before considering more drastic measures. The movement of people to the Pacific Northwest continues to grow steadily, with many individuals already making the journey to these regions, embracing the vision of a united European community.

Harold Covington, the inspiring leader of the Northwest Front and an author of influential fiction books centered around revolution, played a crucial role in advocating for the Butler Plan and encouraging people to join the cause. While he sadly passed away in 2018, his legacy lives on through his radio broadcasts, urging listeners to relocate to the Pacific Northwest and build strong families rooted in our shared ideals.

As of April of 2023, the Author Daniel Zakal has made his way to the Pacific Northwest.

“This is where we all should be.”

Secret of German Success

By Professor Alexander Seitz - Translated by Max Kvaternik from Hrvatski Narod 1943
and edited by Daniel Zakal.

Faster, bigger, and stronger rise of one nation and state than that of the German people and its Reich is unimaginable. Despite all the ominous prophecies of “well-informed” special newspaper reporters and the infallible reports of the great Jewish newspaper intelligence offices, the Third Reich went from success to success. When today’s war began, these same circles claimed that the German armed forces were just an obsession, that the German armored car was made of extraordinarily bad material, and that the German soldier would soon get tired of fighting, and that the time of “great democracies” would come.

“With the triumphant return of Jewish, Marxist and Masonic fugitive.”

None of these predictions happened. The Great German Reich today is waging a gigantic struggle with even greater strength and perseverance than at the beginning of this war, and a united German-led Europe is like an impregnable fortress, against which all enemies, including the East, are powerless, despite its rampant crowds and blinded followers. The tenth anniversary of the Nationalist Workers’ Party coming to power in Germany will undoubtedly be an opportunity for the balance sheets and victories of National Socialism,

and its leaders an opportunity to show their people the path to a new decade of sacrifice and ultimate victory. Here we would like to draw attention to another question, and that is the question of the secret of National Socialist, and therefore German success. Answering this question, we must say at once that all the presuppositions of great German success are contained in the thoughts of the German national community as it was shaped and brought to fruition by the great Leader of the German people, Adolf Hitler.

The German National Community (Volksgemeinschaft) is a new term. This notion did not exist in old Germany before and after the First World War. These words are not in Btar's German dictionaries. This word was coined and the spirit, which it signifies, was infused into the German people by Adolf Hitler. The national community is not the same as the people, which of course existed even before the affirmation of the thoughts of the national community. The people as a group of people connected by a sense of common affiliation based on a common origin has not in the past always represented a national community, if it was spiritually, politically, and socially divided into views, parties, and classes; while he represented a multitude of classes and castes that stood against each other, repelling and refuting each other. On the one hand, the owners, and possessors of the goods, for which they disintegrated her from a social standpoint, were some alien, and sometimes hostile world. At the other cheese factory was a sense of open hostility, leading to a logo. That too many members of another people were in all things closer than members of their own people, if the person in question belonged to another caste.

When certain circles, albeit benevolently but erroneously, declared themselves the bearers of nationalism and patriotism, then the disinherited part of the nation, which had once grown into an army of tens of millions, began to consider itself something outside the nation. In their indignation, and based on bitter experiences, they concluded that the very word "national" began to be considered a term for "a misunderstanding of all that concerns the class of skilled workers." Which led to the logo. That too many members of another people were in all things closer than members of their own people if the person in question belonged to another caste. When certain circles, albeit benevolently but erroneously, declared themselves the bearers of nationalism and patriotism, then the disinherited part of the nation, which had once grown into an army of tens of millions, began to consider itself something outside the nation. In their indignation, and based on bitter experiences, they concluded that the very word "national" began to be considered a term for "a misunderstanding of all that concerns the class of skilled workers." Which

led to the logo. That too many members of another people were in all things closer than members of their own people if the person in question belonged to another caste. When certain circles, albeit benevolently but erroneously, declared themselves the bearers of nationalism and patriotism, then the disinherited part of the nation, which had once grown into an army of tens of millions, began to consider itself something outside the nation. In their indignation, and also on the basis of bitter experiences, they came to the conclusion that the very word “national” began to be considered a term for “a misunderstanding of all that concerns the class of skilled workers.” But they mistakenly declared themselves the bearers of nationalism and patriotism, then the disinherited part of the people, which had once grown into an army of tens of millions, began to consider itself something outside the nation. In their indignation, and on the basis of bitter experiences, they came to the conclusion that the very word “national” began to be considered a term for “a misunderstanding of all that concerns the class of skilled workers.” But they mistakenly declared themselves the bearers of nationalism and patriotism, then the disinherited part of the people, which had once grown into an army of tens of millions, began to consider itself something outside the nation. In their indignation, and based on bitter experiences, they concluded that the very word “national” began to be considered a term for “a misunderstanding of all that concerns the class of skilled workers.”

Opposite the German worker - and this is still the case today in all capitalist crafts - stood the stratum, which considered itself national, but in fact lacked what was essential to the notion of the national in terms of a correct understanding of the national community. It was held that it was enough to adorn oneself with external signs of nationality such as the flag, singing the national anthem and homeland songs, ready to serve in the army and give the homeland the money needed for its administrative machine. It has been forgotten about that national. Thought requires us to care for the mental and physical well-being of all members of the people, and not just one or more views, which by their economic and social position have a predominant influence on the government. In our time, it was the bourgeoisie. True nationalism only in the emotional connection of all compatriots into a national whole in the united will of compatriots of all views, to be as an independent, sovereign and free people and in determination, to invest that will always and wherever the good of the people requires it and in the knowledge that such emotional connection, such a unified will and such determination can be expressed and lasting in the national community, in which the relations of compatriots towards each other and towards the state are regulated according to the principle of unconditional social justice, when a

compatriot sees in a compatriot in this way, compatriots of all views cultivate and keep alive the feeling that they are members of a true national community. (Fritz Reinhardt: On the essence of the national community).

Therefore, true nationalism is only that which rests on the thoughts of the national community. Likewise, a true people's state is only that state, which is based on that thought. Because of that, they are not real people's movements or those currents, which they claimed for themselves that they were social and socialist. They are not because they understood the people's society, which is a natural whole, only as a state, in which the leadership will take over one layer, and a part cannot be a whole, no matter how significant that part may be. All nice words about social and socialism, if it does not include concern for the future of the whole country and the whole nation, are only vain boasting, until the concern for the national community is placed above the benefits of any class or position. The destiny, good or evil, of an individual position or class depends on the destiny of the people, the national whole. The national community is the only source, from which can come in a natural way and lasting health for a particular group, position, class, family and individual, member of the national community.

Only the affirmation of the thought of the national community enabled Germany to resolve a whole range of economic and social issues, which were unsolvable for Weimar Germany. Only on this basis could a new social and new political order of the Third Reich be built. Economic and political liberalism as well as Marxism were first defeated within the German national community, and only after that could a war begin against plutocratic superpowers and against Bolshevism, which meant, after a victorious struggle on the internal front, to move to a struggle on the external front. Will also be victorious. The thought of the national community includes not only a new social understanding, but it is also the foundation of a new political order. It means the exclusion of Judaism from the German people, the building of the armed forces, the restoration of German honor and freedom. It finally carries within it the thought of a whole new political system. It defines the notion of people, party and state and conditions their characteristics and activities in people's life. Finally, the thought of the people's community can provide the key to understanding the fact that in Germany, and not in the so-called democratic countries, there is a real government of the people, because democracy means the government of the people.

Democratic countries are ruled by oligarchy, which seeks the title of people's government only because the illusion is supported that those governments are according to the will of the people, and the real expression of that will should be elections. In a real people's state, however, it is not seen whether the government of the people is elected, but the much more important question is whether it is really the government of the people, the government of the people from the people, who rule for the benefit of the people. A much more significant question is whether a government is really exercised by a compatriot or some foreigner, say, a Jew... The state machine of the modern state; officials of large national movements, representing the people; officials of social institutions, which represent and protect the social benefits of the people; the officials of the great youth educational, other units, are so numerous, that they themselves have more rights to represent the people than any party in Democratic states. Much more important for the life of the people is the question, whether the people are imbued with the thought of the people's community, than the question, whether the oligarchy, which rules a certain people, came to power by giving the people the illusion that they elected that government. Leaflets. If we do not understand this, then it will not be possible for us to understand, whence that unbreakable unanimity of the German people in the struggles of the last ten years, and hope all during this war. Only the thought of the national community, only the thought of Adolf Hitler could put the German people in such a phalanx, which today is more than ever ready to give everything for victory, which must ensure the future of the German people, and therefore Europe, which is with German destiny inextricably linked.

What Hitler Believed

Written by Robert S. Griffin edited by Daniel Zakal.

ALL MY LIFE, it's been Hitler this and Hitler that. For me, it was like the Norm Macdonald joke, the more I heard about the guy, the more I didn't care for him. Finally, I took it upon myself to read Hitler's magnum opus, *Mein Kampf*, and see what I could pick up about

him for myself. Hitler dictated *Mein Kampf* (My Struggle) while he was in prison for an unsuccessful putsch (political insurrection) in November of 1923. The book gives his account of his life, outlines the ideology of National Socialism, and relates the history of the National Socialist German Worker's Party (commonly known as the Nazi Party) and its plans for the future. The book was published in two volumes, in 1925 and 1926. It became a best seller in Germany, though with its 688 pages of pedestrian prose, it might have been more purchased than read.

I skipped over parts of the book in deference to my purpose for reading it: I was looking for Hitler's core beliefs. Behind his own story and all the politics and programs and particulars, what were Hitler's fundamental assumptions and values? This is a report of what I came up with.

I think it's important that you keep in mind what this writing isn't as well as what it is. I'm not a trained social scientist or philosopher. My knowledge of Hitler and his time doesn't go beyond what the average reasonably literate person picks up in the normal course of things. I'm not getting into Hitler's merits as a human being, or the wisdom or morality of anything he did while he was in power. I'm not making a case for him or putting him down. I read his book (or pretty much), and this is what I got out of it about his basic convictions. That's all this is. Reading the book and putting this material together has given me a better handle on what Hitler believed than before; that's as much as I can say with any certainty. So, take this for what it's worth.

The quotes are from *Mein Kampf*, Hitler's words.

Hitler had a biocentric worldview. His perspective on life was first referenced in *Nature*. Hitler contended that before anything else we must attend to Nature, the world of living things and their environments. Man is not separate from or above Nature but rather a part of Nature. We need to come to grips with how Nature operates. We must align our lives with Nature. We must obey Nature's laws. That is how we will best prosper and fulfill our destiny as human beings. We should not be so presumptuous as to imagine that we can ignore or overcome Nature's realities and Nature's imperatives. We need to learn to live Nature's way.

Hitler's basic message was:

Get out of your head. Get out of the realm of fanciful intellectualization. Get out of what you think is true or ought to be true. Instead, literally come down to earth.

Hitler held to a biocultural concept of race. While race has to do with biology, physiology, blood, it is about more than genetics. It is also about culture: values and morals, philosophies, traditions, modes of artistic expression, religious orientations, ways of working, forms of government, national and ethnic identifications, family arrangements, conceptions of masculinity and femininity, approaches to raising children, and connections to the earth. Hitler used the term "folk" (volk in German) to get at the idea that he was referring to a people who share a biological inheritance and a way of being. They have an approach to life in common as well as a gene pool.

Hitlers emphasized the interplay of biology and culture. Each affects the other: biological realities or impulses shape the culture of a people and, conversely, the culture of a people has an impact on their biological or physical nature. He focused particularly on culture's impact on breeding patterns. Ideas, values, and associational arrangements influence who has children with whom. Racial interbreeding profoundly affects the biological composition of a race.

Hitler focused on what he considered the fundamental human reality: the life-and-death struggle for survival and a higher quality of existence among the races of man. Aggression and violence are inherent in this struggle; they are an integral part of Nature's way. What is responsible and right in human affairs is that which contributes to the continued existence and upward development of the race.

Hitler affirmed the aristocratic principle. The aristocratic principal contrasts with the egalitarian principle. Rather than races and individuals being equal, Hitler posited, they are hierarchically ordered. "The basic aristocratic idea of Nature . . . sees not only the different value of races but also the different value of individuals." While some may be attracted to the idea that individuals and races are, or could be, equal to one another, the fact of the matter is they are not equal now and won't be equal in the future unless the superior ones are hobbled in some way so as to bring them back to the level of their inferiors.

Hitler held that the Aryan race embodies mankind's highest possibility. "Human culture and civilization on this continent are inseparably bound up with the presence of the Aryan. If he dies out or declines, the dark veils of an age without culture will again descend on this globe." "The man who thwarts the triumphal march of the best race and hence also the precondition for all human progress, remains, in consequence, in the animal realm of helpless misery."

Hitler warned of the danger of miscegenation. Interracial procreation, or race-mixing, compromises the superiority of two races being intermingled. A "racial porridge" prevents the achievement of the highest goal of mankind, a goal inherent in Nature: the evolution of man into a higher form of being. "Nature doesn't want the blending of higher and lower races since the work of higher breeding will be ruined." It is particularly important that the Aryan race not intermix with other races. "The stronger must dominate not blend with the weaker, thus sacrificing his own greatness."

What about the idea widely attributed to Hitler that the Aryans are the master race? A consideration of this concept hinges on what is meant by the term "master." Master can refer to mastery over other people, that is to say, the domination and control of others. The master of a ship is one who is in control of the people and cargo on board. However, the term master can have another meaning: it can refer to the best, to those who have attained mastery at what they do. Master carpenters or electricians don't rule over other tradesmen; rather, they are the best, the finest in their field, the most knowledgeable and skillful.

I did not find the term master race in *Mein Kampf*, but it seemed to me that Hitler employed the idea of master with reference to race in both of its meanings in this last paragraph. Aryans are the best—they have the strongest genetic and cultural features—and in Nature the best should dominate. "(National Socialism) by no means believes in an equality of the races... and feels itself obligated... to promote the victory of the better and stronger and demand the subordination of the inferior and weaker."

What form should dominance and subordination take? Does it mean dictating to the dominated race or races in every aspect of life? Or does it mean the master race having access to the resources of subjugated race(s) in order that the master race can move ahead on its evolutionary path as fast and as far as possible? My reading of *Mein Kampf*

is that Hitler's focus is on domination in this latter sense. "We all sense that in the distant future humanity will be faced with problems that only the highest race, a noble people, supported by the means and possibilities of the entire globe, will be equipped to overcome." "And so, the folkish philosophy of life corresponds to the innermost will of Nature, since it restores that free play of forces until at last the best of humanity, having achieved possession of this earth, will have a free path of activity."

Hitler asserted that race needs to be at the center of individual and collective concerns, and that the priority must be given to keeping the race pure. "There is only one holiest human right, and this right is at the same time the holiest obligation . . . to see to it that the blood is preserved pure and, by preserving the best humanity, to create the possibility of a nobler development of these beings."

He warned: "All great cultures of the past perished only because the originally creative race died out from blood poisoning. The ultimate cause of such a decline was their forgetting that all culture depends on men and not conversely; hence that to preserve a certain culture the man who creates it must be preserved."

When assessing the states of mind and motivations of individuals, Hitler employed the basic distinction between idealism and egoism. Idealism is being oriented toward serving one's people, one's race. Egoism looks at things from the perspective of a narrowly conceived self-interest and without a sense of connection to one's community of kindred people and commitment to their welfare. In Hitler's mind, idealism is favored over egoism. Someone who is an idealist is more laudable than one who is an egoist or, in another term, individualist.

This state of mind, which subordinates the interests of the ego to the conservation of the community, is really the first premise for every truly human culture. From it alone can arise all the great works of mankind, which bring the founder little reward, but the richest blessings to posterity. Yes, from it alone can we understand how so many are able to bear up faithfully under a scanty life which imposes on them nothing but poverty and frugality but gives the community the foundations of its existence. Every worker, every peasant, every inventor, official, etc., who works without ever being able to achieve any happiness or prosperity for himself, is a representative of this lofty idea.

Since Hitler saw life as a struggle, supporting the race will involve doing battle.

What we must fight for is to safeguard the existence and reproduction of our race and our people (here he seems to distinguish race and people when at other times he equates them), the sustenance of our children and the purity of our blood... This preservation is bound up with the rigid law of necessity and the right to victory of the best and stronger in this world. Those who want to live, let them fight and those who do not want to fight in this world of eternal struggle do not deserve to live. Even if that were hard—that is how it is!

Like every other social institution, including economic arrangements, the state should be in service to the race. That is to say, the state is a means to the end of preserving and improving the race. The state supports the aristocratic idea of Nature by promoting the victory of the noblest and strongest elements of the race and demanding the subordination of the inferior and weaker.

The state is a means to an end. Its end lies in the preservation and advancement of a community of physically and psychologically homogeneous creatures. The state is the vessel and race is its content... The highest purpose of a folkish state is concern for the preservation of those original racial elements which bestow culture and create the beauty and dignity of a higher mankind. We, as Aryans, can conceive of the state only as the living organism of a nationality which not only assures the preservation of this nationality, but by the development of its spiritual and ideal abilities leads it to the highest freedom... A bad state is assuredly able to kill originally existing abilities by permitting or even promoting the destruction of the racial culture-bearer.

Hitler believed that the reins of the state must be in the hands of the finest individuals, those who are the wisest and the most efficacious. The political process must be designed so as to identify the very best people given the aim of racial survival and progress, and then to bring them to “office and dignity.” Hitler is adamant that mass democracy is not the best way for this to occur; the finest should be in charge, not the masses. Rather than the rule of the democratic majority, Hitler affirmed the rule of personality, that is, the great man who takes control through what amounts to a process of natural selection.

In world history, the man who really rises above the norm of the broad average usually announces himself personally. A philosophy of life which endeavors to reject the democratic

mass idea and give this earth to the best people—that is, the highest humanity—must logically obey the aristocratic principle within this people and make sure that the leadership and the highest influence in this people fall into the best minds. Thus, it builds not upon the idea of the majority, but upon the idea of personality.

Hitler asserted that in all areas of life other than politics—business, the military, and the rest—it is generally accepted that the best need to be in charge, and that it is not left to a vote to decide who that is. Hitler said many have a misplaced faith in the results of democratic elections:

“Sooner will a camel pass through a needle’s eye than a great man be ‘discovered’ by an election.”

Hitler held that the family, with child-raising at its core, is the central element of society. Everything else works around the family and serves to enhance its functioning. In the folkish state—the state which centers itself around a shared biological and cultural heritage and destiny—marriage needs to be a “consecrated institution,” and children are “the most precious treasure of the people.” Marriage is not, in the first instance, a means of enhancing the happiness and well-being of those involved but rather, as with the other institutions of society, a means of preserving and improving the race.

Hitler called for control of breeding as a way to improve the quality of the race, i.e., eugenics.

It (the National Socialist state) must see to it that only the healthy beget children; that there is only one disgrace: despite one’s own sickness and deficiencies, to bring children into the world; and one highest honor: to renounce doing so. And conversely it must be considered reprehensible to withhold healthy children from the nation. Here the state must act as the guardian of a millennial future in the face of which the wishes and selfishness of the individual must appear as nothing and submit. . . . Those who are not physically and mentally healthy and worthy must not perpetuate their defects in the bodies of their children. In this the National Socialist state must perform the most gigantic educational task. And someday this will seem to be a greater deed than the most victorious wars of our present mediocre era... In the National Socialist state, finally, the National Socialist philosophy of life must succeed in bringing about that nobler age in which men no longer are concerned with breeding dogs, horses, and cats, but in elevating man himself.

Hitler called for an education for nobility. He criticized German schools for focusing too much on “pure knowledge” and neglecting the development of personal character. He decried “half-education,” as he called it, which pumps a certain amount of knowledge into young people but at the same time removes them from Nature and their instincts and their connection to anything beyond themselves. He claimed that students were emerging from the schools of his time knowing little or nothing of the joy of responsibility. He referred to students “crammed full of knowledge and intellect, but bereft of any healthy instinct and devoid of all energy and boldness.” He said the German educational system was turning out weak-willed people who lack forcefulness and decisiveness. Rather than strong and courageous men and women, the schools were producing “clever weaklings” and “cowardly physical degenerates.”

Hitler held up the Greek ideal of an education that promotes a noble soul, physical beauty, and a brilliant mind. He called for an emphasis on the development of firm character, especially self-confidence, willpower and determination, and a sense of responsibility.

Don't heap on material, Hitler implored. Help students gain the store of material that they actually need as individuals and that will benefit the community. This will necessarily include specialized training suited to the particular student.

Hitler emphasized the study of Nature in order that students learn to understand and respect Nature and live by its laws:

“A man must never fall into the lunacy of believing that he has really risen to be the lord and master of Nature—which is so easily induced by the conceit of half-education; he must understand the fundamental necessity of Nature's rule, and realize how much his existence is subjected to these laws of eternal fight and upward struggle.”

Hitler advocated a focus on the Roman and Greek heritage in order that students find the motivation to contribute to its continued existence: “Especially in historical instruction we must not be deterred from the study of antiquity. Roman history correctly conceived in extremely broad outlines is and remains the best mentor, not only for today, but probably for all time. The Hellenic ideal of culture should also remain preserved for us in its exemplary beauty.”

Hitler called for the development of racial consciousness.

Education must burn the racial sense and racial feeling into the instinct and intellect, the heart and brain of the youth entrusted to it. No boy and no girl should leave school without having been led to an ultimate realization of the necessity and essence of blood purity. Thus, the groundwork is created by preserving the racial foundations of our nation and through them in turn securing the basis for its future cultural development. For all physical and all intellectual training would in the last analysis remain worthless if it did not benefit a being which is ready and determined on principle to preserve himself and his special nature.

Hitler's reference in this quote to burning a racial sense and feeling into the instinct raises the question of whether he believed in epigenetics, that environment can affect the genome. Someone with a greater understanding of him than I possess will have to answer that.

Hitler affirmed the value of a strong program of physical training to "steel and harden" young men's bodies. He argued for the inclusion of one sport in particular, one he acknowledged many people considered vulgar and undignified: boxing.

There is no sport that so much as this one promotes the spirit of attack, demands lightning decisions, and trains the body in steel dexterity. It is no more vulgar for two men to fight out a difference of opinion with their fists than with a piece of whetted iron [he is referring to fencing]. It is not less noble if a man who has been attacked defends himself against his assailant with his fists instead of running away and yelling for a policeman.

Hitler saw boxing as teaching a young man to suffer blows and continue forward.

Hitler's desire to avoid educating a "colony of aesthetes" applied to girls as well as boys. He valued vibrant health and steel-sprung physicality for both boys and girls. He wanted both boys and girls to be strong, agile, bold, courageous, and able to endure and triumph amid hardship. He advocated an emphasis on physical training for girls as well as boys. At the same time, however, Hitler held that there were inherent and complementary differences between the sexes, and thus the ultimate purposes of boys' and girls' physical training were different. He distinguished between the manly strength to live powerfully in the world and to be a good father and the womanly strength to bear and raise healthy and vital children and to be a good wife and create and maintain a good home. Hitler considered future motherhood—which he saw as equally important to education for

careers or political life—to be the major goal of female education.

Hitler believed that Jews stand in the way of all that must be achieved.

Jews are alienated from Nature. They seek to conquer Nature rather than live in accordance with it. Hitler contended that the Jewish outlook is “nonsense” given the true reality of the natural order. Jews destroy the racial foundations of the European people through the promotion of miscegenation because of their basic resentful attitude and it is in their interest not to have to deal with a sturdy Europeans but rather a “rickety herd.” If they get their way, Jews will turn European people into “raceless bastards.”

Jews contribute to cultural decay. They ridicule Christianity and represent traditional ethics and morality as outmoded, which leaves Gentiles adrift. They “contaminate art, literature, and the theater, make a mockery of national feeling, and overthrow all concepts of beauty and sublimity, of the noble and good.” “In everything base and profligate in mass entertainment and artistic trash, vice, or pornography there will most certainly be a Jew.”

Jews gain control of finance and commerce and control of key professions, and use this position to serve their interests at the expense of the general welfare of the people. Jews use economic power to gain undue influence in the government.

Jews “refuse the state the means for its self-preservation, destroy faith in the leadership, scoff at history and the past, and drop everything that is great into the gutter.” They promote democracy, which excludes the personality and replace it with the “blind worship of numbers” (rule by the majority).

The Jewish doctrine... rejects the aristocratic principle of Nature and replaces the eternal privilege of power and strength by mass numbers and their dead weight. This denies the value of the personality in man, contests the significance of nationality and race, and thereby withdraws from humanity the premise of its existence and culture. As a foundation of the universe, this doctrine would bring about the end of any order intellectually conceivable to man. And as, in this greatest of all recognizable organisms, the result of an application of such a law could only be chaos, on earth it could only be destruction for the inhabitants of this planet.

88 Precepts

By David Lane

Until the white race realizes that there is only one source from which we can ascertain lasting truths, there will never be peace or stability on this earth. In the immutable Laws of Nature are the keys to life, order, and understanding. The words of men, even those which some consider “inspired,” are subject to the translations, vocabulary, additions, subtractions, and distortions of fallible mortals. Therefore, every writing or influence, ancient or modern, must be strained through the test of conformity to Natural Law. The white peoples of the earth must collectively understand that they are equally subject to the iron-hard Laws of Nature with every other creature of the Universe, or they will not secure peace, safety, nor even their existence.

The world is in flames because Races, subraces, nations, and cultures are being forced to violate their own nature-ordained instincts for self-preservation. Many men of goodwill, but little understanding, are struggling against symptoms, which are the result of disobedience to Natural Law. As is the nature of man, most take narrow; provincial stances predicated on views formed by immediate environment, current circumstances, and conditioned dogma. This is encouraged by that powerful and ruthless Tribe, which has controlled the affairs of the world for untold centuries by exploiting man’s most base instincts. Conflict among and between the unenlightened serves as their mask and shield.

A deeper understanding of the Fundamental Laws that govern the affairs of men is necessary if we are to save civilization from its usurious executioners. The following are not intended to provide a comprehensive system of government, but as precepts which, when understood, will benefit, and preserve a people as individuals and as a nation.

The 88 Precepts:

1. Any religion or teaching which denies the Natural Laws of the Universe is false.
2. Whatever People's perception of God, or Gods, or the motive force of the Universe might be, they can hardly deny that Nature's Law is the work of, and therefore the intent of, that Force.
3. God and religion are distinct, separate, and often conflicting concepts. Nature is the divine plan; for the natural world is the work of the force or the intelligence men call God. Religion is the creation of mortals, therefore predestined to fallibility. Religion may preserve or destroy a People, depending on the structure given by its progenitors, the motives of its agents, and the vagaries of historical circumstances.
4. The sincerest form of prayer is communion with Nature. It is not vocal. Go to a lonely spot, if possible, a mountaintop, on a bright, star-lit night, ponders the majesty and order of the infinite macrocosm. Then consider the intricacies of the equally infinite microcosm. Understand that you are, on the one hand, inconsequential beyond comprehension in the size of things, and on the other hand, you are potentially valuable beyond comprehension as a link in destiny's chain. There you begin to understand how pride and self can co-exist with respect and reverence. There we find harmony with Nature, and with harmony comes strength, peace, and certainty.
5. Secular power systems protect and promote religions, which teach of an after-life. Thus, people are taught to abandon defenses against the predators of this life.
6. History, both secular and religious, is a fable conceived in self-serving deceit and promulgated by those who perceive benefits.
7. Religion, in its most beneficial form, is the symbology of a People and their culture. A multiracial religion destroys the senses of uniqueness, exclusivity, and value necessary to

the survival of a race.

8. What men call the “supernatural” is actually the “natural” not yet understood or revealed.

9. A proliferation of laws with the resultant loss of freedom is a sign of, and directly proportional to, spiritual sickness in a Nation.

10. If a Nation is devoid of spiritual health and moral character, then government and unprincipled men will fill the vacancy. Therefore, freedom prospers in moral values, and tyranny thrives in moral decay.

11. Truth requires little explanation. Therefore, beware of verbose doctrines. The great principles are revealed in brevity.

12. Truth does not fear investigation.

13. Unfounded belief is the pitfall. People who do not check the validity and effect of their beliefs with reason will suffer or perish.

14. In accord with Nature’s Laws, nothing is righter than the preservation of one’s own race.

15. No greater motivating force exists than the certain conviction that one is right.

16. Discernment is a sign of healthy People. In a sick or dying nation, civilization, culture, or race, the substance is abandoned in favor of appearance.

17. Discernment includes the ability to recognize the difference between belief and demonstrable reality.

18. There exists no such thing as rights or privileges under the Laws of Nature. The deer being stalked by a hungry lion has no right to life. However, he may purchase life by obedience to nature-ordained instincts for vigilance and flight. Similarly, men have no rights to life, liberty, or happiness. These circumstances may be purchased by oneself, by

one's family, by one's tribe or by one's ancestors, but they are nonetheless purchasing and are not rights. Furthermore, the value of these purchases can only be maintained through vigilance and obedience to Natural Law.

19. People who are not convinced of their uniqueness and value will perish.

20. The White race has suffered invasions and brutality from Africa and Asia for thousands of years. For example, Attila and the Asiatic Huns invaded Europe in the 5th century, raping, plundering, and killing from the Alps to the Baltic and the Caspian Seas. This scenario was repeated by the Mongols of Genghis Khan 800 years later. (Note here that the American Indians are not "Native Americans," but are racially Mongolians.) In the 8th century, hundreds of years before Negroes were brought to America, the North African Moors of mixed racial background invaded and conquered Portugal, Spain, and part of France. So, the attempted guilt-trip placed on the White race by civilization's executioners is invalid under both historical circumstances and the Natural Law, which denies interspecies compassion. The fact is, all races have benefited immeasurably from the creative genius of the Aryan People.

21. People who allow others not of their race to live among them will perish because the inevitable result of racial integration is racial inter-breeding, which destroys the characteristics and existence of a race. Forced integration is deliberate and malicious genocide, particularly for a People like the White race, who are now a small minority in the world.

22. In the final analysis, a race or specie is not judged superior or inferior by its accomplishments, but by its will and ability to survive.

23. Political, economic, and religious systems may be destroyed and resurrected by men, but the death of a race is eternal.

24. No race of People can indefinitely continue their existence without territorial imperatives in which to propagate, protect, and promote their own kind.

25. People without a culture exclusively their own will perish.

26. Nature has put a certain antipathy between races and species to preserve the individuality and existence of each. Violation of the territorial imperative necessary to preserve that antipathy leads to either conflict or mongrels.

27. It is not constructive to hate those of other races, or even those of mixed races. But a separation must be maintained for the survival of one's own race. One must, however, hate with a pure and perfect hatred those of one's own race who commit treason against one's own kind and against the nations of one's own kind. One must hate with perfect hatred all those People or practices which destroy one's People, one's culture, or the racial exclusiveness of one's territorial imperative.

28. The concept of a multi-racial society violates every Natural Law for specie preservation.

29. The concept of "equality" is declared a lie by every evidence of Nature. It is a search for the lowest common denominator, and its pursuit will destroy every superior race, nation, or culture. In order for a plow horse to run as fast as a racehorse, you would first have to cripple the racehorse; conversely, in order for a racehorse to pull as much as a plow horse, you would first have to cripple the plow horse. In either case, the pursuit of equality is the destruction of excellence.

30. The instincts for racial and specie preservation are ordained by Nature.

31. Instincts are Nature's perfect mechanism for the survival of each race and specie. The human weakness of rationalizing situations for self-gratification must not be permitted to interfere with these instincts.

32. Miscegenation that is race-mixing is and has always been, the greatest threat to the survival of the Aryan race.

33. Inter-specie compassion is contrary to the Laws of Nature and is, therefore, suicidal. If a wolf were to intercede to save a lamb from a lion, he would be killed. Today, we see the White man taxed so heavily that he cannot afford children. The taxes raised are then used to support the breeding of tens of millions of non-whites, many of whom then demand the last White females for breeding partners. As you can see, man is subject to all the Laws of Nature. This has nothing to do with morality, hatred, good or evil. Nature does

not recognize the concepts of good and evil in inter-specie relationships. If the lion eats the lamb, it is good for the lion and evil for the lamb. If the lamb escapes and the lion starve, it is good for the lamb and evil for the lion. So, we see the same incident is labeled both good and evil. This cannot be, for there are no contradictions within Nature's Laws.

34. The instinct for sexual union is part of Nature's perfect mechanism for specie preservation. It begins early in life and often continues until late in life. It must not be repressed; its purpose, reproduction, must not be thwarted either. Understand that for thousands of years; our females bore children at an early age. Now, in an attempt to conform to and compete in an alien culture, they deny their Nature ordained instincts and duties. Teach responsibility, but, also, have understanding. The life of a race springs from the wombs of its women. He who would judge must first understand the difference between what is good and what is right.

35. Homosexuality is a crime against Nature. All Nature declares the purpose of the instinct for sexual union is reproduction and, thus, preservations of the specie. The overpowering male sex drive must be channeled toward possession of females, as well as elements such as territory and power, which are necessary to keep them.

36. Sexual pornography degrades the Nature of all who are involved. A beautiful nude woman is an art; a camera between her knees to explore her private parts is pornography.

37. That race whose males will not fight to the death to keep and mate with their females will perish. Any White man with healthy instincts feel disgusted and revulsion when he sees a woman of his race with a man of another race. Those who today control the media and affairs of the Western World teach that this is wrong and shameful. They label it "racism." As any "ism," for instance, the word "nationalism" means to promote one's own nation; "racism" merely means to promote and protect the life of one's own race. It is, perhaps, the proudest word in existence. Any man who disobeys these instincts is anti-Nature.

38. In a sick and dying nation, culture, race or civilization, political dissent, and traditional values will be labeled and persecuted as heinous crimes by inquisitors clothing themselves in jingoistic patriotism.

39. People who are ignorant of their past will defile the present and destroy the future.

40. A race must honor above all earthly things, those who have given their lives or freedom for the preservation of the folk.

41. The folk, namely the members of the race, are the Nation. Racial loyalties must always supersede geographical and national boundaries. If this is taught and understood, it will end in fratricidal wars. Wars must not be fought for the benefit of another race.

42. The Nations' leaders are not rulers; they are servants and guardians. They are not to serve for personal gain. Choose only a guardian who has no interest in the accumulation of material things.

43. Choose and judge your leaders, also called guardians; thus: Those who always seek to limit the power of government are of good heart and conscience. Those who seek to expand the power of government are base tyrants.

44. No government can give anything to anybody without first taking it from another. The government is, by its very nature, legalized taking. A limited amount of government is a necessary burden for national defense and internal order. Anything more is counter-productive to freedom and liberty.

45. The Organic founding Law, namely the Constitution of a Nation, must not be amendable by any method other than the unanimous consent of all parties thereto and with all parties present. Otherwise, the doors are opened for the advent of that most dangerous and deadly form of government, democracy.

46. In a democracy, those who control the media, and thus the minds of the electorate, have power undreamed by kings or dictators.

47. The simplest way to describe a democracy is this: Three people form a government, each having one vote. Then two of them vote to steal the wealth of the third.

48. The latter stages of democracy are filled with foreign wars because the bankrupt system attempts to preserve itself by plundering other nations.

49. In a democracy, that which is legal is seldom moral, and that which is moral is often illegal.

50. A democracy is always followed by a strongman—some call him a dictator. It is the only way to restore order out of the chaos caused by a democracy. Pick your strongman wisely! He must be a guardian in his heart. He must be one who has shown that his only purpose in life is the preservation of the folk. His ultimate aim must be to restore the Rule of Law based on the perfect Laws of Nature. Do not choose him with his words. Choose one who has sacrificed all in the face of tyranny; choose one who has endured and persevered. This is the only reliable evidence of his worthiness and motives.

51. A power system will do anything, no matter how corrupt or brutal, to preserve itself.

52. Tyrannies cannot be ended without the use of force.

53. Those who commit treason disguise their deeds in proclamations of patriotism.

54. Propaganda is a major component in all power systems, both secular and religious; false propaganda is a major component of unprincipled power systems. All power systems endeavor to convince their subjects that the system is good, just, beneficent and noble, as well as worthy of perpetuation and defense. The more jingoistic propaganda issued, the more suspicious one should be of its truth.

55. Political power, in the final analysis, is created and maintained by force.

56. A power system, secular or religious, which employs extensive calls to patriotism or requires verbosity and rhetoric for its preservation, is masking tyranny.

57. Propaganda is a legitimate and necessary weapon in any struggle. The elements of successful propaganda are simplicity, emotion, repetition, and brevity. Also, since men believe what they want to believe, and since they want to believe that which they perceive as beneficial to themselves, then successful propaganda must appeal to the perceived self-interest of those to whom it is disseminated.

58. Tyrannies teach what to think; free men learn how to think.

59. Beware of men who increase their wealth through the use of words. Particularly

beware of the lawyers or priests who deny Natural Law.

60. The patriot, being led to the inquisition's dungeons or the executioner's ax, will be condemned the loudest by his former friends and allies; for thus they seek to escape the same fate.

61. The sweet goddess of Peace lives only under the protective arm of the ready God of War.

62. The organic founding Law of a Nation must state with unmistakable and irrevocable specificity the identity of the homogeneous racial, cultural group for whose welfare it was formed, and that the continued existence of the Nation is singularly for all time for the welfare of that specific group only.

63. That race or culture which lets others influence or control any of the following will perish:

- Organs of information.
- Educational institutions.
- Religious institutions.
- Political offices.
- Creation of their money.
- Judicial institutions.
- Cultural institutions.
- Economic life.

64. Just Laws require little explanation. Their meaning is irrevocable in simplicity and specificity.

65. Men's emotions are stirred far more effectively by the spoken word than by the written word. This is why a ruling tyranny will react more violently to gatherings of dissenters than to books or pamphlets.

66. The organic founding Law of the Nation, or any law, is exactly as pertinent as the will and power to enforce it.

67. An unarmed or non-militant People will be enslaved.

68. Some say the pen is more powerful than the sword. Perhaps so. Yet, the pen without the sword has no authority

69. Tyrannies are usually built step by step and disguised by noble rhetoric.

70. The difference between a terrorist and a patriot is control of the press.

71. The judgments of the guardians, the leaders, must be true to Natural Law and tempered by reason.

72. Materialism is base and destructive. The guardians of a Nation must constantly warn against and combat a materialistic spirit in the Nation. Acquisition of wealth and property, as a need for the wellbeing of one's family and obtained by honorable means, is right and proper. Exploitation, particularly through usury, is destructive to a nation.

73. Materialism leads men to seek artificial status through wealth or property. True social status comes from service to Family, Race, and Nation.

74. Materialism ultimately leads to conspicuous, unnecessary consumption, which in turn leads to the rape of Nature and destruction of the environment. It is unnatural. The true guardians of the Nation must be wholly untainted by materialism.

75. The function of a merchant or salesman is to provide a method of exchange. A merchant who promotes unnecessary consumption and materialism must not be tolerated.

76. The only lawful functions of money are as a medium of exchange, and especially usury, are unlawful. Usury (interest) at any percentage is a high crime that cannot be tolerated.

77. A nation with an aristocracy of money, lawyers or merchants will become a tyranny.

78. The simplest way to describe a usury-based central banking system is this: The bankers demand the property of the Nation as collateral for their loans. At interest, more money is owed to them that they created with the loans. So, eventually, the bankers foreclose on

the Nation.

79. Usury (interest), inflation, and oppressive taxation are theft by deception and destroy the moral fabric of the Nation.

80. Wealth gained without sacrifices or honest labor will usually be misused.

81. Nothing in Nature is static; either the life force grows and expands, or it decays and dies.

82. Respect must be earned; it cannot be demanded or assumed.

83. Avoid a vexatious man, for his venom, will poison your own nature.

84. Self-discipline is a mark of the higher man.

85. One measure of a man is cheerfulness in adversity.

86. A fool judges others by their words. A wise man judges people by their actions and accomplishments.

87. In our relationships or interactions, as in all of Nature's Laws, to each action, there is a reaction. That which we plant will be harvested, if not by ourselves, then by another.

88. These are sure signs of a sick or dying Nation. If you see any of them, your guardians are committing treason.

- Mixing and destruction of the founding race.
- Destruction of the family units.
- Oppressive taxation.
- Corruption of the Law.
- Terror and suppression against those who warn of the Nation's error.
- Immorality: drugs, drunkenness, etc.
- Infanticide (now called abortion);
- Destruction of the currency (inflation or usury).
- Aliens in the land, alien culture.

- Materialism.
- Foreign wars.
- Guardians (leaders) who pursue wealth or glory.
- Homosexuality.
- Religion not based on Natural Law.

We must secure the existence of our people and a future for white children because the beauty of the White Aryan woman must not perish from the earth.

Betrayal

A part from “Betrayal” - By David Lane.

“Goyim” it of course a word in Yiddish which means “cattle” in translation.

That is how the Zionists call all of us Aryans, their slaves.

Only the infantile and immature can still they deny this reality that the best among the goyim are being killed or thrown into prison. It’s their infinitely long a practice that takes place through their unholy trinity (three “C”): Christianity, Communism, and Capitalism. All three of these “C’s” in front of them are justified the prefix “Judeo.”

The Judeo-Christian church killed every philosopher, scientist, or any learned man if it represented the mind of Europe. That led to dark Middle Ages, centuries of ignorance, ignorance, superstition, a multitude of diseases, and a new bondage called “Feudalism.” The whole continent has become one giant a concentration camp, and all the people were owned of the church, or kings who recognized the authority of the church. Every heresy (dissent) has been persecuted since foreign inquisitions by torture, burning at the stake or by drowning in water. And it all continues through this our modern age,

only in a much more perfidious form. U various religious wars, crusades, millions died. Millions were still dying from various diseases, the causes of which were largely ignorant. Remember, polytheistic Greeks are still in ancient times studied the theory of atoms ... many centuries ago (Judeo) Christianity. Water, aqueducts, bathrooms, hygiene - all this was persecuted by Judeo-Christianity. All of that was a victim of a terrible Christian horror. Intellectuals, the best among the goyim, were sent in monasteries to become monks and priests in celibacy, while the rabbis founded many learned families for dissemination of knowledge and literacy. The little boys were castrated to stay in the church choirs ... which are they should cheer with their voices and song degenerate priests and popes. The most beautiful (Aryan) girls Europeans were sold to Africans and Asians slave traders to become courtesans, prostitutes. And so they are the best among the goyim destroyed! True, for the greatest decay of white Aryan man is most deserving of that Judeo- Christianity!

Judeo-Communism was no better.

Estimates victims of Aryan lives lost under power of Judeo-Communism, after the October Revolution, are moving somewhere between 30 and 80 million among the best goyim. Later, under Stalin (who was a Jew), millions of Ukrainians were starving. The best and most beautiful of Aryan girls and women throughout the Red (Jewish) Empire served to indulge in bodily passions Jewish Communist Commissioners. Only in one forest in Poland was massacred the best among the goyim as it is Poland had - an entire corps of officers, 15,000 of them killed in the most monstrous way by Judeo- communist. Judeo capitalism is no better either. Too bad for us the genetic fund in the American Civil War is immeasurable. And then the best of the goyim perished, among us - among us Aryans! In the first and second during the world Jewish war it perished, died, perished in about 70 million white Aryans in the most terrible torments ... again the best among the goyim. These figures do not include 200 million displaced and another 500 million traumatized by the war.

Do you now understand why I call the right Christian wing of American patriots C.R.A.P (in easier translation: waste, and in heavier translation: Shit). As I wrote earlier in an article: how much more will we seek freedom through Judeo- Christianity and other Jewish institutions and the systems they created to hold us all imprisoned? Will our Race finally understand reality, or will it face extinction? Just because that we cannot accept

that our God is false, ... false because it was invented by the Jews for us!

Only 14 words, natural laws, and reason can save us - we must accept that with fanaticism strength, because our survival depends on it!

Achtung!

The Enemy is Listening

As National Socialists we are the known bringers of a new era and society in which the degenerate enemies cannot thrive. They will fight us with every ounce of power and influence they have. We must always know that we are targets in a degenerate system of power. We must always be aware that we are followed, watched, wire tapped and being observed by NGOs (Non-Government Organizations) such as the ADL and other organizations. Furthermore, we must take what we are serious. Being an open National Socialist or a found out National Socialist has its consequences in the current world that can be negatively life changing. The enemy wants us broke, unemployed, powerless, and especially dead.

Whenever conducting Activism in the name of National Socialism, be aware of your surroundings and people in your surrounding area. If you notice consistent regular unknown faces or vehicles around you, it is possible you are being monitored. However, it is imperative to not become paranoid and allow these activities to negatively affect your wellbeing. Also, if ever caught doing Activism in the name of National Socialism is to never respond to law enforcement questions or regular people. Stand your ground when possible, if not, flee. Your safety as a National Socialist believer is imperative to our success.

NGO's to be aware of that are actively attempting to dismantle and take down National

Socialists and National Socialist organizations are:

ADL (Anti-Defamation league)

ANTIFA (Anti-Fascism)

JDL (Jewish Defense League)

NAACP (National Association for the Advancement of Colored People)

SPLC (Southern Poverty Law Center)

KII (Khalifa Ihler Institute)

Although this is a small list of many other organizations, the ones listed above are the most active in taking down so-called hate groups. National Socialists get listed and watched by NGOs and certain governments because we are a direct change to their structure and way of life. The enemy will brainwash their overworked populations into believing false truths. National Socialism has never taught the Aryans to hate other people based on skin color, creed, nationality and especially race. It is vitally important that those that consider themselves National Socialist never fall into the false truth that National Socialists are somehow an extreme race hating people. In fact, National Socialist wants what is best for every race. National Socialists believe that every race is best off living in their own lands and separated from the others in their own Nations. We want the races of the world to follow their own destiny. An Aryan National Socialists want to be with their people in their own nations, protected, governed, and built by their race. Technically any race of people can follow National Socialist principles, however it is unlikely since National Socialism comes more naturally to the Aryan.

Those who want to live, let them fight, and those who do not want to fight in this world of eternal struggle do not deserve to live.

– Adolf Hitler

Our Enemies fight us based on false truths and beliefs that are disseminated by those who fight us unconsciously. Those that hate us the most are the Jewish people. To us the Jewish people can be some of the worst enemies of all the races on the planet. They operate by staying loyal to their in-group. They will do whatever it takes to protect their own, even if their own is a known and even convicted pedophile. In fact, it is celebrated in Jewish culture to rape a non-Jew. Our main fight is against Jewish tyranny, and their lackeys.

The Jewish have legal and lawful rituals that they must follow and do follow in modern times. The body of Jewish civil and ceremonial law and legend, comprising the Mishnah and the Gemara. There are two versions of the Talmud: the Babylonian Talmud (which dates from the 5th century AD but includes earlier material) and the earlier Palestinian or Jerusalem Talmud.

Here is a small sample as to why we fight the Jews and why we think you should too. Excerpts from the Talmud:

- Yebamoth 63a. States that Adam had sexual intercourse with all the animals in the Garden of Eden.
- Yebamoth 63a. Declares that agriculture is the lowest of occupations.
- Sanhedrin 55b. A Jew may marry a three-year-old girl (specifically, three years “and a day” old).
- Sanhedrin 54b. A Jew may have sex with a child if the child is less than nine years old.
- Kethuboth 11b. “When a grown-up man has intercourse with a little girl, it is nothing.”
- Yebamoth 59b. A woman who had intercourse with a beast is eligible to marry a Jewish priest. A woman who has sex with a demon is also eligible to marry a Jewish priest.
- Abodah Zarah 17a. States that there is not a whore in the world that the Talmudic sage Rabbi Eleazar has not had sex with.
- Hagigah 27a. States that no rabbi can ever go to hell.
- Baba Mezia 59b. A rabbi debates God and defeats Him. God admits the rabbi won the debate.
- Pesahim 111a. It is forbidden for dogs, women, or palm trees to pass between two men, nor may others walk between dogs, women, or palm trees. Special dangers are involved if the women are menstruating or sitting at a crossroads.
- Menahoth 43b-44a. A Jewish man is obligated to say the following prayer every day: Thank you, God, for not making me a gentile, a woman, or a slave.

It is imperative that we fight this evil that does exist. The enemy is the Jew, a demonic race in human form. As National Socialists, we must always be obligated to fight them wherever they are. They are evil. They are monsters. Not only that, but they are the enemy of humanity and the causers of the world’s greatest problems. Furthermore, they also

happen to be in the elite positions of the world and are in power in most corporations. Likewise, they are in the media and in governments. Since our enemy is in high places, we must watch our backs and watch out for our comrades in this fight against evil.

Attention! The enemy is listening!

Activism & Learning More

Activism & Learning More

Collecting Third Reich memorabilia is a hobby, not activism. Discussing today's problems while not working for the solution is whining, not activism. Painting swastikas and screaming racial slurs are stupidity, not activism.

Activism means commitment. Activism means working daily to achieve the survival, prosperity, and rejuvenation of your people and race. Activism means you think, act, and look in a way that is appropriate. You should strive to have only thoughts constructive and beneficial for yourself and your kind. Work for the best interests of your people, and never do anything senselessly harmful to yourself or your people.

Respectably present yourself always, with cleanliness and sobriety. That means no tattoos, no piercings, no odd haircuts, or other indications of belonging to a trashy subculture. Do not use recreational drugs or get drunk in public.

Do not be promiscuous or immodest. Create a routine and stick to it, such as going for a modest run every morning and always strive to be physically fit. All of this should go without saying, but unfortunately, we are today living in a degenerate culture. Whether you should be part of a political organization or not depends largely on which country

you live in. In Northern Europe, the Nordic Resistance Movement is a good organization. In Greece, the Golden Dawn is a growing party inspired by National Socialism. There are many dubious organizations and parties, so watch out.

The best thing you can do besides activism is to find a good, decent, intelligent, and genetically healthy White partner and build a family. Have many children and homeschool them, as the schools are today controlled by our enemies. Avoid living in large cities: they have become poison to the soul. Do not let your children watch TV or surf the internet. Study European – that is, White – history and culture together with your family. Learn how to defend yourself and your family. Learn survival skills.

Books

Mein Kampf by Adolf Hitler – The Thomas Dalton Translation

Zweites Buch by Adolf Hitler – Hitler's Second Book

The Hitler Youth Handbook

The Myth of the 20th Century By Alfred Rosenberg

The Basic Ideas of National Socialist Economic Policy

The Secret King by Michael Moynihan and Stephen Flowers

On the origin of species by Charles Darwin

The International Jew by Henry Ford

Culture of Critique by Kevin MacDonald

Voice of our Ancestors by Heinrich Himmler

Writings, Books, and Videos by Dr. William Luther Pierce

Nazi Sozi Questions and Answers for National-Socialists by Dr. Joseph Goebbels

National Socialism: The Biological Worldview by Povl H. Riis-Knudsen

Documentaries Series and Videos

Europa The Last Battle

The Greatest Story Never Told, The untold story of Adolf Hitler

Communism by the Back Door

Hellstorm

The American Dream