

What is the German Soldier Fighting For?



by Dr. Hans Landes

With a foreword by retired Lieutenant General Böhme, SA-Standartenführer

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“What they (England and France) hate is the Germany that sets a bad example; it is primarily social Germany, the Germany of our social labor legislation, which they hated even before the World War and which they still hate today. They hate the Germany of social welfare, the Germany of social equality, the Germany of the elimination of class differences... It is their money magnates, their Jewish and non-Jewish international banking barons, etc., who hate us because they see this Germany as a bad example that could corrupt other peoples, and perhaps their own.”

- Adolf Hitler

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Forward

The old German saying, “If you want misfortune in war, start with the Germans,” which has often been proven true throughout centuries of German history—when not prevented by discord—has once again become a terrible reality for our enemies in this current violent struggle. In this struggle a fact must be realized: the unity of the German people, created by the Führer with unyielding harshness, has enabled the entire German people, men, women, and youth, to wage total war alongside the soldiers at the front and force its victorious end.

The question posed in the book “What is the German soldier fighting for?”, answered in six sections in a penetrating yet clear and understandable manner, can be answered by yet another question: What are the German people fighting for? For the answer is the same for all Germans alike: It is a struggle for existence! It is a struggle for a new order of state, social, economic, and cultural life in Europe and beyond, against a subhumanity disguised by imperialism and plutocracy; a struggle for freedom, bread, and justice against brutal violence and criminal injustice.

The soldier wields the sword of the united German people under a brilliant Führer; he draws the strength to do so again and again from a racially pure people, who are invincible and eternal in their unity. The hard work for peace, continued and expanded behind the front lines, trains him in toughness, iron discipline, the perfect use of the most modern and versatile weapons, and the closest comradeship in arms. War is his craft - in this, he has shown himself to be a master under perfect leadership, in keeping with his soldierly honor, in absolute trust from the bottom to the top and, in the words of the Führer, in boundless trust from the top to the bottom, in loyal comradeship among all ranks, in love and self-sacrifice for the Führer and the Fatherland. The glory of German soldiering will survive the changes of time!

May this book, rich in form and content, find its well-deserved way into the hearts of the German people and its brave soldiers.

Introduction

Every German must recognize that it would be an undeserved honor for our enemies to concern themselves with the false arguments and specious reasons of their ridiculous sophistry; this would be unworthy of the depth of the German spirit. That is why this little book refrains from refuting all the lies, in which we generously acknowledge the “mastery” of the Jews and the English, but instead seeks to help explain the true causes of the war and thus also its deeper meaning and purpose.

There are many peoples among whom even the highest concepts become mere phrases and gestures, as in the case of the French with their “fable convenue” of liberty, equality, and fraternity, or of democracy. A French historian, Erneste Lavisse, says of the “value” of French phrases when considering the overall politics of Louis XIV: “Louis XIV never considered himself bound by a treaty; in his memoirs, he expressed to his son the opinion that the words of treaties are like compliments made throughout the world, and have only a meaning that is entirely subordinate to their sound. He broke almost every word he gave. Upon the death of the King of Spain, he found legal technicalities (*chicanes de procureur*) as grounds for war, and he found similar grounds for war after the Peace of Nijmegen in order to undertake the reunions. No one could rely on him.”

There are peoples for whom lofty words serve only to embellish their own political goals, or are even turned into their absolute opposite, as is the case with the English when they speak of self-determination and equality; the indisputable violation of neutrality in Norwegian waters, which was brutal in its execution and partly ridiculous, partly cynical in its “justification,” allows even the neutral party to see the English grimace behind the mask more and more clearly, even if their language—having had insufficient protection against these violations for so long—was still tentative. As one Nordic newspaper writes: “This breach of neutrality against the right of self-determination of neutral states is such a blow that one must refuse to believe that it comes from a country that has made the right of self-determination of peoples its motto.”

Under the protection of Germany, which is fighting for its own right to self-determination, the racially related Nordic states will also be able to enjoy the real right to self-determination, freedom of action and trade, which the Western powers have curtailed by forcing the Nordic states into the service of their blockade measures without any regard for the wishes and interests of these states and their vital needs. Most people have understood that Germany comes to these peoples as a friend. Just as there are races in which the highest values of humanity are devalued and reevaluated, as is the case with the Jews, there are also peoples for whom the struggle for concepts meant nothing other than the search for truth and the reason for things, as is the case with the Germans.

Given such unequal attitudes, it is understandable that Germans, when they applied the same standards to foreign peoples as they did to themselves, have all too often been the deceived ones in history.

When we ask why we are experiencing this war, we must not do our enemies the favor of taking even for a moment seriously the phrases they use as a pretext. We must also know that the reasons are as well-known as blackberries¹; only when we get to the real causes will we be in a position to understand why and for what purpose this war is being waged.

Clausewitz says in his famous work on war: “War is merely the continuation of politics by other means.” We must therefore know what individual peoples understand by ‘politics’ in order to be able to recognize the cause of war.

For the Jews, politics is a means of weakening the host nations they parasitize by perpetuating social unrest in order to increase their power through money. For the English, politics is a means of crippling the forces of the European continent by playing them off against each other in order to maintain their rule over the world. For the French, politics is the weakening of Germany in order to maintain their usurped supremacy over Europe. But politics in Greater Germany is the struggle for life, living space, and

¹ Not quite sure what this colloquialism means.

opportunities for our people and the securing of their future.

In the Jewish-English war, we see an attempt to combat German self-determination and German equality in order to enable the English-Jewish plutocracy to continue exploiting the world, including Germany. From this point of view alone, the question of war guilt can be answered - anyone who does not willingly submit to this exploitation and does not recognize the English world government as the highest moral authority is an "aggressor." Whether he, like the Spanish, dares to keep colonies, whether he, like the Dutch, dares to trade, whether he, like the Danes, dares to keep his own fleet, whether he, like the Indians, strives for self-determination, whether he, like the Chinese government, defends itself against the poisoning of its own people with opium, whether it, like Ohm Krüger, seeks to protect his brave Boers while fleeing from England's gold tyranny, whether it, like Germany before 1914, dares to engage in world trade in order to feed its children, or whether it, like Greater Germany, resists tribute slavery, everyone is an aggressor (an "attacker" is who does not allow the poor plutocrats their daily bread).

In 1914, in European foreign trade, Germany dominated 12 countries with 311 million inhabitants and a total export value of 7.68 billion marks; England dominated 4 countries with 15 million inhabitants and a total export value of 4.78 billion marks, and France dominated 1 country with 20 million inhabitants and an export value of 3.84 billion marks. This was reason enough to wage war against Germany, according to the principle already expressed by Lord Hardwicke in the House of Lords in 1743: "If our prosperity declines, it is time to destroy the trade of the nation that has driven us from the markets by driving their ships from the world market and blockading their ports."

From an understanding of the nature of politics and its results, we are able to recognize the pretexts and "reasons" as weapons used by our enemies; can a race such as the Jewish race, for whom usury, intolerance, and terror are a matter of course, who regard non-Jews as animals, attempt to find foolish people who will believe their phrases of humanity?

Can a people that has driven the stakes of its lust for power and domination into the flesh of other peoples all over the world, Cyprus, Gibraltar, Malta (until 1890 also Heligoland), the Falkland Islands, to name but a few, that has brutally exterminated the Irish, that denies the Indians self-determination, etc., demand that we take its farcical game with Poland, with its "guarantee" (of cannon fodder) or its "ultimate protection of neutrality (breach)," seriously for even a moment? Is it anything other than the most disgusting blasphemy when the turncoats and usurers, the worshippers of the golden calf and their minions, want to talk about a "crusade"?

The only thing honest about all these pretexts and reasons is hatred - the hatred of the plutocrats who have become artificial Jews, who have squandered their own ethnic substance and betrayed their own people. It is the hatred of a clique that wants to maintain an artificial world order in place of the natural world order, a world order that is supported exclusively by financial interests. Such a natural worldview represents our biological conception of the state and the people; it leads to a politics of ethnic necessity. All political, economic, and social measures are based on it. It is a politics of natural and reasonable hierarchy.

We know how to bear the hatred of those who have become unfaithful to themselves and have made themselves the bearers of a foreign will, the plutocracy. It does us no harm. Rather, it fills us with holy anger, it strengthens our national pride and our ethnic strength. We see in this hatred, which is mixed with fear and cowardice, confirmation that we have remained true to our innermost nature and our destiny. The peoples who have remained true to themselves and whose great past is also a guarantee of a great future, such as Italy, Spain, Japan, and others, understand us. We seek to dispel misunderstandings. Where they appear to be deliberate, we will know how to counter them. Unwavering, resolute, and bold, we follow our Führer into a great and proud future!

The Value and Creative Power of the People

Every group of people has the will to develop, and since many groups of people live on this Earth, this means constant struggle. Struggle is the father of all things! It is natural and entirely in accordance with the principle of selection that nature desires when this powerful urge for development in individual peoples leads to rivalries. This rivalry exists by nature between races, but also between peoples of the same race - as long as the rules of combat remain fair, i.e., bravery in war and efficiency and performance in peace are the deciding factors, a natural hierarchy among races and also among peoples of the same race and a general upward trend are achieved. This also results in mutual respect among high-race peoples. In inferior peoples, on the other hand, or in mixed peoples who do not possess the necessary degree of efficiency and performance, but also in peoples who are highly racial in themselves when they degenerate, a distortion of the rules of healthy competition occurs: by dishonest means, such inferior or mixed-race or degenerate peoples seek to obtain or maintain dishonest advantages; their sole aim is to make other peoples subservient to them, to exploit and subjugate them. They also respect no one beside themselves, for their distortion of the rules of combat makes them insecure and intolerant. They often embellish this, however, with the claim that they are something special, that they have been chosen by Providence - typical of this is the English Pharisee arrogance expressed by the English writer Thackeray:

"We are better than the whole world and do not question this view at all. It is an immutable principle for us, and when a Frenchman shouts, 'France, sir, France is the head of the civilized world,' we laugh at the poor devil; we are the prima quality of the world. This is so firmly established in our hearts that any claim to the contrary from elsewhere simply seems comical."

Johannes Scherr aptly said this a hundred years ago:

"Just as vanity springs from the French, pride springs from the ignorance of the English; just as the Hindus believe that their holy city of Benares is closer to heaven than the rest of the Earth, so John Bull believes that his country is 80,000 or even 300,000 steps closer to heaven than the rest of the Earth. But it would be wrong to assume that such a belief is nothing more than the fixed idea of an insular population; there is a method in this madness, a commercial calculation. Since the English deceive and exploit the whole world, but at the same time want to be a very pious nation, they have resorted to the ingenious expedient of regarding all other peoples as inferior races, as 'goyim' in the ancient Hebrew sense, who are by God's right and law abandoned to deception and exploitation by the chosen people of England. A green and yellow thread of hypocrisy runs through the entire English character, starting with the colossal hypocrisy of the English constitution, under whose protection some twenty million people are exploited at home and several hundred million in the colonies by a few thousand families."

Powerful peoples, on the other hand, who are capable of fighting and creating, also take into account the legitimate interests of other peoples, even the interests of peoples incorporated into their own sphere of influence, but with a sharp emphasis on and maintenance of racial differences.

It goes without saying that, as long as they are healthy, highly racial peoples reject any mixing or equality with lesser races. If the struggle and its rules remain pure, a natural hierarchy emerges in accordance with the true value of the people. The best people are at the top, but they do not strive for sole domination; it is enough for them not to be ruled and to be able to determine their own destiny. As the Führer says:

“What we want is not the oppression of other peoples, but our freedom, our security, the security of our living space. It is the security of the life of our people itself - that is what we are fighting for.”

Such a people does not crave abundance or even monopolies, but demands imperiously what it needs and is content with that. Just as we regard National Socialism as biology applied to politics, i.e., as the basis of a natural and species-appropriate order and way of life, so too do we regard the people and their living space and living conditions. The people and their living space form a natural unity.

When one speaks of the natural borders of an empire, one must be clear about the meaning of this - it is by no means to be seen solely in terms of militarily secured and fixed borders, although this is certainly important for a people like the Germans, who have the eternally belligerent French as neighbors, but just as much in terms of economic independence, i.e., productive self-reliance and self-sufficiency. In view of the clear necessity of self-sufficiency, it seems downright ridiculous to us today when a so-called scientist writes that it is wrong to describe those who advocate the global division of labor as cosmopolitan and to contrast them with the “supposedly more national autarkists.” It could well be the case, said this liberalist, that these autarkists serve special interests and thus weaken the economic power of the nation, while the others want to see the increased economic power used to enhance the power of the nation; we had to experience this ourselves in the World War when all overseas trade was paralyzed and our entire foreign assets amounting to 20 billion gold marks were confiscated. The economy of a people must also be such that it cannot be endangered by the enemy. This does not mean, however, that additional foreign trade should not be promoted as much as possible, but the vital interests of the nation must not be jeopardized by it.

In the past, under the rule of Judaism and economic liberalism, the motto was: “Everything must be obtained from the countries where it is cheapest.” This ensured that Judaism, which controlled the world market and world trade, achieved its goal of preventing any national economy from becoming nationally oriented, i.e., from shaping its economic policy with regard to the viability of its own national economy. Grain or frozen meat was imported from overseas without regard for the fact that this would ruin the domestic farming industry, which was unable to compete; thus, as in the field of agricultural products, the goal in industrial production was not to achieve independence for the domestic economy, but simply to operate on the principle of cheapness. This purely private-sector thinking leads to the national economy becoming dependent on international finance and, when it suits the latter, suffering shortages; these shortages can also have considerable political disadvantages in their wake. For us, fairness is not the decisive factor; what is decisive for us is the possibility of producing, as far as possible, everything we need for defense purposes and everything that is necessary for the supply of the national community with resources that we can produce ourselves and that we are also in a position to protect militarily. It is precisely this desire for self-determination and self-sufficiency that shows that the legitimate interests of other peoples can also be taken into account.

The Value of the People

Every group of people has certain abilities and strengths for leading their life struggle and preserving their living space. Success is determined by the following factors:

1. On the unity and solidarity of the people. For National Socialism, therefore, the question of what benefits and what harms the people often means exactly the same as what benefits and what harms the unity and solidarity of the people; this unity is the prerequisite for the development of our high national values. Its absence has caused untold damage to Germany's development. The Führer says about this:

“The German, disintegrated within himself, divided in spirit, fragmented in his will and thus powerless in action, becomes powerless in the assertion of his own life. He dreams of an empire in the stars and loses his footing on earth.” (March 21st, 1933, in Potsdam.)

2. From the unity and uniformity of leadership and thus from uniform and correct implementation. This has been achieved for Germany:

a) Through the Law on the Reconstruction of the Reich, which states:

“The plebiscite and the Reichstag election of November 12th, 1933, have proven that the German people have merged into an indissoluble inner unity across all domestic political boundaries and differences. The Reichstag has therefore unanimously passed the following law, which is hereby promulgated with the unanimous consent of the Reich Council, after it has been established that the requirements for constitutional legislation have been met.

Article 1

The representative bodies of the states are abolished.

Article 2

- (1) The sovereign rights of the states are transferred to the Reich.*
- (2) The state governments are subordinate to the Reich government.*

Article 3

The Reich governors are subject to the supervision of the Reich Minister of the Interior.

Article 4

The Reich government may enact new constitutional law.

Article 5

The Reich Minister of the Interior shall issue the legal ordinances and administrative regulations necessary for the implementation of this Act.”

b) By the Reich Governor Act, which states:

“The Reich Governor is the permanent representative of the Reich government in his district. He has the task of ensuring that the political guidelines laid down by the Führer and Reich Chancellor are observed.”

c) The unity and uniformity of leadership is ensured by the Law on the Head of State of the German Reich of August 1st, 1934, which states:

"The office of Reich President is merged with that of Reich Chancellor; as a result, the previous powers of the Reich President are transferred to the Führer and Reich Chancellor Adolf Hitler. He shall appoint his deputy. The Führer and Reich Chancellor also appoints the Reich Governor and may dismiss him at any time. He determines the official district of the Reich Governor. In Prussia, the Führer and Reich Chancellor exercises the rights of the Reich Governor. He may transfer the exercise of these rights to the Minister President."

The Führer and the National Socialist movement he has created guarantees uniform and correct implementation; this is particularly important because the Führer is also the supreme commander and the German nation thus possesses a solid unity that it did not enjoy in the past.

Especially in times of war, the unity of the supreme command of the armed forces, the government, and the leadership of the people is of the utmost importance; this guarantees uniform action and also the certainty that everything serves one goal, so that the efforts of one part of the forces are not jeopardized by the failure of another part. We no longer need to harbor the justified concern that Blücher expressed in his letter to the king on June 24th, 1815, after the heroic efforts of the fight for freedom:

To the King, June 24th, 1815

"I now humbly request that the diplomats be instructed not to lose again what the soldiers have won with their blood. This moment is the only and last opportunity to secure Germany against France. Your Majesty will be revered as the founder of Germany's security, and we too will enjoy the fruits of our efforts when we no longer need to stand with our swords drawn."

3. From the value of the people

Above all, character values are decisive. The fundamental character values of the Germanic tribes, who entered history as a people of farmers and warriors, were honor and loyalty.

Loyalty flows from honor, and all relationships of a physical, spiritual, natural, and moral nature are built upon it. In loyalty, we recognize the animating and sustaining power of Germanic life. Loyalty forms the basis of relationships with family and clan, and relationships with leaders and followers. The loyal person is magnanimous and brave; forgetting himself, he gives up every good thing in life, and life itself, for the bonds of blood and community. Loyalty is the source and epitome of the noblest virtues. For Germans, loyalty and disloyalty represent the absolute opposite of good and evil.

Disloyalty is the root and crown of all evil. The disloyal, the traitor, in his selfishness is petty, deceitful, and cowardly.

Loyalty gives rise to courage, love of truth and freedom, while disloyalty gives rise to cowardice, lies and servitude. Only creative power and heroic dedication enable the founding of a state and the establishment of a culture of one's own.

History teaches us that only the Aryan, especially the Nordic man, has been capable of forming states and founding cultures. His ability to form states and found cultures lies in his creative power and his

organizational talent, but above all in his ability to sacrifice the goods of life, indeed life itself, for his community.

This willingness is evident in the legend of Arnold von Winkelried²; It is evident in the sacrifice at the Feldherrnhalle. But it is not only legend that speaks of these highest virtues of the Germans - every war that the Germans have had to fight shows them to us again and again, including the battles of the World War to which we bore witness. It has always been in the blood of the Germans, to name just one example of loyalty to the cause, to remember the cavalry battle at Fehrbellin in June 1675: the Grand Elector's equerry, Froben, told his master that the gray stallion he usually rode was no longer fit for battle. This prompted the Elector to choose another, less conspicuous horse, while Froben himself rode the commander's gray stallion, drawing enemy fire upon himself and meeting a heroic death.

An example of the self-sacrifice of the common man from the German-Danish War of 1864: When the Danes were heavily entrenched in their position in front of Düppel, and the Prussian pioneers wanted to breach the defenses to make the position ready for an assault, a simple soldier said to his officer, who was lying in front of the palisades with nine men: "I'll clear the way, Lieutenant, better one than ten." With that, he pressed the powder bag against the palisade wall, ignited it, and the explosion blew a breach in the fortifications, allowing the advancing infantry to take the Danish fortifications.

How many peoples, apart from the Italians and the Japanese, can boast similar examples of such heroism?

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When it comes to national values, a distinction must be made between:

1. Military strength
2. Cultural values

Germany's military strength has never been disputed by any side - let us think of the wars of Frederick the Great, the wars of liberation, the wars of unification, and not least of the tremendous achievements of the German army in the Great War and, in recent history, of the Blitzkrieg in the East, North, and West. These achievements will never be surpassed. Germany has also been rich in great military leaders, with names such as the Great Elector, Frederick the Great, Gneisenau, Moltke, Ludendorff, but also the great strategists who were not granted the opportunity to prove their abilities on the battlefield, such as Count Schlieffen, will always resonate throughout the world. There are countless examples of exemplary soldierly conduct on the part of the Germans.

When, in 1525, the German mercenaries defeated the French nobility in the Battle of Pavia and captured the King of France, the entire French army fled, along with the Swiss auxiliary troops. Only a small band remained; it was the Germans, and Florian Geyer von Giebelstadt led them. France owed it to him that the fleur-de-lis banner, the French flag, did not fall into the hands of the victor, like the king.

The military value of the German people and their military strength were never underestimated. On the contrary, their importance was always recognized when it came to using them for one's own purposes. Did not the Duke of Wellington, commander-in-chief of the English army at Waterloo, say in despair at the victory: "I wish it were night, or the Prussians were coming";

² Arnold von Winkelried was a Swiss warrior who, during the Battle of Sempach in 1386, sacrificed his life by throwing himself into the ranks of Austrian pikemen, thereby opening a gap for the Swiss and allowing them to win the battle.

when, during the Chinese campaign at the beginning of the century, the English, who were marching at the head of the mixed expeditionary force, faltered in the face of the Chinese war bands, did not the English commander-in-chief give the order: "The Germans to the front!"?

The Cultural Value of the People

The German spirit and German culture possess and evoke powerful spiritual forces that no power in the world can take away from us. All peoples of this Earth have shared in this; it can be said without hesitation that no people on earth has reserved as little of its achievements in all areas for itself as the German people. Many other peoples, on the other hand, were willing to consume our lavishly distributed spiritual treasures, but not to give anything in return; in other words, we had to recognize that the others were by no means as cosmopolitan as they pretended to be, and the national egoism of foreigners made us realize that we had to take care of ourselves. That is why the Führer has claimed equal rights and self-determination for us, why he has built up the Wehrmacht, and why German science is striving for self-sufficiency - the German spirit in all fields should first and foremost serve its own people.

Let us consider just a few of the many heroes of the German spirit to show what the world owes to Germany:

Doesn't the creative power of Albrecht Dürer represent a first and groundbreaking high point in European culture? Aren't Johann Sebastian Bach and Ludwig van Beethoven the first true lyricists of mankind? Didn't the completely unmusical English delight in the borrowed glory of German composers such as Georg Friedrich Händel and Carl Maria von Weber? Is any intellectual science possible without the global intellectual power and systematic approach of Immanuel Kant, the philosopher from the German town of Immanuel? Do not all intellectual heroes pale in comparison to the uniqueness of the Olympian, our Johann Wolfgang von Goethe?

Was it not another German, Johann Gensfleisch zu Gutenberg, who laid the foundations of modern human culture with his invention of the printing press and made reading, thinking, and knowledge, previously the privilege of a few, the common property of the world? "What science owes to the Germans cannot be expressed exhaustively!" - we read as early as 1458 in foreign books! - Is it not again a German, Heinrich Schliemann, who rescued the archetype of all European culture from oblivion through his excavations, and allowed Hellenic culture to flourish anew in the world? Didn't the German Theophrastus Paracelsus von Hohenheim free medicine from all medieval quackery and open up new avenues for medical science by being the first to base it on biology? Doesn't Robert Koch's life's work, his fight against human and animal epidemics, represent a peak in medical research and work that no other people have ever achieved? Didn't the contaminated areas of the world cry out, "Robert Koch to the front!" just as Seymour had cried out at Peking?

Isn't Germany also the cradle and model of all chemical science? Didn't the German chemist Liebig show the world new ways and means for agriculture, biology, infant nutrition, medicine, surgery, and the productivity of the earth (tripled!)? Didn't the English Parliament rise from their seats in honor of this "benefactor of mankind"? Didn't Germans, to name just Zeppelin and Lilienthal, make the first great sacrifices of property and blood to enable mankind to conquer the air, the dream of millennia? Is it our fault that all these ingenious creations of German minds and hearts are not allowed to serve peaceful development as they have done in the past?

We Germans have made the ingenious creative spirit of Germany available to the world in lavish abundance; is it unreasonable, then, for such a people to demand sufficient living space and food for themselves and their children? Who gave England, the beneficiary of so many German achievements, so many German great deeds, a carte blanche to patronize or even exploit such a people?

This small selection of cultural policy examples can be found in all areas of human thought and creativity.

Germany is no poorer in military and cultural achievements than any other people on earth; it is superfluous to speak of the tremendous power of the German people, for every page of world history speaks of it. Has not Germany, in its thousand-year history, defended and saved Western culture by repelling the advances of the Huns, Arabs, North Africans, and the invasions of the Mongols, Turks, and Avars, while at the same time asserting its own ethnic identity and living space? Since the migration of peoples, have not the Germanic peoples given new strength to all the peoples of Europe; did not the northern source, from which our people also originate, once feed vast lands with mighty streams? Did not our Germanic ancestors penetrate to the heart of Iran? Furthermore, the wave of German emigration has enriched the New World.

This abandonment of one's own ethnicity has already become a matter of course in the past; a Peruvian, for example, is convinced that the enriching Germanic immigrant element will be lost in the bosom of the national (Peruvian) masses. What other people would have been able to rise again to such proud heights after the collapse of the Staufer era? Could any other people ever have overcome the disastrous consequences of a Thirty-Years War as the Germans have done? Would anyone abroad have thought it possible that we could rise so quickly from the shameful depths of Versailles?

But that is not what we are here to discuss, but rather an unparalleled source of strength, the German spirit - the German spirit, which is so deep and rich that it gilds everyday life and counters every ordeal of the war of nerves and the war on the front with its unbroken strength and inexhaustible wealth. It is this German spirit that ennobles self-evident discipline and gives it its true meaning and strength to endure all the hardships of the small wars, and which also gives it the ability to draw from its rich source to comfort others, to help others, and thus to live as a true community of the people! The German spirit is the inexhaustible source of strength for the German soldiery, that exemplary form of national community which all the peoples of the earth have envied us. Hardship and death only make this strength of the German spirit appear all the more victorious and radiant. Let us think of Hermann Löns, whose song "Denn wir fahren gegen England" (For we are going against England) still inspires our struggle today; let us think of the precious legacy of Gorch Fock, of Walter Flex, of the "war letters of fallen students".

- At some point, on some front, a Bach fugue resounds in a completely shattered village church. A gray-haired soldier plays it, lost in thought. His comrades listen reverently to the masterful performance. Silent stillness. Home! The wind blows a diary page into a gun emplacement. A young soldier picks it up. He smiles at the awkward boy's handwriting - an essay: "It is now spring. There is a cherry tree in front of our house. It is now in bloom. Our mother often sits at the window and knits children's clothes for my married sister." - Home! Somewhere in no man's land, a forgotten young horse. A farmer in a field gray coat sees it. It is shot. He brings it back anyway, bandages its flesh wound, and shares his last piece of bread with it. "I wonder how my good Scheck is doing at home?" - Home! "There are the strong roots of your strength!"

*“When the tree struggles in stormy weather,
When the trunk bleeds from open cracks
Deep in the ground—a thousand roots,
Closely intertwined
and firmly embedded in the heavy German soil—
the roots hold fast and suck up life.”*

E.D. Kolbenheyer ("Our Life")

The Opposing Race

The Jew Paul Mayer writes of his race:

*“Behold, I am the rootless one,
Not betrothed to the environment.”*

The Jew has no homeland and does not want one; indeed, he mocks love of country and homesickness. Throughout his millennia-long history, he has never been able to form a state of his own for any length of time, nor to establish a culture of his own.

He cannot assert his existence through honest struggle and achievement; lies, cunning, and usury are his weapons. He is a pure materialist, incapable of sacrifice. His cohesion is based on considerations of expediency. However, he rejects victory and thus the prerogative of the stronger and better. The conclusions to be drawn from this are:

- a) Denial of the value of the human personality,
- b) Denial of the significance of ethnicity and race, and thus
- c) Removal of the prerequisites for the existence of human culture, indeed of humanity itself.

But this is what makes Judaism so strong: it has persistently pursued its plans for centuries, despite all setbacks, while the Aryan peoples want to pursue its own aspirations in every generation.

Just as animals defend themselves against their parasites, so do people; the stronger an animal is, the more hopeless it is for the parasite to eke out a living on it - the stronger a people are, the more difficult it is for the Jew to act as a parasite.

In order to carry out its exploitative activities, it must first fulfill certain prerequisites. The first prerequisite is a special moral code; this is reflected in the Jews in the Talmud and the Chulchan Aruch. This moral code is designed to preserve their racial characteristics in their present form, because any mixing or fraternization with the host race would reduce the exploitative abilities of the Jews, and the Jews have known the importance of the racial question for thousands of years.

1. From the earliest times, they have fundamentally rejected intermingling. Compare Nehemiah, chapter 9, verse 2:

“And they separated the seed of Israel from all foreign children, and stood and confessed their sins and the iniquities of their fathers.”

Here, at Nehemiah's instigation, the purification of foreign elements is carried out.

2. Tacitus also writes (Histories, Book 5, Chapter 5):

“The power of the Jews arose because they are stubbornly unrepentant among themselves, but hostile to all others - they eat separately, separate their sleeping quarters from others, and abstain from embracing foreign women, even though they are otherwise the most lustful of all peoples.”

3. Jewish moral teachings expressly demand:

“One (the Jew) shall not marry a woman who does not come from a pure Israelite family, into which a bastard (Hebrew: Mamzer) may have crept.”

4. The Jewish Prime Minister Disraeli (Lord Beaconsfield) coined the phrase:

“The racial question is the key to world history.”

5. In the stenographic record of the proceedings of the 11th Zionist Congress in Vienna, we find the remarks of the Berlin delegate, the Jew Struck:

“I give myself over to the confident hope that the Congress will decide without discussion that, for reasons of preserving the purity of our race, marriages with members of other tribes are to be condemned in the strongest terms.”

With regard to other peoples, the Jew makes a demand that he considers self-evident: “Narrow-minded racism.”

Here we have a clear admission from a Jew himself in recent times:

- a) that the opposition between Judaism and the host peoples is racially determined,
- b) that the Jew is fully aware of this racial difference,
- c) that he wants to maintain this racial difference in his favor.

This goes hand in hand, however, with the desire to eliminate the host peoples by seducing girls of other races and marrying Jewish women into noble families of other peoples. According to Jewish racial law, women are the carriers of the blood heritage; according to the “Chulchan Aruch,” children of a fully Jewish mother and a non-Jewish father are Jews.

It is as clear to us today, as it is to the Jews, that racial thinking provides knowledge of commonalities and thus the will to stick together; the feeling of mutual connectedness provides the security of an inner compass. We recognize the natural hierarchy of values and recognize that political unity is an absolute necessity. We know that where racial thinking is lacking, the door is open to disintegration, and where mixing occurs, instinct is lost.

Furthermore, Jewish moral teachings make certain demands, above all that Jewish laws take precedence over those of the host nations - they are therefore a state within a state. In order to achieve their goals, the Jews must naturally conceal these goals. They have two tasks to accomplish: to keep their race fit for exploitation and, on the other hand, to deceive the host nations about this. This necessity has made them masters of lies - the first lie is that they are not a race but a religious community; the second is that they try to pretend that they are members of the host nation by adopting its language.

As we have seen, the value of a people is not the same for all peoples, for it is not the case that “all men are created equal”; biological makeup varies and, with it, fundamental values. However, it also makes a great difference whether these forces are allowed to develop or are stifled:

“If we want to win and maintain our place in the sun, we must awaken, nurture, and instill these abilities in each and every German. We cannot afford to allow such abilities to lie dormant.” (Dr. Ley).

This is of crucial importance for our national political assertiveness, especially for our war potential.

Admittedly, we lack the auxiliary peoples of all shades that the British and French seek to press into their service; we have always rejected colonial militarization and did not participate in it even before the war, if only for reasons of the prestige of the white race. England, which supposedly saw the prestige of the white man as the most important foundation of its position of power, is responsible for literally trampling the white race underfoot in the last war. The French meanwhile have always held the view that the colonies are there to supply soldiers; they regarded their West African empire merely as a reservoir of recruits to be used in the war they had prepared against Germany, to compensate for our advantage due to population growth with troops of color.

Our birth surplus is greater than that of the Western powers. Admittedly, given our dense population, we are not able to accept immigration like other peoples; however, we still have room for the return of ethnic Germans.

Is it not a constant imposition and challenge to expect the German people to crowd together in the smallest of spaces, while the nations that possess vast territories cannot even fill them?

Because of our German people, we are superior to our enemies in terms of values; this superiority in values will continue to increase through the development of all the abilities and strengths inherent in the German people. It is in the national interest to repeatedly test, through the best selection process, what talents are available in a people and how they can be put to good use.

The first prerequisite is provided by the powerful organization of a vibrant community itself, for it sets comprehensive tasks and requires continuous and varied work on the part of the DAF, plant managers, and every single man on the creative front, but above all a clear sense of one's own nature and the value of one's personality.

The Performance Principle

Germany has no reason to shy away from honest competition; that is why it wants to see the natural order preserved among nations. Among its own people, this view is reflected in the enforcement of the principle of performance. It does not mean, as Jewish high finance wants, that everything should be given to one, namely the Jew, but rather that everyone should receive his due.

The Führer says:

“A worldview that strives, rejecting the democratic idea of the masses, to give this Earth to the best people, that is, to the highest human beings, must logically also obey the same aristocratic principle within this people and secure the best minds the leadership and the highest influence in the people concerned. In doing so, it is not based on the idea of the majority, but on that of personality.”

We know that it is not institutions that are decisive, but personalities; salvation is not to be expected from theories, but from men. Would old Fritz have won the Seven Years' War if a representative body had been able to talk him out of it? Wouldn't the "representative body" have collapsed after two or three years? Even the great German, Lagarde, pointed out the immense wealth that lies in the natural talents and abilities of the German people and how this imperishable treasure must be developed and utilized through the education of the powers and abilities that lie within the German people:

"May Germany never seek to build its greatness and happiness on any other foundation than on the totality of all its children, educated to the fullest development of the talents and powers inherent in each of them, that is, on as many foundations as it has sons and daughters."

In addition to the losses suffered by the German people through misguided efforts or even fratricidal war, the loss suffered by Germany through the lack of education and failure to make use of the abilities inherent in each individual member of the national community is perhaps the most painful; certainly, it is said that genius prevails despite the most unfavorable environmental conditions and despite the most unfavorable starting conditions - no better proof of this can be imagined than the rise of the Führer from unskilled laborer to leader of the German people and Chancellor of the German Reich. But it is precisely this man, who has come to know, appreciate, and love the German people at their workplaces, in their homes, and not least in the battles of the Great War, who knows how important it is to give everyone the opportunity to develop their full potential; that is why we have Adolf Hitler schools, why we are implementing Point 20 of the NSDAP program, because this will tap into reserves of strength that no other people possess. Is there any better feeling for German fathers and mothers than knowing that their talented sons have the opportunity to advance for the benefit of the national community? But it is not the benefit for the individual that is decisive, but that for the national community, out of consideration for the value of the people.

Revolution = Revolution?

Revolutions and reformation are neither about theories nor ends in themselves; while wars are about the hierarchy among peoples, revolutions are about the hierarchy of values within the peoples themselves. Not every slave uprising can, therefore, be called a "revolution."

Revolutions can have two outcomes: either the outcome is beneficial or harmful to the nature of the people. If it is the former, it leads to lasting strength; if it is the latter, it leads to the weakening of the people.

In recent decades, every revolution has served to bring the Jews closer to their planned world domination, and every theory, from the absolutism of the Caesars to the present day, has had to serve the Jew in the promotion of his goal. Let us hear what the "Allgemeine Zeitung des Judentums" (General Newspaper of Judaism) of April 10th, 1848, had to say about the successes of the revolutions for the Jews:

"The French Revolution of 1789 placed the Jews on the same level as all citizens with a stroke of the pen; that of 1830 gave them equality in their religion, that is, its preservation by the state; that of 1848 even

brought a Jew into the provisional government—and not a single voice was raised against it. The matter was not in question, but was settled and decided.”

Disraeli says that Jews were involved in all the revolutions of 1848; the revolutions in Germany, Italy, and France were prepared by secret organizations, which also formed provisional governments when they broke out, and Jews were at the head of these governments everywhere.

But, a connoisseur of the history of that time might object, the goals that were being pursued were great - it was against reaction, it was against petty statism, and it was for German unity. Yes, the pioneers of this idea of unity even rejected the Jews. A member of a fraternity said:

"The Jewish spirit is simply opposed to the Germanic spirit; the two are as incompatible as fire and water. We should be glad if the Jews keep to themselves, if they do not intrude into our society and families, and we should always remember that they are a foreign element in our people, whom we cannot assimilate, no, whom we must eliminate if we want to remain healthy. That is my opinion."

That is correct, but here we have an example of how the Jews have always succeeded in bending ethnic energies and national creative power and using the enthusiasm of the host peoples to achieve their own goals. Robert Blum's son tells us how the fire of national enthusiasm could not lead to unity and how the concept of freedom was distorted in favor of Judaism:

"However, the proliferation of uniform German aspirations through the freedom movements of the time had other, rather nasty consequences for our people. At that time, people became accustomed, no less beguiled by the works and newspapers... of Judaism, of Heine and Börne, etc., to regard freedom or "liberalism" in general as the only cultural flowering of a great modern people, while the uniqueness and national unity of the people themselves were regarded as something completely insignificant, even as an outdated, old-fashioned prejudice. The model of a free constitution that was now praised as unsurpassable and the only one worth striving for was that which the noble French people had granted themselves..."

Strong personalities were not tolerated, as they could otherwise have acted in the interests of the people; German ideas were not tolerated because, as we have seen, they inevitably led to the rejection of anything foreign. German idealists recognized this even back then. Johannes Scherr says of the years 1848/49:

"There were no leading personalities in this revolution, no number one man emerged from this revolution, no personality determined the nature of the ruling ideas; everywhere one encountered associations, clubs, societies, parties, parliaments, and phrases."

In short, everything in which the Jew is a master.

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The Jews disregard the will of the Creator of the world, who, by creating different races, makes it clear to us that he does not want a racial mishmash; thus they also fight against the creative personalities within every people, against genius, because genius cannot be dissuaded from what the voice of the blood says,

and even less can it be abused for the despicable betrayal of its own people, or become a puppet or creature of the Freemasons and Judaism - thus, every group of people that wants to obey the will of nature must therefore cultivate its own character and respect its own great men. Disraeli says in 'Lord Bentinck' that the Jews were full of hatred toward humanity; however, he gives as the reason for this a lack of understanding of the Jews. This, he says, led to the most skillful accumulators of wealth allying themselves with the communists.

This "chosen race" now goes hand in hand with the dregs and rejects of Europe; in keeping with the English mentality, he tries to present this as highly unusual and alienating. In reality, however, it is an old weapon of the Jews to use the dregs of every people as a battering ram against their own nation, instilling their hatred of the host peoples in them. Even Tacitus, a writer around the turn of the century, said of the Jews:

"Their followers of other races practice the same customs as the Jews - they learn, first of all, to despise the gods, renounce their homeland, and disregard their parents, children, and siblings."

In other words, they become an international, godless people.

It is not for nothing that the Jew Graetz says that revolution is the star of Judas. Incidentally, the English are also docile pupils of the Jews in this respect; they are masters at instigating revolutions and unrest. As Bismarck says:

"Threatening foreign states with the help of revolutions has been England's trade for quite a number of years."

The only exception to all previous revolutions, which is why it is so ardently hated by the Jews, is the German Revolution of 1933.

Our revolution was intended to renew the German Reich; our revolution could therefore not be satisfied with a change of "the ruling Jews," but had as its prerequisite the rejection of the alien mixed-race people and their spirit. The Program of the NSDAP says about this:

"It (the party) fights the Jewish-materialistic spirit within and outside of us and is convinced that a lasting recovery of our people can only come from within."

Judaism fears and fights the spirit of this renewal, which is why it was also the driving force behind the current war. They make no secret of this and have openly declared in their press that this war is their war and is therefore a "holy war."

Imperialism as a Breeding Ground for the Plutocracy

Imperialism presents itself as a purely power-based quest for domination for its own sake, without regard for the interests of the subjugated peoples; in its early stages, however, imperialism is not without positive, even heroic features. It is typical of imperialism that the achievements of its expansion of power do not benefit the people as a whole, but only a certain class. Imperialism does not have the satisfaction of the needs of its own people as its task.

With biting irony, an English magazine had the English unemployed say at the turn of the century: "I own India³, Australia, Egypt, and half of Africa, and yet I can still die of hunger."

The counterpart to this from the English vassal state: a French senator, P. Josse, bitterly exclaimed in 1928: "France, the second largest colonial power in the world, does not have enough to feed its own children."

It is also significant that the imperialists completely lack the concept of national defense. This is clearly evident in their entire social policy. Their disregard for the substance of the nation is drastic. The Irishman Bernard Shaw said in the Yorkshire Post in December 1939:

"The soil of England consists mainly of the mortal remains of English men and women who have been overworked and undernourished from the time they were first able to work as small children until their death in the workhouse - the heavy debt the country owes these people can never be repaid. But we can at least put a stop to one thing - namely the constant assertion that our workers owe everything to their country.

It should be said that England owes everything to these workers. England means the English people, not the lawn on which they walk."

One would think that if the English and French are unwilling to allow the German people any of their surplus and refuse to grant them honest equality, they should at least give their own countrymen enough for their work to feed themselves and live a decent life. But as we can see, this is not the case, and it is clear that, despite all claims to the contrary, the abundance of the English and French empires is only available to an upper class, especially to the Jews who hold economic power in their hands and, at best, to the "ruling class" mixed with the Jews. The English would consider it a joke to suggest that this abundance should benefit the colonial peoples themselves (remember the famines in India!).

The Indian budget expenditures clearly demonstrate this - of 1,190 million rupees, only 15 million were used to combat famine, compared with 225 million for civil servants' salaries and pensions, 308 million for the maintenance of the Anglo-Indian army, and 287 million for interest on Indian bonds held by the Jewish-English plutocrats. This clearly shows who benefits from the expenditure.

One of England's most important sources of income in India is the Indian land rent, the proceeds of which flow entirely into the British treasury; it amounts to up to 65% of the net yield of the harvest. Even in years of crop failure, no reduction in the rates, once determined, is granted.

³ In the charter for the East India Company of 1600, however, the purpose of establishing colonies was stated as follows: "For the honor of the nation, for the enrichment of the people, for the encouragement of the spirit of enterprise among the subjects, and for the increase of trade and navigation."

The ratio is even more striking when it comes to economic output - exploitation in India takes on truly grotesque forms. On paper, India does have labor protection laws; however, these only apply to mechanically powered businesses with 20 or more employees. Workers in smaller businesses and in businesses without machines are, therefore, completely unprotected.

As far as women's work is concerned, it has been banned in mines since 1923. Apart from the fact that this ban is not observed, of course, there is also an official exception for coal mining - countless Indian women work underground in twelve-hour shifts for a daily wage of 50-70 pfennigs.

If we now ask how the English manage to exploit India, there is only one answer: India's disunity. According to the old principle of divide and rule, they exploit differences, especially racial and religious ones, with their usual ruthlessness.

78 million Muslims are being mobilized against 239 million Hindus, and the English so often fan the flames of the natural and religious antagonism between Hindus and Muslims; in this way, they ensure that mutual hostility turns into rebellion, enabling them to effortlessly play one section of the population off against the other time and again. In this way, he succeeds in preventing the unity of India, denying the Indians their right to self-determination, and thereby securing his privilege of exploitation - he could deny neither self-determination nor independence to a united India.

As we can see, he does not risk his life, but only his dirty, unscrupulous business practices. He would not be able to resist a united India for long.

Two examples that characterize developments in India are worth mentioning:

1. The statement by Indian nationalist leader Bose, who says that India demands the same independence from England as, for example, the United States.

2. The president of the All-Indian Congress says that at the outbreak of the war he demanded clear information about England's war aims, above all whether England intended to grant India independence. He also asked whether the English government was inclined to recognize India's right to self-determination and allow it to adopt its own constitution. The response from England, which claimed to be fighting for freedom, was a rejection, saying that it could not grant India the right to self-determination. The president of the All-Indian National Congress concludes from this:

"The discrepancy between the war aims announced by England and their application to India is crystal clear to the 400 million inhabitants of my country. Chamberlain has left no doubt about that. If the Indian people, who represent one-fifth of humanity, are denied the right to their own homeland, then that means nothing other than treating India like a fool. We have waited 22 years (for the promised right to self-determination) - but we cannot wait forever."

But it is not only in India that this is the case, but also in the other English possessions. Dr. Norman Ley says about this:

"If the impartial historian seeks examples of the worst results of the capitalist system of society, where greed in league with racial pride and lust for power are most shamelessly manifested, where the people are most despised and poorest, the law least respected, and decency at its lowest, he will point to Africa and Kenya."

Despite this English testimony, the English government has the sad audacity to attack our natural racial care and say: "This Aryan doctrine, the doctrine of ethnic equality, i.e., the equality of members of one and the same people, cannot be applied to the British Empire. It is held together by equality of rights and living conditions. No one can be excluded from any high office because of his race, color, or creed." We have seen how this tolerance is handled.

Outside Europe, racial pride is a matter of course. Carcia-Caldéron says about this:

"Social status (in South America) generally corresponds to skin color."

He then quotes Humboldt, who wrote at the beginning of the 19th century:

"In America, skin color, depending on how white it is, determines the position a person occupies in society."

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Imperialist aspirations are not only directed toward self-determination and self-sufficiency, but also toward domination over other peoples and monopolies. The fact that these monopolies are almost entirely in Jewish hands (a typical example being the opium monopoly in the hands of the Jewish baron Sassoon) shows who benefits from British power.

The Boer War, for example, can be described as a Jewish war, because it brought 50 percent of the world's gold production into Jewish hands; imperialist ambitions are more or less cleverly disguised. A classic, albeit now threadbare, example of this is the English method, of which the great strategist said: "They talk of world citizenship and philanthropy, but they mean monopoly."

The English have tried, with varying degrees of success, to convince the world that their colonial empire has existed since time immemorial and that their rise was a triumphal march of "freedom," "democracy," and "civilization." Both are incorrect.

English freedom is freedom of the seas, which is "guaranteed" by the English. In the past, it was also English "freedom" to engage in the slave trade; the "gifts" of English civilization consist of infectious diseases, firewater, and opium⁴, while English democracy consists of the right of the English to elect Jews and Jewish servants to Parliament (although it must be clearly understood that until 1917 the number of people eligible to vote was extremely small. Lloyd George says, "Who among us realizes that we have only been a democracy since 1917?"). The democracy of the colonies consists in the right of the colonial peoples to bleed for English profits. We are content with the fact that we have real popular power, which the Führer holds in his hands for the benefit of the people and the Reich - for us, freedom is first and foremost the demand for independence and the rejection of the Anglo-French mania for interference.

⁴ Ludendorff says: "England gave China opium, our enemies gave us revolution. We accepted the poison and spread it as the Chinese spread opium."

We feel secure with our Führer and trust him; we know that he feels deeply responsible to the people, i.e., responsible to the highest values of all German generations, and also to the future of Germany. We know that the demand “unite and lead” has found its highest fulfillment in him.

The Englishman Houston Chamberlain, on the other hand, said of the English concept of freedom:

"England understands freedom to mean only the law of the jungle, and the law of the jungle for itself alone. Not a single spark of intellectual life can be found in its immense colonial empire - they are all cattle breeders, slave owners, hoarders of goods, mine exploiters, and everywhere the rule of unconditional arbitrariness and brutality prevails."

In 1600, England had a total population of 4 to 5 million. In 1750, it was 8 million, in 1815 around 80 million, and today 500 million.

The foundation of this empire was only possible because the European powers were paralyzed, especially the Germans (Thirty Years' War). The English did not build their empire on work and achievement, but by taking away the colonies of the Spanish, Dutch, and French who had colonized before them. The English “colonization” began with piracy and privateering; this was followed by naval battles. “War is the natural and permanent state of this era of colonial foundation, and periods of peace appear only as accidental and occasional interruptions,” says an English historian.

It is perfectly understandable that every nation would like to perpetuate the height of its power. The ancient empires and great states certainly wanted this, whether they were Egyptian, Assyrian, or Babylonian. The Portuguese, Spanish, Dutch, and French would certainly have preferred to retain their former power. The same applies to England. England does not, of course, think about the fact that it was once small and took territory from other countries, that it remained an upstart among the great colonizing countries, not least because of its cultural poverty. It naturally wants to perpetuate its current state of supremacy. However, it is unaware that the prerequisites for the longevity of a people and thus of its empire are loyalty and eternal laws; a vague claim of being chosen can not guarantee the permanence of a people, but only respect, and above all loyalty and preservation of one's own race and its values. England has despicably and shamefully violated all of this, thereby demonstrating that it is even more ripe for destruction than all the peoples before it, including those whose succession it has usurped.

The English pride themselves greatly on having defeated Napoleon - but they fail to mention that this defeat would never have been possible without the German armies and German generals such as Blücher. It has always been the case that their own strength was not enough.

The imperialist states are not prepared to give up their monopoly position, because they know that under equal starting conditions, the German people, by virtue of their abilities and achievements, are at least equal to every other people in peaceful competition, if not far superior.

The aging nations that have seized possession of other countries are also aware of their weakness. This is evident in the words of the English writer Nichols:

“The whole situation has become extremely dangerous - on the material side, we have an undisciplined nation with a declining population that possesses a disproportionate share of the world's wealth.”

The situation is similar in France: Land is no longer a source of blood, but a source of income. French youth refuse to go to the colonies.

However, this does not prompt the two powers to allow the rising Germany to share in their abundance - they shy away from honest competition. They are so out of touch with the present that they believe they can impose their usual inhibitions on a united and strong Germany under its Führer.

If they had any sense of current events, they would know that:

The awakening of the German nation undeniably demands the equality that has been denied it for so long, without reason, and its rightful share of the goods of this earth for the benefit of all its sons. Is it not unworthy that the German people, the bravest, most capable, and most industrious on earth, should have to fight over whether they can give their fellow citizens a few grams more butter, simply because the English believe that they must have everything for themselves forever or subject it to their control?

The Peace of Westphalia: a Classic Example of French Foreign Policy

The Führer points out in his book “Mein Kampf” that an alliance with France is impossible because it refuses to abandon its goal of dissolving Germany into a collection of small states:

“France's desire is and remains to prevent the formation of a unified German power, to maintain a system of small German states with balanced power relations and no unified leadership, and to occupy the left bank of the Rhine as a prerequisite for creating and securing its hegemony in Europe.”

No better example of this can be found than the Peace of Westphalia - in this, France came extremely close to achieving its above-mentioned goal.

First, it significantly expanded its borders and forced the exhausted Germany to cede important territories, most of which were purely German. These included the bishoprics of Metz, Tull (the name of the then purely German city, now Frenchified to “Toul”) and Verdun. But it also demanded, without any right to do so, the purely German Alsace, which Bernard of Weimar had conquered with German troops paid by France. In addition, France received the city of Strasbourg and the bridgehead at Breisach.

The desire for the Rhine border is by no means, as the French always try to claim, a historical right of France; rather, they have pushed it further and further in recent centuries out of purely imperialist considerations; first they designated the Scheldt as the natural border, then the Meuse, and only then the Rhine.

These demands for the Rhine border and thus for the annexation of German territory have been adopted by all French people, regardless of their political affiliation; Proudhon himself, the great theorist of “international socialism and international solidarity,” says that the Rhine border must be the goal of all French foreign policy: All governments have had to serve this goal to a greater or lesser extent.

But almost more than the theft of German imperial territory and the complete tearing apart of the German imperial borders, France deliberately and intentionally harmed the empire by depriving it of all cohesion. Here we must first mention the disempowerment of the emperor: In alliance with Sweden, which at the time had provoked the attack on the empire by paying bribes, just like the Turks (encirclement!), it

demanded that the Emperor should not be allowed to enact or declare any laws on his own, declare war, impose taxes, recruit troops or quarter them, build fortifications in imperial territories or garrison them, or conclude peace or alliances. In such or similar matters, nothing of this kind or anything similar should happen in future without the consent of the Imperial Diet and a free vote of all and every member of the Imperial Estates, who should have the right to vote without objection in all deliberations on matters concerning the Empire. - Thus were the demands given in the "peace treaty."

The question of whether unanimity was required remained open; in any case, the situation was so difficult that practical results were not to be expected and did not materialize. This paralysis was France's intention.

On the other hand, the foreign powers of Sweden and France strengthened the power of the sovereigns and the imperial estates (a mixture of small states). The emperor tried to point out that the question of the legal status of the estates was an internal German matter, but France was able to respond with "good reason" that it could not be indifferent to the maintenance of the freedom of the German imperial estates. Today, we know what to make of this freedom - we have experienced firsthand the loss of power and genuine freedom that the "liberty" of the individual estates has cost us. Politics directed against German unity, regardless of where it came from, has always used the slogan of German freedoms to prevent the unification of all Germans and keep Germany weak. We understand freedom to mean independence from all foreign powers. We understand freedom as a Swiss poet once described it:

*"Useless is a freedom that forgets
What it owes to the honor of the empire!
Useless is German liberty
That stands boastfully in the enemy's camp!
Patience! A day will come when
A united time will dawn over all German lands!
Patience! I know my people's heart!
What grows slowly becomes twice as strong.
Patience! What travels slowly ages late!
When others wither, we will become a state."*

With its stubbornness, France achieved that the question of the position of the imperial estates became the subject of the peace negotiations, with the result that sovereignty was granted to the territorial princes with virtually no restrictions.

France was most keen to seal the division of Germany through the right to form alliances. This provision was also included in the peace treaty in the form that each individual imperial estate should have the right to form alliances both among themselves and with foreign powers "for their preservation and security" (collective security!). In contrast, the provision that these alliances should not be directed against the emperor and the empire was merely a phrase.

France gained the decisive influence to interfere in internal German affairs through the peace guarantee; the peace treaty contains a League of Nations-like executive provision: "The peace itself shall remain in full force, and all participants (including France) shall be obliged to protect and defend all and every provision of the peace against anyone without distinction of religion." This provision gave France the

long-awaited opportunity to invade German territory. It disguised its desire for conquest by claiming that the Peace of Westphalia had been violated.

The French desire to wage wars of aggression is also evident from the fact that, since the beginning of the 17th century, French armies have crossed the Pyrenees twice, the Alps six times, and the Danube nine times to attack Spain, Italy, and Austria; it would be difficult to say how many times they crossed the Rhine to attack Germany.

Nowhere is the demand for war for war's sake more clearly evident than among the French. In a course on military history at the École Militaire in Paris in 1882, it was explained:

"If war is in reality based on humanity's striving for moral and material progress, it is very important that every generation experience the strengthening influence of war and that traditions be passed directly from father to son."

(The French are obviously indifferent to the reasons for war and the aims of war, for in the World War they said, "Destroy Austria," and in today's Jewish-English war they say, "War for the restoration of Austria")

"It follows from this that one must wish for a war at least every 20 years. In this respect, the interests of the army coincide with those of the people - peace must not last more than twenty years."

When we have seen with what determination France is accustomed to enforcing the disempowerment of Germany, for which there can be no better example than the Peace of Westphalia, we are not surprised that France is still opposing German unification with all its might - they do not want a western wall to stand in the way of their expansionist ambitions, and they want even less to see a united German people under a leader powerfully reject their megalomaniacal and completely unfounded demands. That is why they are striving for a new Versailles, which would then be followed by a new Peace of Westphalia. According to the French historian Bainville, the Treaty of Versailles should have been similar to the Peace of Westphalia. He says in a book from 1915: Let us assume that after the war of 1914/15, the victorious allies decided that the German Reichstag would in future have the right to overthrow the ministries and that each state would have equal voting rights in the Bundesrat, instead of the majority of votes belonging to Prussia. then we would have the same situation as in the 17th century, when France interfered in German affairs in order to give Germany a liberal constitution that was designed to preserve German anarchy.

Bainville shows that the goal of French policy was entirely negative by saying that the entire policy of France for three centuries consisted of a single endeavor: to prevent the unification of Germany.

Mr. Bainville clearly remembers La Fontaine's old fable, which begins: Even the strongest power is weak if it is not united, and tells of a father who, before his death, gathered his sons around him because he knew that they were often divided and wanted to teach them a lesson for the future. He gave them a bundle of sticks and told them to break it. None of the sons succeeded. The powerless father then untied the bundle and broke the sticks individually.

However, the insight gained from this fable and its practical application is no longer the preserve of France. The sticks are already coming loose from the English bundle, as India and Ireland are showing.

Since they could not trust their own strength, the French have always speculated on German disunity as their only chance and promoted it by all means out of selfishness, because they knew exactly the truth of the Führer's words:

“...For never in our history have we been defeated by the strength of our enemies, but always by our own vices and by enemies within our own camp.” (Mein Kampf, page 775.)

The whole world knows that Germany has never been defeated in history when it was united; even Turnvater Jahn, with his prophetic vision, recognized the necessity of German unity and pointed out its beneficial effects for the whole of Europe. He said:

“Germany, if it develops its immense, untapped powers as a united German community, can one day be the founder of eternal peace in Europe.”

Although the German soldier spirit is still fighting against the ever-warlike and profit-hungry merchant spirit in order to force it to make peace, it can already be said that:

Germany will not disturb the peace of any people who do not disturb its peace, and the peoples who still belong to themselves, i.e., who are not subservient to the plutocracy or who want to free themselves from the yoke of the plutocracy, have no more unselfish and sincere friend than National Socialist Germany, which has become revolutionary precisely because of the ethnic values of the Aryan race.

The recent past has taught us that only states and peoples who are themselves capable and willing to be truly neutral can expect Germany's understanding. The Germany of Adolf Hitler is not the Germany of the pre-war period before 1914, which waited until the others realized their plans for encirclement and their intentions of aggression; it is a Germany that is aware of its great responsibility for the future of the people and takes the law into its own hands. The days are gone when England could understand neutrality to mean unilateral favoring of itself by the neutral parties; England's cynical declaration that “whoever is not for us is against us” will not be accepted without protest. We will not tolerate a state calling itself neutral and constantly tolerating foreign military staff within its borders or drawing up plans for cooperation or, as Holland did according to a Dutch officer, even accepting 10,000 Englishmen “in peace.” We must remember that the arrogance of the Western powers made this “equal rights with priority” a matter of course. The obvious unscrupulousness of these agreements is evident, for example, in the text of a military agreement concluded between France and Belgium in 1920 between the French and Belgian general staffs, which was to be kept completely secret; however, a Dutch newspaper in Utrecht came into possession of the text. It is significant that this treaty provided that in the event of a Belgian-French conflict with Germany, Belgian troops, possibly with British troops under Belgian command, would march through Dutch Limburg, thus breaking Dutch neutrality. It is therefore not the case that the disregard for neutrality obligations only began with the National Socialists' seizure of power; rather, France and England never cared about neutrality when it did not suit them. The intention to attack the German Ruhr region, confirmed by the General Staff maps found in Holland, is significant. The enemy powers and their satellites will have to get used to the fact that the Führer knows how to forestall such intentions. The German sword is now cutting the knots of encirclement and throwing to the

ground with lightning speed the forces that consciously or unconsciously lent themselves to the criminal game of the Western powers:

"Belgium and Holland are no longer two small states, but outposts of the Anglo-French armed forces, armed to the teeth, and both nations have already decided in peacetime on their attitude and thus on their fate. If they have to suffer today, they have only the ruling plutocratic caste to thank for it. Any sentimentality is therefore inappropriate."

One reads this in neutral newspapers.

Under the impression of German superiority, the commander-in-chief of the Dutch troops ordered the entire Dutch army to lay down its arms on the fifth day, thereby demonstrating that, as a soldier, he could not take responsibility for sacrificing the Dutch people's strength to international plutocratic interests.

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Socialism is a world problem - just as we have recognized socialism as a basis out of respect for our own people and, as far as possible, have implemented it and continue to strive for its fulfillment, we will always understand the desire of other peoples to participate in a reasonable manner in the goods of this Earth, without interfering in their internal affairs.

Germany will always consider it its self-evident duty to enforce this self-evident demand; are we not, for example, a strong developing force for the southeast? Does cooperation with Germany not give the Danube region the stability and independence it desires in the face of the crises of the world market that have so often shaken it in the past? What can the "Western powers" with their "control of raw materials" offer the southeast here, except illusions, dangers, and an economic reaction that may benefit traders and financiers, but never farmers and citizens?

Political Powerlessness Leads to Economic Exploitation

In past centuries, the Germans had no goal of their own and were therefore all too often exploited for the purposes of other nations.

They received France's "gratitude" for their services; a typical example is the statement by Louis XIV's French Minister of War, who declared:

"A mercenary recruited in Germany has double the value - first he serves the glory of France, and second, he is taken away from the enemy, namely Germany."

However, they were not satisfied with simple soldiers. The Germans were not the worst of the French marshals, to mention only Josias von Rantzau, Moritz von Sachsen, and a former German non-commissioned officer named Lautenschläger.

In response to accusations in the French Senate after the Russian campaign in 1812 that he had sacrificed the flower of France on the ice fields of Russia, Napoleon I declared that of the 400,000 soldiers, only 30,000 were French, while the rest belonged to foreign nations, the majority of them Germans; the crossing of the Berezina alone cost more German soldiers than the entire 18-day campaign in Poland in

1939. Indeed, there is no doubt that the conquest of the French colonial empire would never have been possible without the Foreign Legion, which was mainly recruited from Germans.

The Germans were also welcome as cultural fertilizers - in almost all parts of the world, it was they who cultivated the soil and raised the standard of living of the peoples through their diligence and skills.

Political powerlessness, as a result of petty statism, also led to economic and financial exploitation, as we saw most recently in the shameful Treaty of Versailles, which tore purely German territories away from Germany, robbed it of its national assets, and squeezed over 100 billion gold marks out of it in tribute payments. In addition, the economic losses were extraordinarily high. This was shown by the list of economic losses at Versailles. The Versailles dictate cost us the following:

1.) Agricultural surplus areas:

- 20.3% potatoes
- 19.5% barley
- 20% sugar beets
- 19.1% rye
- 14.6% wheat
- 12.9% oats
- 11% forest

2.) Livestock farming suffered heavy losses as a result of Versailles:

- 15.4% horses
- 11.2% cattle
- 11.2% pigs
- 9.6% sheep

3.) The losses of mineral raw materials amounted to:

- 25% lead
- 25% coal
- 60% tin
- 75% iron

The development of our raw materials processing industry was set back by decades. While exports of coal and potash declined, imports of other minerals increased considerably; this made Germany's scarcity of raw materials even more acute and its dependence on foreign countries even more palpable.

In view of this impoverishment of our living space and the renewed blockade, should we not be filled with contempt and anger when the British promise us economic aid in the event of our submission? How stupid must these ossified plutocrats think the Germans are if, after the trials they have put us through and the clear lessons their entire history has taught us, they still expect us to believe even the slightest bit of their lies!

The liberation of the German territories in the East has partially offset the losses. Even the losses caused by the blockade of 1914-1918 have been more than offset by population growth, even if they have neither been forgotten nor forgiven.

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With Versailles, France has finally committed itself to the rule of money: It is no coincidence that Clemenceau and Lloyd George were surrounded by Jews in Versailles.

Incidentally, the rule of money is not new in France - the Rothschild brothers (Rothschild frères) have ruled France for so long that the initials "RF" for "Republique française" have long been translated as "Rothschild frères" – Rothschild brothers. It is not for nothing that the French socialist Proudhon said during the French July Revolution: "Our ruling Jews have changed." This plutocratic thinking has turned the "pensioner nation" into a banker: it has invested 26 billion francs in foreign economies and only 8 billion in French assets.

A thirst for glory and a need for recognition have made France forget about its own people; it has become a victim of international finance and global bankers. For the sake of its delusion, it has surrendered its gold reserves to the English in the mistaken belief that it can buy victory with them. In "society," the worship of Mammon and thus the disregard for all national values is an old phenomenon. The parliamentarian Beresford said as early as 1900:

"English society is suffering from money cancer. The tree is rotten from the top down. Everything serves money."

France has become accustomed to playing the dominant power in Europe, just as England has successfully attempted to gain free rein on the world's oceans and eliminate all competition by crippling and exhausting the continental European powers. However, the conditions for this no longer exist today - the British and French peoples are in decline in terms of character, national values, national strength, and performance. It is not without significance that France's share of the population of Europe, which in 1650 was about 20%, today represents only about 8% of the total European population.

The French have continued to exploit the most valuable asset of their people - the extermination of the Huguenots, the slaughter of the nobility in the Revolution, the endless wars of conquest, and finally the senseless war of revenge from 1914 to 1918 have cost France its best strength and its prospects for the future. It is foolish to try to make up for this with theories or colonial troops or submission to Judaism.

Plutocracy, the Jewish Weapon of War

Plutocracy is the method used by the Jewish mixed race to assert its desire for power; money is its decisive weapon, along with usury, fraud, and deceit. Since they have neither combative values nor a creative spirit, money is their only weapon; intellectual sophistry also belongs here - they distort positive concepts with the aim of weakening the unity and defensive strength of the peoples they parasitize.

In their own structure, they are conservative and rigid and do not recognize the freedom of the individual in any form; for others they have laid a cuckoo's egg in the nest of the host nations through so-called enlightenment and so-called liberalism.

Liberalism originally had the goal of enabling the development of suppressed national forces among the individual peoples. However, the Jew abuses liberalism to bring about unrestrained conflict between the individual professions.

The domination of the liberal worldview brought about by the Jew had the following consequences (and this was also the intention of the Jew):

- 1.) That the state was disempowered and degraded to a mere night watchman,
- 2.) that idealism disappeared and materialism became the basis of human thought,
- 3.) that the idea of the national community should cease to exist, and the individual (supposedly for his own benefit) be detached from all natural ties,
- 4.) that national values were thereby degraded in favor of the sole value of money.

An Englishman writes:

“All those who, in the last eighty years of English political life, have observed the disintegration of all symbols of honor and prestige and now find powerful compatriots who themselves preach this tendency, should first and foremost investigate the influence of the Jews and the advantages that have ultimately accrued to them.”

Typical of the Jew and his value system is the statement by Amschel Meier Rothschild:

“My money is my honor - whoever takes my money takes my honor.”

Liberalism means in practice the dissolution of ethnic unity and thus the equalization of values.

Liberalism offered the Jew the opportunity to achieve recognition as an equal. It coined the phrase “equality of all human beings” - a bitter mockery!!! Consider that the following sentence is found in his secret doctrine:

“Only Jews are human beings; the others have only human form, but are animals. They have this human form only so that the Jew does not have to be served by animals.”

Since the Jew does not recognize ethics, and since deceit, cunning, and usury are his only weapons, he has an advantage over every other people who recognizes the Nordic ethics of honor and loyalty, but only

until the peoples come to their senses. National Socialism wants a hierarchy of values; the interests of the community must take precedence over the interests of the individual.

The Purpose of the “Liberation of the Jews”

In essence, liberalism means nothing other than surrendering the host nation to the Jews; by allowing money, his highest value, to play a decisive role, the Jew also gives capital priority over labor by claiming that capital creates work. The primacy of money is by no means limited to economic life; it encompasses all expressions of life. Money becomes the common denominator for everything, including politics; only the Jews' clever attempts at camouflage prevent this from being clearly recognized. In political relations, for example, feudal democracy pretends to offer self-determination, which does not exist, because money decides everything here too. Lenin once said that parliamentary democracy means the absolute equation of money with political power - here Lenin is right.

In America, where Jewish influence is not insignificant, the Jews have been able to make their way of thinking so much a part of the American people's way of thinking that it is said that a man is worth \$10,000 if you want to describe his financial assets. Nevertheless, the Nordic and therefore creative American, as Henry Ford proves, resists the senseless way of making money. The racially determined antagonism is also evident in Ford's book “The International Jew.” Despite its rejection of the American industrialist's approach to work, National Socialism affirms the idea of achievement that is also evident in Ford.

The Jew, however, is an enemy of the principle of achievement, because he himself does nothing positive; he lets “his money (i.e., other people's money) work for him.” If he has none, he does not work for it, but swindles it; this has always been easy for him, but has been made even easier by the so-called emancipation of the Jews.

Incidentally, the English have clearly recognized what emancipation is all about. The Times wrote on May 3rd, 1830 (perhaps this language was the reason why the Jews chewed it up):

“The Jews are neither part of a nation nor can they ever become so, because their civil and religious institutions forbid such intermingling... They cannot be granted any rights, because a Jew can never be a patriotic Frenchman, German, or Englishman... More than a third of the seats in Parliament are, as is well known, for sale. And a few years would therefore perhaps transform a British House of Commons into a Jewish council.”

In 1830, Representative Inglis said:

“If the Jews were to enter Parliament, they would use their power even more for their own selfish and unpatriotic purposes.”

We also come across similar objections, such as those raised by Otto von Bismarck, member of the Prussian Landtag and later founder of the Second Reich. Count Clantarty said that he had once studied the history of the Hebrews and found that the Jews had never taken up arms for England. Instead, they had

only engaged in money lending. Not only in England, but in every country, it had been found that they were a special nation, foreign in blood, religion, and social interests.⁵

As long as Jewish emancipation had not been carried out in England and the English had not yet completely degenerated, there were still a few Englishmen who wanted to save England from complete contamination by money-mindedness. However, in view of the strongly materialistic attitude, this was in vain. Burke said in his attack on English methods of exploitation and plunder in India in 1795 before the House of Lords:

"My lords, if you close your eyes to these atrocities, you will make us Englishmen a nation of receivers, a nation of hypocrites, a nation of liars, a nation of cheats. The character of England, which—more than our weapons, more than our trade—has made us a great nation, will be destroyed, lost forever. Certainly, we too know the power of money and we feel it; but we appeal to your lordships to exercise justice, to save our customs and our virtues, to protect our national character and our liberty."

But the Jew tolerates no values of the host peoples, such as honor and freedom, alongside his supreme value of money - he unscrupulously strives to achieve his goals at their expense.

The Ultimate Goal of the Jews - World Domination

The ultimate goal of the Jews is the subjugation of the nations and the establishment of Jewish world domination. Disraeli, who from his position could rightly be proud of his achievements for the Jewish race, openly claimed world domination for the Jews; he had to have this expressly confirmed by the English MP Newdegate on July 16th, 1858: All members of Parliament knew that Disraeli was of Jewish descent.

He harbored special feelings toward the Jewish race, which were reflected in almost all of his works. This inclination was particularly evident in his biography of Lord George Bentinck - here he declared that the Jewish race had a right to supreme rule over the other races of mankind.

The Jew's Short-Term Goals

1. Monopoly on Money

⁵ In his speech on July 15th, 1847, in the Prussian Landtag, Bismarck rejected the equality of Jews and their right to become civil servants. He then said, verbatim:

"I know a region where the Jewish population is numerous in the countryside, where there are farmers who have nothing of their own on their entire property; from the bed to the oven fork, all the furniture belongs to the Jew, the cattle in the stable belong to the Jew, and the farmer pays for each one on a daily basis; the grain in the field and in the barn belongs to the Jew, and the Jew sells the farmer the bread, seed, and feed grain by the measure. I have never heard of such Christian usury, at least in my experience! To excuse these errors, it is argued that they are a necessary consequence of the oppressed condition of the Jews. When I recall yesterday's speeches, I am inclined to believe that we are living in times of anti-Semitic persecution, that every Jew must endure daily everything that the honest Shylock was willing to endure if only he could become rich. But I see nothing of the sort anywhere; rather, as I have said, I see only that Jews cannot become civil servants, and now I am led to the strong conclusion that because someone cannot become a civil servant, he must become a usurer."

The Jews must gain possession of all liquid money; they must strive for control of the stock exchange and, through control of the stock exchange and mobile capital, gain control of the bond policy of the states. They have succeeded in doing this for all the major European powers, for example, through the Rothschild family of Jews.

An English member of parliament declared:

“All decent circles in England are opposed to the admission of Jews to parliament. He could not refrain from warning once again against the Jews; they had brought great national debts upon all countries, under which the whole world was suffering.”

Anyone who is even remotely familiar with the history of large loans knows that foreign loans, e.g., those granted to Portugal, Greece, Russia, the Balkan states, etc., have led to a strong, almost insoluble dependence of the debtor countries on their creditors, i.e., on international high finance. Let us remember what happened with the Dawes loan - with an issue price of 92%, an issuing bank commission of 5%, and a stamp duty of 2%, we received only 85% of the debt to be repaid. The balance of trade between England and America further reduced the gold value of the European portion of the loan relative to the American portion, which is why we were obliged to repay the American portion at 105%; this resulted in an effective interest rate of 8.5%. Compound interest doubles this borrowed capital in 8 1/2 years. In addition, we could not freely dispose of these 800 million marks, but were obliged to use them to pay tribute. The purpose of this loan was therefore to keep Germany in ever-increasing dependence on international high finance. - A typical example of tribute slavery!

Did they not burden industry with 5 billion in order to be able to carry out the tribute slavery of Germany? Did they not bring the German Reichsbank and the German Reichsbahn under their control and burden the German Reichsbahn with reparations of 11 billion?

They also took care of the prosperity of the Germans and established a prosperity index consisting of the total sum of German imports and exports, the total sum of the Reich budget's revenues and expenditures, the volume of goods transported by rail, the total consumption of sugar, tobacco, beer, and brandy, the total population, and the consumption of coal and lignite. However, this was not done to improve the standard of living of the German people, but rather to squeeze every last penny out of German diligence, German national strength, and German labor in the form of tribute payments.

Disraeli, in one of his novels, has Sidonia (Rothschild) describe how the money monopoly was used as a means of absolute rule, and how political rights were demanded as a matter of course. To show England's dependence on the money bag, it is described how Sidonia (Rothschild) is called back to London from a country stay because the ministers of the English Empire cannot raise the interest on a loan - now he, the all-powerful international banker, is to defer the interest payments. He remarks mockingly:

“Can anything be more absurd than a nation turning to an individual, whom the law denies the proudest civil rights, namely the privilege of sitting in its senate and owning land, in order to maintain its credit and, through this credit, its existence as an empire?”

It took until July 21st, 1858, before Jews in England were granted equal rights, i.e., the right to acquire land and become members of Parliament; they exploited this “equal rights” with all their familiar means to such an extent that they soon became sole rulers.

The statements made by an opponent of Jews in the House of Commons in 1849 are interesting in this regard, because they show the consistency of Jewish actions in European countries; he refers to Voltaire, who claimed that, given that Jews and Christians earned their money together on the stock exchange, there should be no difference between Parliament and the stock exchange. If these two institutions were indeed the same, there would of course be no legal basis for excluding Jews from the House of Commons. But he – Newdegate – had grown up with a different opinion on this question - for him, Parliament was the highest and most honorable institution, and a seat in it was more than a privilege. However, Jews could not be granted a seat in Parliament because they were a separate people by race and religion.

2. Land Becomes a Commodity

A second important point is the demand that Jews be given control of land. To this end, it was necessary to

- a) make it easier to incur debt on land,
- b) mobilize land, i.e., turn land into a commodity; this made land saleable and pledgeable. From this, the national economy was rendered incapable of resistance.

3. Destruction of the Middle Class

The artisan class must be destroyed; like large landowners, the middle class is an obstacle to Jewish aspirations for power; the artisan class must therefore be destroyed through unfair competition, and artisans must be reduced to the status of wage laborers.

4. Judah Tolerates Only Mercenary Armies

The standing armies must be abolished and replaced by a mercenary force (think of the Reichswehr after Versailles). The cowardly Jewish mixed race may not be able to win laurels in the field of arms, but Jews have nevertheless become officers; think of Dreysuß, who served to break the instinctive resistance of the French officer corps against Jewish domination. The fact that conscription has now been introduced in England is only because of the “threatened” Jewish position of power; the “ideal” remains a pan-European mercenary army.

As a Jew, Disraeli made no secret of his aversion to everything military; it is significant that he delivered the memorial speech for the Duke of Wellington partly word for word as French Minister Thiers had done for Marshal de Saint-Cyr.

5. Jewish Civil Servants

All civil service positions must be open to Jews; this was the case in Germany during the Weimar era and is still the case today in England and France. It is essential that the ministerial directors and so-called section heads, who are known to outlast changes of government, are mostly ethnic Jews in France. The former Prime Minister and Popular Front leader, Blum, is an Eastern European Jew. France is known as the “cultural nation”; for a long time, the Jewish Minister of Culture, Zay, was entrusted with preserving this hereditary privilege. The situation is similar in England; after the war, there has hardly been a cabinet in which full Jews were not represented.

It is also typical that since the French became a parliamentary republic in 1789, they have changed their government 107 times. Why, one might ask, so many changes of government, when the power of the Jews is secured by the parliamentary government, if not in theory, then at least in practice, and this has been the case in France since the Jew and high-ranking Freemason Cremieux had decisive influence?

There are a number of reasons for this: 1). The parliamentary republic must be governed in a way that is favorable to Jews; it is therefore necessary, when the people grumble about measures, to send a scapegoat into the wilderness. 2). Sometimes it is necessary to give in temporarily to popular trends in order to prevent the pent-up energy from reaching a point where it sweeps the Jews away; such a concession is only illusionary, since the positions of command remain occupied by Jews and Freemasons, i.e., white Jews. 3). Every change of government offers the opportunity to unsettle the people and thus make speculative gains on the stock market. 4) If it is at all possible, these puppets and stooges who call themselves ‘representatives of the French people’ want to become ministers. One of the best experts on “modern” democracy says on this subject: It is not only the ambition of a French member of parliament to be a minister (because he has nothing to say, but must dance to the tune of the Freemasons and Jews), but to have been a minister, because that brings ”honor” and a not inconsiderable pension of 50,000 francs. The change of governments can also be explained by the national character of the French; even Caesar mentioned the fickleness of this nation, which is easily influenced in its decisions and mostly addicted to innovation.

6. Monopoly in Trade and Speculation

The Jews must have monopolies in trade and speculation; this too was almost completely implemented in Germany during the period of the regime, and French trade is still their domain today. Leon Blum made himself the spokesman for this supremacy - in 1932, he said:

“Small merchants are social anachronisms; they are doomed to disappear, and it is good both for them and for the consumer that they disappear.”

In the Paris region alone, 18,000 small French businesses have collapsed; the biggest competition came from the “uniform price enterprise” of the Jewish consortium Horst Muz. They are replacing French medium-sized businesses, alongside similar large Jewish enterprises. There are 300 of these in France, each of which earns 5 million; grocery stores, restaurants, and hotels, for example, are an exclusive monopoly of the Jewish Potins company, which spans a network of limited liability companies with numerous branches throughout France. Fifty percent of import and export brokers are Jews. In Paris and the provinces, Jews own 75% of the largest real estate companies. Ninety percent of the grain trade and

speculation is in Jewish hands, and 90-97% of the wholesale trade in cloth. Even in Germany during the Weimar Republic, trade was completely Jewish.

7. Control of the Press

The Jews must control the press and, through it, public opinion - who cries out as loudly and as cleverly as Israel? When one reads the names of the main shareholders and editors of newspapers in France, one thinks one is reading a register of residents of a Polish ghetto: Offenstadt, Calman-Levy, Rosenfeld, Hirschowitz, Bernhard Lecache, Cohen, etc. In France today, the press is almost entirely Jewish. Antisemitic statements in the press are prohibited. Even in England, one can read Galician Jewish names as editors just as one does in France.

The press in England is also completely under Jewish influence. Six large groups control it:

1. Odhams Press
2. Berry Group
3. Beaverbrock Group
4. New Chronicle Group
5. Daily Mail Group
6. Westminster Press

It takes all the cynicism and impudence of Jewry to babble about “freedom of the press” in view of the press's downright slavish dependence and venality.

8. Rule in the Halls of the “People's Representatives”

The Jews must enter the parliaments of the states in order to be able to implement Jewish-friendly laws. (A mild bankruptcy law is a gold mine in the hands of the sons of Judah.) The Popular Front government was completely Jewish, but Daladier was also completely subservient to the Jews in the government, as he was married to a Jewish woman; former Prime Minister Daladier is generally regarded as a straw man for the Jewish banker Rothschild. Of course, the Jew and Freemason Mandel is also back in the government - he is an Eastern Jew and his real name is Mandelstamm; he was Clemenceau's secretary. This Jew was responsible for the occupation of the Rhineland by black troops, who then shot defenseless German workers in order to save “European civilization.” His task is to use all means necessary to press the rebellious colonial peoples into cannon fodder for the plutocrats.

The current Prime Minister Reynaud is a typical plutocrat - he had to publicly admit to bribery and be branded as a henchman of the Jewish banking houses in France. Even as finance minister, he was upheld by Jews so that he could support their profiteering, namely the investment of the falling franc in registered securities and foreign exchange in order to maintain its value.

In 1935, the proportion of bankrupt Jewish immigrants in France was 25%, which is a respectable figure considering their relatively small number in relation to the total population.

In England, the Jews have complete control of Parliament, (it should not be forgotten that parliamentary seats in England are largely for sale); it is therefore of little significance that “only” 19 racial Jews hold seats in Parliament in England, significantly, incidentally, in all parties.

The disunity that appears to exist among Jews in the English Parliament due to their different party affiliations is only apparent - from centuries of experience, Jews know that this outward display of disunity and division is the best means of deceiving the gullible host nations about the true intentions of the Jews, so that they do not even realize to what extent their national life is threatened by the efforts of a foreign race that is in reality united in its aims.

Apart from the fact that the Jews control the entire parliament by virtue of their money, and apart from the camouflage that is so important to them, which makes it extremely difficult to form a united front against them, if any party fails badly, the people's resentment against them cannot be felt to the same extent as if they belonged to only one party - they therefore have nothing to lose with any party and everything to gain with any party. This is the meaning of this supposedly Jewish conflict, as it sometimes manifests itself in sham battles between South and East Jews.

9. Positions of Honor for Jews

Jews must hold positions of honor - in Germany, they were commercial councilors; in Austria, commercial advisors; in France, Knights of the Legion of Honor—something Napoleon I could hardly have imagined. In England, they are knighted and receive high orders of knighthood.

10. Jews as Doctors and Lawyers

Jews must become lawyers and doctors, (for the doctor knows the secrets of the family and has their lives in his hands.) In Germany, legislation has ensured that the Jews have been purged. In 1911, the number of Jews in the Paris district was 2.5 percent; in 1931, it was 10 percent; in 1938, it was 35 percent.

France Has Long Been Judaized - the Result: Poor Social Policy

We have shown that France is so thoroughly contaminated by Jews that it seems natural there that Jews make laws, dictate “public” opinion—through the press—and thus control cultural life, politics, and economic policy; just how little social concerns are taken into account is demonstrated by the appeal of a French politician who writes about the spread of infectious diseases in France, emphasizing that Germany has more sanatoriums for tuberculosis than France has beds for them!

The state of social housing is illustrated by a statement made by a French senator about living conditions in Paris.

"This morning I found a letter in my mailbox from a father, who is also a grandfather. He writes, and I quote:

I have a son who lives on Marsfeld Street. His apartment consists of a single room measuring 2 by 3 meters. He lives there with his wife and two small children, and a third is on the way. There is only enough room for a single narrow bed, a tiny washstand, two small chairs, and a gas stove. My son has

searched in vain for an apartment that suits him better, but there is absolutely nothing available for him; incidentally, he was told that he already has so many children. Families with many children should live.“

Resigned, the French senator says:

“What can one say in response to such a letter? What can one do?”

England has Long Been Judaized - the Result: Poor Social Policy

The absolute subjugation of the powerful political factor in England, the House of Commons, to Jewish rule is evident from a statement made by a leading English member of parliament; when MP Baxter was asked in a session whether he was Jewish, he answered:

“I do not have the honor of belonging to that great race. However, there is an institution in England that must be regarded as a friend of the Jewish race, namely His Majesty's House of Commons.”

These words were met with great applause from the Conservative Party, which apparently did not realize that when something belongs to the Jews lock, stock, and barrel, as is the case with the English House of Commons, the addition of “His Majesty's” can only be a bad joke and self-mockery for a party that calls itself conservative, i.e., a party that wants to preserve something.

It is an old fact that the servants of the Jews among the host nations often achieve Jewish goals better than the Jews themselves. The Jew prefers to remain in the background and anonymous:

“...let me tell you confidentially: The real ‘300’ have the habit and caution to deny their power. If you call on them, they will say: We know nothing; we are merchants, like everyone else. In response, not 300, but 3,000 commercial councillors will come forward, who manufacture stockings or artificial butter, and say: ‘We are the ones.’ Power lies in anonymity.” (Walter Rathenau.)

He is content with actual power, and only his incredible vanity occasionally causes him to step out of his camouflage and act as a representative of the power at his disposal, such as Hore-Belisha.

Unemployment in England

Given this pronounced pro-Jewish sentiment in England, it is no wonder that England has not succeeded in eliminating unemployment and that, despite the return to protective tariffs and the abandonment of the gold standard, unemployment has not yet been reduced from around 1.5 million people. As an English governor said:

“The English government is not there to provide work, but to govern!”

However, the situation of the long-term unemployed is not only highly alarming from a social and public health perspective; the mental unrest among the unemployed also poses a political threat that should not be underestimated.

The 'Deutsche Allgemeine Zeitung' cites two reasons why the English have not succeeded in getting unemployment under control:

"1) The capitalist exploitation of workers, which has led to industry in large areas simply closing down mines as soon as they are no longer profitable; this has resulted in the local masses of workers being simply abandoned to destitution.

In view of the high number of unemployed, several attempts were made in England to create jobs; all these four- and five-year plans were torn apart in Parliament and sabotaged by the private sector. In any case, there can be no talk of public job creation to enforce the right to work, especially since English state subsidies only benefit a very specific part of the economy and, as Churchill said as Chancellor of the Exchequer in 1929, state job creation can generally only reduce unemployment to a very small extent and cannot result in any lasting additional employment.

2.) The artificial organization of the British trade unions, which systematically prevented workers from moving from one category to another and, in particular, blocked all measures to retrain the unemployed. We see here a significant and important contrast to the German Labor Front, which has been successfully retraining many thousands of unemployed people for years; the vocational training program, which lasted only one year (1939), benefited 1.5 million members of the German people. In England, on the other hand, neither the so-called interest groups nor the state show the slightest consideration for the unemployed because, as is natural in all states that are subservient to the Jews, they only recognize the profit motive."

Admittedly, there was a time when England was concerned about the English and believed it could look down on the Germans, who were exploiting the workers under liberal rule. The Englishman Macaulay once said the following when he advocated English social policy in the House of Commons and was told that this would impair England's competitiveness in 1846:

"You try to frighten us by telling us that in some German factories young people work 17 hours a day; they work so hard that among thousands there is not one who is tall enough to be accepted into the army, and you ask us whether we will pass this law, whether we can withstand such competition. Sir, I laugh at the thought of such competition - if we are ever forced to relinquish our leading position among the trading nations, we will not be giving way to a race of degenerate dwarfs, but to a people outstanding in mind and body."

The days of English superiority, if such a thing ever existed, are long gone.

Even if the lie about the supposedly better standard of living of English workers is being peddled again today, it is the English themselves who refute this lie. We need only read a report by the English Ministry of Health from 1939 - the English miners of Wales and Monmouthshire still live for the most part in stone huts no more than 2 1/2 meters high. The floors in these huts are made of clay and earth, only sometimes of limestone or slate; these huts generally have only two rooms, a living room and a bedroom. The bedroom, commonly referred to as a "schnapps hole," is usually no larger than two meters square. According to the report of the English Ministry of Health, up to 8 and 10 people live in these rooms. Of course, it would not be possible to set up beds, if there were any, due to the lack of space - there are

simply boards laid from wall to wall. Boards as beds! That is the standard of living there that is so highly praised. People with lung disease often remain in these holes until they die; in one hut in Anglesey, there were only two beds, which had to be shared by ten people: one man, two women, and seven children. The man had just been discharged from a sanatorium and was unemployed, the woman suffered from consumption, as did two girls aged 11 and 7. It is not surprising that the diet also corresponds to this standard, according to the memorandum:

“While the working population of those counties lives at a standard that does not even allow them to buy fresh milk, millions of liters of milk are shipped from Wales to London every day!”

An Englishman himself writes:

“England no longer seems to care about England... With cold-bloodedness, we tolerate shums that would not be tolerated for a month in authoritarian states...”

Does Germany not today fulfill, numerically, mentally, and physically, the requirements set by Mr. Macaulay?

Social Policy

Company social policy has undergone a complete overhaul in Germany; voluntary social benefits in companies in all areas have been promoted in particular by competition to improve performance. Only a few keywords can hint at the significance of this competition:

1.) Measures to Maintain and Increase the National Workforce

These include:

- Promoting marriage,
- Educating working women to become housewives,
- Company assistance in providing healthy housing and homes,
- Care for expectant mothers,
- Care for mothers and children,
- Pensions for widows and orphans.

2.) Measures for the Maintenance and Increase of the Labor Force

These include:

- Strength through Joy,
- Proper work breaks,
- Proper vacations,
- Meals for employees,
- Compensatory sports,
- Skilled worker training,
- Vocational training for young people,

Health care,
and much more.

But even outside the competition for performance, the German Labor Front, company managers, and employees are constantly working on their own initiative to bring about all kinds of improvements. To give just one example, reference should be made to the concern for “industrial safety,” published by the Social Welfare Office of the German Labor Front, which states, among other things:

“4.) The requirements for operational safety begin with the design of the facilities, the construction or ordering of machinery and equipment, the determination of working methods, the division of labor, the organization of the plant, etc.; they must be taken into account, thought through, and fulfilled just as much as the requirements for productive operational success.

5.) In existing plants, efforts must be made to make up for previous omissions and to adapt outdated equipment, e.g. in the areas of machine protection, electrical protection, lighting, ventilation, etc., to the latest state of the art on the basis of new experience. Space conditions, clarity, the attractiveness of the work environment, etc. must also be constantly monitored and, if necessary, improved in the interests of safety.

6.) Maintenance must be carried out with the same care on all operating equipment and must not give preference to equipment that is vital for production. Damage to railings, floors, stairs, steps, covers, etc. must also be repaired promptly and thoroughly; temporary repairs and patchwork are to be avoided.

7.) Regular inspections of operating equipment should not be limited to what is required by law, such as steam boilers, cranes, elevators, chains, hoisting ropes, etc., but should include everything that, based on experience, can become dangerous due to normal wear and tear, e.g., ladders - the preventive measures organized by the plant manager in this regard are an unmistakable indicator of how much he cares about preserving the life, health, and working capacity of his employees.”

Voluntary inter-company social benefits are provided by the social responsibility bodies, in particular the works councils. The activities of the social responsibility bodies cannot be described in detail here. The results of their consultations have provided valuable suggestions, e.g. in the following areas:

Apprenticeship and vocational training,
Career guidance and counseling,
Planned vocational training,
Apprenticeship contracts,
Apprenticeship remuneration,
Shortage of skilled workers and demand for skilled workers,
Skilled worker examinations,
Retraining,
Additional vocational training,
Reich vocational competitions,
Vacation,

Wage regulations and special benefits,
Termination and illness,
Women and young people,
Collective agreements,
Working hours,
Partial wages for military exercises,
Practical maternity protection in companies,
Accident prevention and health care,
Support in the event of accident or illness,
KdF allowance,
Economic development and four-year plan,
Market conditions,
and much more.

The importance of most of these issues for the war effort needs no emphasis; the advantages offered by the organs of social self-responsibility lie in their flexibility in responding to the changing issues of everyday life. However, their greatest significance lies in their contribution to social peace and thus to the performance community and national unity. Furthermore, the expansion of the recognition of occupational diseases, for example, demonstrates the spirit of National Socialist Germany in this area. With regard to occupational diseases, National Socialism takes the following position: Unavoidable occupational diseases must be recognized as subject to insurance; as we have seen, this has also been done for many occupational diseases since the National Socialist Party came to power. There will always be occupations that cause damage to health due to the nature of the work or the substances used in the workplace; however, it is necessary that protective measures be continually improved and that they be applied in practice by the workers themselves. It is the task of the shop steward and, of course, the plant manager to recognize this necessity in practical working life and to implement it in everyday practice. These labor representatives, who hold positions of responsibility here, have an easy job, because liberal principles no longer apply. In 1875, a leading physician wrote:

"For more than twenty years, it has been demonstrated that white lead is dispensable in certain industries and can be replaced by zinc white - a very commendable undertaking. It is just a pity that almost all the relevant explanations have had no influence on the white lead industry. Chemists and doctors can say what they like, but the manufacturer of lead white will prove to them that his product cannot be replaced by anything else, that it is absolutely indispensable and that it is not harmful to health. That is what he says, and that is what he will continue to say, and he will continue to market his products until he is prevented from doing so."

The National Socialist government has imposed the most extensive restrictions on the use of lead white, just as it has prohibited women and young people from working in such industries, e.g., working with pneumatic hammers, spraying lead-based paints, etc.

Where applicable to individual businesses, it must be determined whether hazardous working methods can be replaced by safe ones and whether harmless substances can be used in place of harmful ones.

A whole range of diseases caused by occupational damage in certain establishments are recognized as occupational diseases subject to accident insurance; these include, for example, diseases caused by lead, phosphorus, mercury, arsenic, benzene, pneumoconiosis, noise-induced deafness or hearing loss bordering on deafness, cataracts, and infectious diseases. There are 26 groups in total - this means that Germany is ahead of all other countries in the area of recognizing occupational diseases as subject to health insurance, but not only in this area, but above all in health care. This includes the correct assignment of employees based on their physical, mental, and emotional aptitude, disease prevention, and proper treatment of illness.

In contrast, the English occupational safety regulations seem downright primitive and medieval to us, even though the relevant law summarizing the occupational safety regulations was not enacted until 1937. The first part of the law deals with the health of the working population, but contains only the most necessary self-evident provisions: accumulations of dirt and waste must be removed daily; the floor must be scrubbed at least once a week, and walls and ceilings must be washed, painted, and whitewashed from time to time. There are also provisions on ventilation and lighting. The annual report of the Trade Supervisory Office for 1936 states that many industries, such as the cotton and wool industries, have completely inadequate lighting and that only a few companies have sufficient lighting. If we compare this with the results of the performance competition and the "Good Light, Good Work" campaign, we can see Germany's lead in the competition.

The English law of 1937 contains regulations on accident prevention for the first time, in a form that was already common practice in Germany generations ago. Company social policy is also more than inadequate - washing facilities, clothes lockers, and good drinking water are required! We in Germany have long since moved beyond these basic requirements: company labor policies have already made the provision of beverages at work a matter of course; exemplary washing and bathing facilities are increasingly becoming the norm.

As far as working hours are concerned, it is significant that there are no limits on the working hours of male workers in England, and that protection for women and young people was only introduced in 1937, long after the National Socialists came to power in Germany; working hours for women and young people have now been limited to 48 hours per week (in peacetime). Overtime, which should not exceed 100 hours per year, is generally permitted. However, according to findings, the prescribed maximum number was already exceeded many times over in peacetime. Let us compare this with German working hours and break regulations.

Even the English weekend early finish, which is held up as a model, is only available to the privileged few; in particular, working hours in the retail sector are still 11 to 13 hours a day. Most shops are open until 8 p.m., and on Saturdays even until 9 p.m. There is also no effective restriction on Sunday working in the retail sector; we therefore see a great backwardness in England in terms of social policy, which would be even greater if the German people had not, since coming to power, forced England to make apparent improvements to the worst deficiencies for purely propagandistic reasons. These improvements, which, as I said, were made solely for propaganda reasons and not at all out of biological considerations, are regarded by the plutocrats as highly superfluous restrictions on profits.

Wage Policy

In Germany, there is a state-controlled wage policy based on collective agreements for 85 to 90 percent of the working population.

Wherever the Jewish view of economics prevails, wages are regarded as payment for the “commodity of labor”; during the Weimar regime, wages in Germany were also roughly equivalent to the cost of maintaining the labor force. Variations from this were purely cyclical, i.e., if a particularly high income was attracted in one sector, this was a reason to increase wages under certain circumstances, while wages were suppressed as soon as sales difficulties or economic fluctuations occurred. Political power relations also played a role; employers' and employees' associations largely determined wage levels. National Socialism declared that the wage question must be a question of national ethics and that wage determination must not be left to chance; wages are determined above all by the volume of production and by price formation, since wages are not an absolute quantity, but are determined solely by their purchasing power.

Especially in times of war, we must be aware that there is a danger that economic cycles can influence wages - this affects uniform wage levels, because there are companies that are overemployed, there are companies that are well employed, and there are companies whose activities are completely or partially suspended, so that a restructuring is necessary for them.

Notwithstanding economic necessity, as expressed, for example, in the rationing of food for heavy and extremely heavy workers, the urgency of a job must never be the sole basis for determining wages; rather, a whole range of factors must be taken into account when determining wages:

- 1). The degree of economic necessity
- 2). The question of accident risks
- 3). The question of occupational diseases
- 4.) Mental requirements
- 5.) Physical requirements
- 6.) The duration of training
- 7.) The difficulty of training
- 8.) The question of energy consumption

Within the individual groups, performance is, of course, the deciding factor.

For a population of essentially similar consistency, the difference between mental and physical work must not be the decisive factor; all the factors mentioned must be taken into account. This aspiration is becoming increasingly prevalent, but in times of war, of course, it is not so easy to achieve. Here, while taking performance into account, stability is of paramount importance in order not to cause price increases - after a victorious peace, these tasks will be tackled with renewed vigor.

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In England, only 1 million of 14 million workers have a collective agreement; the basis for wage determination is liberal, i.e., arbitrary.

The failure to pursue a reasonable wage policy is particularly disadvantageous when one considers that a large proportion of the English workforce, up to 50 percent, has to spend up to 50 percent of their wages on rent alone, which reduces their standard of living and thus lowers the overall cost of living.

Of course, England does not enjoy absolute price stability like Germany, nor does it have allowances for heavy and extremely heavy labor; this has further exacerbated the malnutrition that already existed among broad sections of the population in England during peacetime.

There is no doubt that the improvements forced upon us by the example of National Socialist Germany have intensified the hatred of the moneybags against us.

If someone were to object that there is also such a thing as failed social policy without Jews, and that the absence of Jews is therefore not a prerequisite for bad social policy, the following must be said: It is true that there can be and has been bad social policy without the Jews being the cause; yes, one can even go so far as to say that during the short time the Jews had their own state, they showed signs of a better social policy toward their own people (e.g., in the remission of debts in the so-called Jubilee Year, or in the prohibition of Jews charging interest among themselves) than the social policy they imposed on the host nations. But there is a fundamental difference between a member of one's own kind violating his natural ethnic duty and a Jew acting in accordance with his nature, i.e., in a corrosive and destructive manner - when a Jew destroys the fundamental values of a host nation and replaces them with his own supreme value, money, he is acting in accordance with Jewish nature and in the Jewish interest. When an Aryan does this, he acts against his natural obligation; the idolization of materialism contradicts Aryan principles and turns the Aryan into an artificial Jew, as England has expressly confirmed to us.

We hear from an English writer:

"Modern English life is full of evidence of the victory of Judaized Englishmen and Jewish influences; it is difficult to overcome Jewish foreign infiltration in England by excluding Jews everywhere, because Jewish views have already taken such a root in the people that they are almost more Jewish in their entire behavior than the Jews themselves. Only a few resist this attitude."

Inadequate Support for the Warrior Family

The treatment of support in France shows that even during the war, social issues continue to be neglected in a way that is unimaginable to us; even the French Senate, which is certainly not overly socially minded, has had to declare the provision for reservists' families to be completely inadequate: the support rates are 12 French francs per day for wives in Paris and 7 or 8 francs in the provinces, with supplements of 4.50 or 5.50 francs paid for children. We must not forget that the Jew Blum, who, like the Jew Hilferding, who is known to have caused inflation in Germany, is a specialist in "devaluations," devaluing the French franc so much that it is now worth only 6 pennies; this shows how ridiculously low the support payments are that are to be paid out. But the most incredible thing is that, in many places, no support payments have been made since the beginning of the war, simply because they are only made after a thorough examination of need. However, since they are doing well, the authorities responsible are taking their time.

The support rates themselves show that Germany considers the maintenance of soldiers' families to be a national duty, while the plutocrats consider it a burdensome obligation:

Berlin (in Reichsmarks)
Wife with no children - 99.50
With one child - 125.50
With two children - 151.50
With three children - 177.50
With four children - 203.50

Paris (in Reichsmarks)
Wife with no children - 20.45
With one child - 29.82
With two children - 59.19
With three children - 48.56
With four children - 57.93

London (in Reichsmarks)
Wife with no children - 51.45
With one child - 62.10
With two children - 70.65
With three children - 77.10
With four children - 83.55

Despite all restrictions, the principle remains - "Social policy is even more important in wartime!"

The urgency of these tasks is also reflected in the granting of leave to working women while their husbands are on leave from the front; it is considered a duty of honor for company managers to accommodate, as far as possible, the wishes of working women for leave during their husbands' front-line leave following a prolonged absence. If the wife is entitled to leave, paid leave must be granted; by mutual agreement, paid leave may also be granted against a leave entitlement that will only become due at a later date. In other cases, the wife shall at least be released from work; it is then up to her to apply for a temporary increase in family support to compensate for the loss of earnings.

Since social policy is not, as in other countries, guided by considerations of financial expediency and does not have to adapt to fluctuating market conditions, but rather forms an integral part and a prerequisite of politics, there could be no question of abandoning the determined social policy of the last six years all at once in view of the war; however, the objectives are changing, for example in the competition for services, in view of the urgent tasks of the war economy, but as far as possible, social policy is being pursued as in peacetime, because the desire for social peace has become even stronger, as has the need to preserve the strength of the nation and its workforce. The War Economy Ordinance of September 4th was based primarily on the Führer's statement that no one should profit from this war, and one need only recall how disastrously the Jews lived in the war societies of Germany or look across the borders of Greater Germany, where they continue to do so today, even up to the former Jewish Minister of War of England, to see the clear difference.

It was also necessary at the beginning of the war to have an overall view and to keep the concentrated energies of the nation at our disposal; the directive to the Reich Labor Trustees to adjust wages and salaries to the conditions of war means that a gradual reduction of unjustified wages, which were solely the result of a labor shortage, had to be ensured. There can be no question of any fundamental or drastic intervention in the previous wage policy.

The abolition of bonuses for night and holiday work provided for in the War Economy Ordinance, as well as the suspension of vacation, were repealed on November 20th, 1939. The provision regarding overtime remains in force, but with the proviso that overtime in excess of 51 hours per week must also be remunerated. The 8-hour day is still being maintained, not least for fundamental political reasons and for reasons of ongoing order fulfillment.

Overtime remains subject to approval and must under no circumstances lead to the exploitation of the workforce; in addition, overtime is subject to wage supplements of 25% for work exceeding 10 hours. In this context, it should be noted that holiday pay remains in force.

For working hours of up to 10 hours, however, the provisions of the War Economy Ordinance remain in force, according to which no overtime pay is to be paid and the amounts saved as a result must be transferred to the treasury; this represents a further contribution by the home front to the financing of the war, and thus to victory.

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It is no coincidence that there is now a great and far-reaching interconnection between the politically, economically, and socio-politically influential English and the Jews, just as it is characteristic that both are earning from the war in harmonious agreement, a circumstance that casts a peculiar light on the otherwise incomprehensible recklessness with which England started this war.

Chamberlain⁶ himself is the pure type of the armaments shareholder - in the 1920s, he was still the director of a large Birmingham armaments company and is still its co-owner today. He also has several thousand shares in other English armaments companies in his safe; the war will therefore certainly not harm him financially! His former Minister of War is the purest example of this type, namely a Jew by race; he amassed his fortune just a few years ago in his own unique way, through numerous fraudulent companies and timely bankruptcies.

Winston Churchill, the unscrupulous warmonger and plutocrat, has close ties to the Jews;

Eden, for his part, also maintains particularly close friendships with prominent Jews, especially Israel Moses Sieff, the new unnamed owner of the Daily Mail and head of one of the largest department store junk chains in England, as well as with the Rothschild family. Through his wife, Eden is also directly related to the Jewish race.

Duff Cooper made the wealthy American Jewish banker Otto Kahn godfather to his son, while his sister married the Jew Levita.

⁶ His sympathy for the Jews is evident from a letter dated September 2nd, 1939, to Chaim Welzmann, the head of the Jewish Agency:

"I am pleased to note that in this time of extreme emergency, when the things that are dear to us [read: money and 'rights of exploitation'] are at stake, Great Britain can rely on the wholehearted cooperation of the 'Jewish Agency.'"

Until last year, Anderson was director of the Vickers Corporation, the largest English arms manufacturer - of course he still has a decisive influence today!

These few examples show what it is like among the ministers of the English war cabinet, but it is no different in the second tier - full Jews, relatives of Jews, or arms shareholders rule England today. These facts come from an unimpeachable English source, namely the British magazine "Labour Research" of August 1939. That the members of parliament also look after themselves is evident from the fact that, according to English sources, 181 members of parliament hold 775 directorships.

These plutocrats find it more "appealing" to wage war than to 'waste' money on "unnecessary" social services. They would rather try to destroy Germany than compete with it in terms of social policy; in doing so, they are also fulfilling the command of Judaism, for shortly after the end of the last war, a Jewish newspaper in the United States wrote about a new world war (Jewish World, January 16th, 1919):

"International Jewry has forced Europe to wage this war, not only to amass large sums of money, but to use this money to start a new Jewish world war!"

The Jewish magazine 'Natscha Retsch' says:

"Our Jewish interests demand that Germany be destroyed once and for all."

This is the Jewish "pacifism," about which so much is rambled.

When the objection is raised that the English and French have an interest in keeping Germany down, this is only apparently correct: firstly, because the mouthpiece of "public opinion" is the Jewish press⁷; secondly, because the ordinary man in England or France has no share in the great riches possessed by his empire (cf. p. 28); and thirdly, because the Jews are the clear beneficiaries of the riches of France and England.

⁷ The court poet Alfred Austin said as early as 1904:

"We English have a journalism that knows no conscience and no patriotism."

Liberation of Labor (National Socialism)

If the National Socialist revolution were a matter based on monetary thinking, the part of humanity influenced by the Jews would not have been any more upset about it than about all previous revolutions; if Germany, like France and England, had imperialist or plutocratic goals, the Jews would not have cared: they would have done as they did elsewhere, and they would have been the first to benefit from this change, as they understood so well in the First Reich as usurious “chamber Jews,” in the second as “founders” and “court Jews,” and in the Weimar period as “government Jews” to maintain their privileges.

The German Concept of Value

German values place honor, loyalty, and duty at the top:

“It is not the glamour of success, but the sincerity of striving and faithful perseverance in duty, even where the result is hardly visible, that will determine the value of human life”

,says Moltke.

German thinking is the antithesis of Jewish mind for money - even 2,000 years ago, a Roman said of the Germans: Money-lending and usury are unknown things and therefore better prevented than if they were prohibited by law.

It would be wrong to assume that it was only the simplicity of the conditions at that time that led to the Germans' rejection of money-mindedness; even with the diversity of later trade relations, this point of view did not change; this can be seen, for example, in the Hanseatic League, where trade policy was not based on payment in money, but on the exchange of services. This is also the more realistic yardstick - there were no exploiters and exploited because money was only recognized in the exchange process in its functional significance as a medium of exchange, and it was also not allowed to become independent of that process. Monetary debts were recorded, but these were usually only covered by goods; the Hanseatic League, for example, always kept the prices of herring and grain the same and did not allow money to move independently and shift this fair balance of services. There was no capitalism in the sense of our modern international finance capital in the Hanseatic League.

Mussolini's trade policy, which is based on the idea of reciprocity, is also very much oriented towards the Nordic model - the goal is not to outsmart the other party, but to achieve a satisfactory exchange of services and benefits for both sides. Such an attitude, which is based on permanent mutual complementarity, also dominates German trade policy; this means that the inherent basic attitude can prevail and be maintained despite increased complexity.

National strength and labor are crisis-proof, for crises only exist where Jewish money-mindedness prevails. Elsewhere, speculation and fraud are still the powers that sit on the throne, under whose rule civilized humanity sighs and groans, languishes and wastes away; when a general state of emergency

weighs on the drained masses, Jewish economic theory soon speaks of a trade or business crisis, or of a monetary or economic crisis.

The National Socialist revolution took place for the sake of the German nation's right to exist; it took place for the sake of the future of the German people. The game of playing with words has come to an end and has been replaced by simple truths - above all, the realization that the common good must take precedence over self-interest and that there are no absolute values, but that the value of every institution is determined solely by the principle:

“What benefits the people is right; what harms the people is wrong.”

People, Power and Labor are More Important than Money

When people motivated by money try to downplay Germany's chances of victory by pointing out that war requires money, money, and more money, this reveals the fundamental difference between Germany and its enemies - just as Germany wants to fight for freedom of labor, it is also waging its war with the strength of its people and their labor; just as Judah and its minions, especially England, want only freedom for capital, i.e., the enslavement and exploitation of labor through money, they are also waging war with foreign manpower that they have bought (albeit with a dwindling supply, as Russia proves) and with money. But no gold treasures in the world can replace lost national strength and lost labor power. What should therefore speak against Germany, namely the lack of financial resources, actually speaks in Germany's favor, because financial resources cannot be replaced at will; existing national strength and existing labor power, however, are capable of permanently reproducing consumed values.

The people and their preservation, concern for national strength and manpower are therefore the tasks of every rational, i.e., nationalist policy. Our social policy cannot therefore be international - it is not geared toward equality, egalitarianism, or bureaucratization. Our socialism is socialism with sufficient living space and a sufficient standard of living for the entire population - equal social honor for every honest worker, decent starting conditions for everyone, and, moreover, opportunities for advancement based on merit. The difficulties opposing the liberation of labor are so great that other peoples have become discouraged and dare not even take up the struggle.

The Sword is a Sharper Weapon than Trade Wars - National Strength and Labor are More Important than Money

The English opinion on the “humanity” of the blockade will certainly undergo a slight change; this will intensify in proportion to the growing importance of the counter-blockade, and instead of the English border lying on the Rhine, as England has presumed, the German border will lie on the Thames.

In addition to their military significance, the areas now incorporated into the German sphere of influence, namely Holland, Belgium, Scandinavia, and the Baltic region, are also of great economic importance to England. This is illustrated by the following figures: Almost three-quarters of England's bacon imports came from these areas, almost half of its butter imports, over 50% of its fish imports, and over half of its egg imports; of the products important for the war effort, over a third of iron imports came from Scandinavia, almost half of timber imports, and almost half of paper imports.

France's war potential has also been greatly reduced by the occupation of its industrial areas - France, which in 1923, under the despicable pretext of peace, occupied the German Ruhr area in order to be able to intensify its tribute slavery, has now lost its "rest area" in turn. The northern provinces of France between the Belgian border and the "Nord" and "Pas de Calais" coasts, which have been taken by storm by German troops, are of great importance to French industry: there are over 3,000 factories, mines, and blast furnaces there, employing nearly 1 million workers. The loss of industrial production due to the German advance amounts to:

60% of total coal production,
50% of zinc production,
77% of lead production,
60% of railcars and locomotives,
70% of total textile production,
and 86% of total linen production.

This war is undoubtedly also a war of national production and thus a war of materials - more than 100 men or 100 workers must work at home so that one can fight at the front. It will be completely impossible for the French to make up for their loss of materials.

While our enemy has so far been inferior to us in terms of the value of its human resources, as the unprecedented successes of our fighting forces prove, the latest successes of the army reveal an inferiority in terms of war potential. It can already be said today, and the figures provided clearly show, that

- 1) The blockade war is now turning against England and will prove to be an effective blockade, and
- 2) The production war has been decided in our favor.

This inferiority in terms of national value and war potential cannot be compensated for by money, nor by the brutal methods that the Jew Rothschild-Mandelstamm (called Mandel) is using against the French workers.

Nationalism and Socialism are One and the Same

The Führer has shown Germany and the whole world that nationalism and socialism complement each other, indeed, that they are mutually dependent. He said at the beginning of his struggle:

"He who loves his people proves it only by the sacrifices he is willing to make for them. There is no such thing as national sentiment that is based solely on profit, nor is there any nationalism that encompasses only one class; 'hurrah' cries prove nothing and give no right to call oneself national if they are not backed by a great loving concern for the preservation of a general, healthy national character."

In his speech in Munich on April 12th, 1922, he said:

"We told ourselves that being 'national' means first and foremost acting with boundless, all-encompassing love for the people, and if necessary, dying for it; thus, we must embrace the 'social' means of building the state and the community in such a way that each individual acts for the community, and must therefore be convinced of the goodness and honest integrity of this community in order to be able to die for it."

Love of country does not ask for reasons. It is original and self-evident, as the poet of the 'Hermannschlacht'⁸ makes it shine:

Question: You love your country, don't you, my son?

Answer: Yes, my father, I do.

Question: Why do you love it?

Answer: Because it is my country.

Question: You mean because God has blessed it with many fruits; because many beautiful works of art adorn it; because heroes, statesmen, and wise men, whose names are too numerous to mention, have glorified it?

Answer: No, my father, you are misleading me.

Question: Do I deceive you?

Answer: Rome and the Egyptian delta are, as you have taught me, far more blessed with fruits and beautiful works of art and everything that is great and glorious than Germany; nevertheless, if your son's destiny were to live there, he would feel sad and would never love it as much as he now loves Germany.

Question: Why do you love Germany?

Answer: Father, I have already told you!

Question: You have already told me?

*Answer: Yes - **because it is my fatherland!***

The Swastika, the Symbol of Creative Work

We must also be clear that this unity between nationalism and socialism, which makes us the champions of all Aryan peoples, is already expressed in the choice of our flag. The Führer says:

"As National Socialists, we see our program in our flag: in the red we see the social idea of the movement, in the white the nationalistic idea, in the swastika the mission of the struggle for the victory of the Aryan people and, at the same time, the victory of the idea of creative work, which has always been and always will be antisemitic."

The Foundations of Social Peace

Just as the political order is geared toward unity and harmony as prerequisites for Germany's existence and economic prosperity, so too is the social order geared toward the establishment of unity and harmony. Three principles, which are simultaneously of decisive importance for peace in the social sector, therefore form the basis of labor policy:

⁸ 'Die Hermannschlacht' (The Battle of Hermann), is a drama by the German poet Heinrich von Kleist.

1. Recognition of Equal Social Honor
2. The Right to Work
3. The Duty to Work

Recognition of Equal Social Honor

Whereas manual labor was once held in contempt, today there is a new appreciation of work. Every worker is entitled to respect and equal social honor; this is also reflected in the law on labor service. The Reich Labor Service is recognized as an honorary service to the German people. The Führer says on this subject:

“At a time when millions among us still have no understanding of the importance of manual labor, we want this people to be educated, to realize that manual labor is not shameful, that manual labor does not make people stupid, but that manual labor, like any other activity, brings honor to those who perform it faithfully and honestly.”

Here we see that, according to the German view of work, all work is equally worthy of honor, even if its value cannot be the same according to the principle of performance - all are entitled to the same honor.

Right to Work

It is an impossible situation that prevents progress if the possibility of obtaining work depends on chance or the will of private individuals; anyone who wants to work should have the opportunity to do so at any time. That is why National Socialism proclaimed the right to work. It is nothing short of a mockery that in earlier times, interest groups called themselves employers' associations. They were not in a position to provide work; on the contrary, the army of unemployed grew larger and larger simply because the conditions for a healthy economy did not exist. In order to liberate the German working class, National Socialism made the right of every member of the national community to work the starting point of its labor policy from the very beginning. Job creation is not only an urgently needed economic policy task - no, it has a much deeper meaning. It is the moral right of every individual toward the national community. Job creation is the practical application of the principle that the German people have a right to live from their work. There is hardly anything more cynical than the terms “labor market” and “free employment contract” at a time when the unrestrained exploitation of economic superiority was taken for granted. Nor should we forget the destructive effect that enforced idleness has on healthy and capable people. The measures taken to realize this right to work are manifold. The first law to reduce unemployment was enacted in 1933; it was designed to create jobs and stimulate national production.

Unprecedented Success in Job Creation

The success of National Socialist job creation is clearly evident in the decline in unemployment figures, the increase in general goods production, and the rise in annual income. At the time the National Socialists came to power, unemployment stood at around 7 million citizens; today, it has been virtually eliminated. Goods production has doubled in many areas, despite the necessary heavy rearmament.

The start of the war also demonstrates a success in job creation that no other nation can match. It did not affect the high level of employment - in contrast to August 1914, when the number of unemployed rose sharply from 2.9 to 22.4 percent, the transition to a war economy in September 1939, despite the redeployment of many thousands of workers, did not involve any significant plant closures and, in particular, did not lead to any noticeable unemployment; on the contrary, there is still a shortage of labor in many areas. The December unemployment figures for 1939 amounts to 128,000 for the Reich as a whole, of whom only 18,000 are fully fit for work and fully compensable; in practice the right to work is almost completely implemented.

Even these relatively few unemployed are being helped as much as possible, firstly, by not excluding them from unemployment assistance on the grounds that they are available for work and are engaged in temporary service or self-employment of a corresponding scope, and secondly, by granting them special assistance, which may be granted in cases of particular hardship in addition to unemployment assistance, e.g., if the unemployed person is otherwise unable to pay the rent for accommodation appropriate to his economic and social circumstances. This special assistance is currently granted if the social situation of the person concerned requires assistance; it may therefore also be granted if the conditions for unemployment assistance are not met.

The Streets of the Führer: An Expression of Political Greatness

The significance of individual job creation measures was often misunderstood - for example, many people underestimate the value of road construction. They did not realize that a country's power is characterized by its road network and its constitution; the Roman Empire during the imperial period had a network of roads, some of which were excellent - their stability is remarkable. Their success is based on the fact that there are usually four layers: the base is made of flat stones bonded with mortar, then crushed stones or rubble and shards mixed with rubble, over which a cemented layer is laid, and finally a stone pavement. The extent of the road network of the Roman Empire is still unmatched today, with the road network during the late Roman Empire estimated to have covered 140,000 km.

The medieval mindset, guided by the spirit of the church and turned away from the world, led to the neglect of country roads, on which travelers in 1550 could often only ride, not drive. Goods were transported on small-wheeled carts or by pack animals; the roads in Germany around the 15th century may therefore have been in almost as poor a state as those in Poland today. The implications of this for economic development and strategic supply are clear to everyone today!

The Führer's road construction policy has tremendous economic advantages; in addition, the network of highways demonstrates tremendous political will and tremendous political power.

Before our current reign, internal political divisions had an impact on road construction; depending on attitudes toward road construction and the availability of funds, differences were noticeable not only between the individual states of the Reich, but also within provinces and even within individual building authority districts. Given this situation, uniform planning was naturally out of the question.

As early as 1933, clarity was first established regarding the situation in the field of road construction by means of a general inventory. For the first time in German history, the German road network was placed under Reich jurisdiction, with the Führer appointed General Inspector Dr. Todt as his trustee. 40,000 km of Reich roads were taken under separate administration, while the other German roads were placed under the technical supervision of the General Inspector.

On May 1st, 1933, the Führer announced his decision to build 7,000 km of autobahns - the entire Reich territory will be crisscrossed by a network of uniformly constructed motorways. The significance of this measure in terms of transport policy cannot be overestimated. Over 2,000 km have already been opened to traffic - today, everyone knows that this job creation measure was necessary, and how appropriate it was.

Right to Work and Protection Against Dismissal

The right to work has been further strengthened by protection against dismissal; previously, any dismissal not based on mutual agreement was subject to approval by the employment office, except in the case of summary dismissal. Now, termination without notice is only possible with the approval of the employment office, regardless of whether it is initiated by the employer or the employee. If the employment office refuses to give its consent and the employee nevertheless refuses to continue working, he loses his entitlement to his salary; however, if the employment office subsequently gives its consent and it is established that the employer had good cause for termination without notice, the employer is obliged to pay the employee compensation.

Economic Control

The following should be said regarding the Reich's influence on the economy: Although we start from the fundamental position that the economy should be left to private initiative, based on the recognition that economic activity does not allow for schematization and bureaucratization, this principle is subject to very specific restrictions:

- a) Because the state determines the order of important work and therefore cannot allow economic misinvestments, i.e., waste of national resources;
- b) Because the state cannot allow financial manipulations that merely serve to destabilize the economy (stock market speculation, etc.), both in the interest of fulfilling its tasks and the right to work.

The programmatic obligation whereby the state undertakes to provide primarily for the livelihood and life opportunities of its citizens has been fulfilled to the greatest possible extent by the labor battles, not least because the Reich has exerted influence on capital investments and removed them from the arbitrariness of profit-hungry Jewry. The elimination of Jewry from economic life has also contributed greatly to the fulfillment of the right to work.

The Duty to Work

The duty to work arises from Point 10 of the NSDAP Program, which states:

“The first duty of every citizen must be to work mentally or physically. The activity of the individual must not violate the interests of the general public, but must be carried out within the framework of the whole and for the benefit of all.”

It follows from this that the common interest determines the performance and commitment of work; the fact that work is regarded as a duty to the national community gives it a new and yet ancient value, ennobles work, and gives the words of National Socialism their deepest meaning: **“There is only one nobility, the nobility of work.”**

“The German conception of work consists in the belief that an activity can only be called work if it creates spiritual or material values, or conveys them in a way that benefits the community as a whole.”
(Rosenberg)

Some may find it presumptuous when Germany claims to be fighting for the liberation of labor, because they believe that Germany is waging war at most for the sake of expanding its own living space; however, this struggle for living space is only an accompanying and consequential phenomenon of the fundamental struggle for the liberation of labor.

Some will say that they do not notice any liberation of labor, because they have more work and more deductions; however, there is a difference between whether this extra work and these extra deductions serve to fill the pockets of others and generate fat dividends, or whether they serve to make the reintroduction of tribute slavery impossible and to create the preconditions for true socialism.

The program's demand for a generous expansion of old-age pensions also complements the obligation to work; the fact that this task can be tackled in the middle of a war proves its clearly nationalist attitude and the resulting hierarchy.

All peoples will one day be faced with the decision of whether they would rather allow the fruits of their labor to benefit their own people, or whether they would rather throw them into the insatiable maw of the international high finance in the form of bond economies and usury.

Compulsory Service and Freedom of Work

Some may say: How can one speak of freedom of work when there is compulsory service, when the workplace is assigned without any say in the matter? This is correct in itself, but it is only an emergency measure resulting from the political situation in which we find ourselves.

Compulsory service is equivalent to military service; furthermore, the German Labor Front is seeking to avoid any avoidable hardship for those subject to compulsory service. On the instructions of the Reich Leader of the DAF, the following has therefore been proposed:

- 1) Involvement of the DAF in accordance with a procedure laid down in detail, both in the selection of individual persons subject to compulsory service and in the selection of the companies from which they are to be assigned and to which they are to be assigned; a restriction of compulsory service to a few specific branches of the war economy.
- 2) Extensive consideration of the social circumstances of those required to perform compulsory service and the economic conditions of the companies; in particular, the compulsory service of married persons and members of the leadership of the National Socialist movement who would suffer a significant loss of earnings as a result of their compulsory service should be avoided as far as possible.

- 3) Increase in state assistance at least to the extent that the necessary living requirements of the family are fully secured.
- 4) Adequate instruction of those required to perform compulsory service on the meaning and purpose of the obligation, and the duties and rights arising from it.
- 5) Ensuring the smooth transport and proper accommodation and adequate provision of food for those required to perform compulsory service at their new location.

Some of the suggestions made above by the German Labor Front have already been taken into account in a decree issued by the Reich Minister of Labor.

In principle, the German Labor Front has also sought to limit compulsory service as far as possible, and the Reich Ministry of Labor has issued a decree stipulating that compulsory service may in principle only be imposed on companies in the construction, chemical, and iron and metal industries, insofar as these companies have tasks that are essential to the war effort; in other sectors of the economy, compulsory service shall be limited to exceptional cases in which, after exhausting all possibilities, it is not possible to provide workers in a timely manner through free regulation in the foreseeable future, and in which economic losses would result from any shortage of workers.

Cases in which compulsory service entails a loss of wages shall be kept to a minimum by carefully selecting those required to perform such service. Single persons shall be called up for compulsory service in the first instance. Compulsory service shall also be limited by calling upon workers who are seeking employment to replace those required to perform compulsory service. Those required to perform compulsory service should also be replaced by freeing up workers from businesses operating at reduced capacity. When replacing workers, the following should be given priority:

- 1) Married persons required to perform compulsory service,
- 2) Persons required to perform compulsory service whose obligation is associated with loss of wages.

*

Is it not better not only for the national community but also for the individual that, for example, the Siegfried Line was built rather than German territory being open to invasion by foreigners? History has shown time and again that the French, for example, have all too often taken advantage of the possibility of invasion.

Do not the ruins of Heidelberg Castle, blown up by the French, still stand today as a memorial?

Did not Louis XIV, at a time of German powerlessness, give the order: “Brûlez le Palatinat!” - “Burn the Palatinate!”?

Didn't the arsonist Melac carry out the order so literally that not a single house was left standing, not a single piece of livestock remained, the crops were burned down, and the unfortunate inhabitants of the Westmark were left with nothing but their eyes to weep over their misery;

in contrast, is not the work on the Westwall and every compulsory service that prevents a repetition of these evils a proud and meaningful sacrifice?

Is it not a comforting certainty to be convinced that no so-called “freedom of the individual” can interfere with the great goals and tasks of the national community?

Antisemitism - Socialism for Fools?

In Germany, Nordic ethics have triumphed once again, giving rise to fierce hatred on the part of the owner and exploiter nations, especially Judaism, as the bearer of money-mindedness and plutocracy, toward Germany. They cannot wage an open struggle against biologically based insights; instead they had to content themselves with their own “weapons,” attempting to slander and ridicule their opponents - this is why they mocked anti-Semitism. But anti-Semitism represents only one side of our national policy, for the liberation of the German people from foreign racial influences is only the prerequisite for a true racial policy; this has the positive task of increasing, elevating, and promoting the people in their racial uniqueness.

When the Jews come up with their stupid slogan, “Anti-Semitism is the socialism of fools,” the answer is:

Anti-Semitism is definitely not the socialism of fools; rather, it is true that without the elimination of Judaism, true socialism cannot exist at all, just as a tree cannot grow if foreign growths suck the life sap out of it. True socialism is always species-specific and must be supported by national forces - this is the foundation on which ethnic socialism can be built. These are neither new insights, for exceptional laws against Jews for the protection of one's own people were common and necessary in the earliest times, nor is antisemitism an invention of Germany; the defense in England and France, which today must be referred to as Jewish colonies, took place much earlier and more energetically, leading to expulsion from France in 1290.

The reasons for this persecution still exist today, perhaps more strongly than ever. As late as December 18th, 1847, the English newspaper “Standard” wrote:

“Nothing has happened to change the character of the Jews or their relations with us during this long period; if we are therefore fools and oppressors because we exclude the Jews from the government of our country, then our ancestors have been fools and oppressors for more than ten centuries.”

Since that time, however, the defensive will and strength of these peoples have waned; assimilation has been achieved, but not because the Jews have assimilated to the English or French, but because the English and French have assimilated to the Jews, mainly in their so-called leading classes.

France's Attempt to Defend Itself

It is significant that the danger of plutocracy is also recognized in France. A Frenchman in the Paris City Council said on December 15th, 1938:

“Judaism has transformed the country through fraud, bribery, and intermarriage.”

“The Jewish problem is a major problem, and even though the French people have understood this, the advisory assemblies refuse to open their eyes. I say this with great national sorrow and personal pride that

among a thousand men who have been entrusted with an honorable mandate by their fellow citizens, only one has been found to date who has made proposals to combat the flooding of Jews. When I say that I share Hitler's view on the removal of domestic servants, will you say that I am a Hitlerite or a Germanophile?"

He unwittingly admits that only the Germanic peoples can break the terrible domination of Jewry and that the Führer is destined by fate to liberate the entire Aryan race from Jewry.

The fact that the French are no longer capable of defending themselves is racially determined: According to official French statistics, France today has:

3 million foreigners of all colors, to which must be added
2 million naturalized foreigners, and furthermore
3 million family members, so that the total number of
8 million foreigners and members of foreign races in France. This is a typical and undeniable sign of decline, proving that France can only be called French in name, especially since numerous intermarriages that are not reflected in the statistics must be added to this figure.

France for the French?

However, a publication by the French National Club in 1938 shows just how necessary defense is, despite the French people's lack of defensive capabilities:

"We want to give France back to the French people through a relentless struggle against the union of the Jewish, Masonic, and Marxist internationals by teaching the French that all Jews (by their own admission) are members of a foreign nation; we want to ensure that they are deprived of the rights that belong to the French people, that they can no longer be elected, that they are not allowed to vote, that they cannot be civil servants, soldiers, etc; expulsion of all Jews who have participated in any of the countless political and financial scandals since the armistice, who have been convicted or who have gone bankrupt; immediate expulsion of all foreigners, Jews and others, who are secretly or openly involved in the political struggle; expulsion of all Jews who appear capable of contaminating the moral or physical health of the people; limitation of the number of Jews in the liberal professions and other professions; prohibition on Jews controlling organizations that are likely to influence or corrupt public opinion (press, film, theater, radio, etc.); dissolution of all Jewish associations such as Alliance Israélite, Loen von B'nai B'rith, etc.; dissolution of the Freemasons and organizations dependent on them, such as the League of Human Rights, brotherhoods, etc.; confiscation of the property of the "Congrégation Juive" for the benefit of the French common good, which has been destroyed by Jewish Masonic policy; a revision of the law on anonymous companies to prevent Jewish capital from taking control of the national economy; a substantial increase in tax rates for Jews who are allowed to live in our territory, and a ban on all public associations from doing business with Jews or Jewish houses in any form whatsoever."

England's Attempt to Defend Itself

Given the radical Jewish rule and the materialistic attitude of the English themselves, it is not surprising that the English attempt to defend themselves against their Jewish masters is very feeble - in view of the conglomerate of peoples under their rule, they cannot clearly pursue the racial question. Thus, the English fascists limit themselves to persecuting the Jews because they have established their own state within the state and placed the interests of their fellow Jews in England and elsewhere abroad above those of the British state. Only a few recognize the situation, such as A.M. Ludovici, who describes the ruling system as detrimental to the nation. At least two-thirds of the population is dissatisfied, and there is a deep divide between employers and employees, which leads to all kinds of unpleasant phenomena. Without regard for the welfare of the people, all that matters to him is making profits. The health of the population is now of secondary importance to those in power; even the most important demand of a people, namely to keep the nation free of foreign, undesirable elements, has long been forgotten.

Under the leadership of Adolf Hitler, Germany had not been content merely to draw up a program; this program had also been implemented - what was still a pipe dream for the French and English had become reality in Germany through the strength of the Führer, despite all opposition.

Germany's Defense: Germany for the Germans!

Thanks to the strength of the Führer, the Germans' defense was radical - Germany belongs to the Germans again!

Implementation of the National Socialist Program

- Control of banks and stock exchanges, as well as the entire financial power of the German people, is in the hands of the German people themselves; this eliminates speculation, abuse, and unearned income.
- Land ownership has been restored to its proper function as the source of blood and sustenance for the people through the Law on Hereditary Farming.
- The artisan class has work and opportunities for a livelihood once again; Jewish department stores have been eliminated.
- The Conscription Law has reintroduced a standing army, which has proven its strength in Poland and on the Western Front.
- Jews can no longer hold civil service positions.
- The Jewish press must be written in Hebrew; Jews may not be editors.
- Jews are neither eligible to vote nor to be elected; they may no longer hold positions of honor.
- Jews may not be lawyers or doctors.

Germany Wants Peaceful Reconstruction and Social Progress

Unlike the nations that had seized these territories, which were interested in maintaining unjustified privileges, Germany wanted to complete the Führer's unprecedented reconstruction work in peace. The Führer assigned the German national community such a wealth of tasks that each and every one of its members was bound to benefit; the German people have demonstrated such tremendous proof of their ability and will to rebuild that, unlike our enemies, no one could speak of any desire for war on the part of Germany.

The measures taken by the government has led to an economic recovery that was on the verge of raising the standard of living of the entire population, after the unemployment problem, which no other state in the world had mastered in such an unimaginably short time, no longer existed in Germany, and a shortage of skilled workers even arose.

The entire social legislation, but also the voluntary social will of all creative Germans, as demonstrated above all in the competitive spirit of German businesses, presented such a wealth of rewarding tasks that the Germans were certainly not belligerent; only the beneficiaries of brutal power politics, England and France, were not satisfied with Germany's equal rights; they begrudge Germany the place in the sun to which it has an indisputable claim by virtue of its diligence and abilities.

The Führer sought time and again to realize this claim with untiring patience, forbearance, and generous proposals—in vain! We know today why all the efforts to preserve life were in vain: the plutocrats did not want it! We know today that there is only one way: the victory of our arms! The achievements of the brave troops in the east and west and in the protection of Norway and Denmark have shown that the German armed forces are in control of the situation and will be equal to any task. The enemies have nothing to oppose this militarily; only the hunger blockade, the most despicable of all weapons, is their weapon and the means of propaganda that is as mendacious as it is outdated, and seems like a last resort. When an Englishman writes about the future of Europe in a French newspaper, or a Frenchman in an English newspaper, or a Jew in an English or French newspaper, or an Englishman or Frenchman in a Jewish newspaper, despite all stylistic differences and nuances, it is basically the same thing; it is also irrelevant where such an elaborate piece appears, whether it is hateful and bloodthirsty or whether it disguises itself as nationalistic, objective, conciliatory, or peaceful; it all amounts to the same thing: the dismemberment, division, disarmament, and enslavement of the Reich - they are simply pursuing the same goal by many different means. The phrases they use to disguise this are too hackneyed to be worth mentioning. When they show their hatred, they are honest - thus, the Action française in 1921 (when neither “Hindenburg threatened the security of France” nor was there any ‘Hitlerism’):

“Germany must be dissolved into a dust pile of states (Poussière d’états).”

England and France: Supporters of the Jewish Plan to Enslave the World

The danger posed by the two nations that own England and its vassal state France, namely the Jewish people and the British monarchy, will only be properly assessed when we have realized that they have made themselves the absolute bearers of a foreign worldview, namely the Jewish worldview, a worldview which, if it were to succeed across the board, would lead to the depopulation of the globe. The Jewish view contradicts the principles of nature; first of all, it proceeds from the principle that economics is destiny. This is merely a euphemism for the fact that wherever Jews rule, money is made of the highest value; labor is degraded to a commodity that is bought on the “free market”; the worker is nothing but a cost factor who can be replaced at will, and not a bearer of biological and ethnic values.

The English as Docile Pupils of the Jews

Jews and their docile disciples, the English, have understood how to bring everything under their control, a control that is by its very nature total, i.e., it encompasses all areas of life: politics, economics, and

social. Politically, the Jews, by equating money with political power, readily hold political decision-making in their hands; economically, by using their money to control the economy; socially, by thwarting economic reforms in order to keep the social wound open and thereby make any attempt at national and economic liberation by the subjugated peoples impossible. It is natural that with this attitude, apart from hypocritical phrases, natural socialism is suppressed.

The Jew wants only a hopeless, hate- and envy-filled “proletarian” who, without his knowledge, of course, guarantees his rule; that is why there is only one principle for him: the elimination of the classes of the host people who oppose his rule and, for the rest, absolute egalitarianism that reduces productivity. It is important to him to make the peoples defenseless; that is why he cannot tolerate any principle of performance and, above all, no unity and no social peace within the peoples themselves.

The Purpose of the War: The Restoration of the Plutocratic Right for Exploitation

War profits alone, however tempting they may have been, were neither the only nor the decisive reason why England started this war; it also did so on the orders of its capitalist ruling class, and the Jews who were related to them. Because Germany broke the bondage of interest in its country, because it became master in its own house again by enforcing the demand, "Germany for the Germans under German leadership!", it set a bad example for the subjugated guest peoples of the Jews and plutocracies. To be driven by racial doctrine, which had hitherto been regarded as the inviolable prerogative of the Jews, this meant a threat to the Jewish position of power, for not being allowed to rule means persecution for the Jews, and not being allowed to play world ruler is considered an insult by the English "ruling class."

We have seen how the English deal with the social question in their own country; likewise, there can be no question of a responsible social policy in the colonies. In the eyes of the English, every social expenditure reduces profit.

The social question, which for the Jews is only a means of keeping the host nations powerless while maintaining themselves as the deciding factor, has become a fundamental problem for the Germans. Liberalism as a Jewish weapon wants economic unrest; a document from 1909 states:

"Employees and employers have common interests only insofar as both must be interested in promoting national production as much as possible; in all other respects, they are decided opponents, and it would show an extremely low level of understanding of social policy if anyone were to deny that this state of affairs is entirely justified by the nature of things. Employers and employees can never be permanently reconciled and become friends; they can only interact in a decent manner after the outbreak of war."

This view still prevails outside Germany today, and thus like is pitted against like.

In contrast to this are the words of the Führer, which point to the shared destiny of all creative peoples:

"The National Socialist worker must know that the prosperity of the national economy means his own material happiness; the National Socialist employer must know that the happiness and satisfaction of his workers is the prerequisite for the existence and development of his own economic greatness. National Socialist workers and National Socialist employers are both representatives and trustees of the entire national community."

This relationship to the community is also found in the Law for the Order of National Labor - in companies, entrepreneurs and company leaders work together with employees and workers as followers to promote the company's goals and for the common good of the people and the state.

The company leader makes decisions on all company matters on behalf of the workforce. He is responsible for their welfare, and the workforce owes him loyalty based on the company community; this once again places the fundamental values of the Germanic peoples, honor and loyalty, at the center of working life.

The Idea of a Community of People and a Shared Destiny is Crucial

Social responsibility serves to deepen this idea; the purpose of social responsibility is to reinforce the instinctive German sense of an indissoluble bond between the people and their destiny, and to use this awareness to strengthen the will to devote themselves completely to this community; this knowledge enables and prepares each individual to take responsibility for themselves, to make use of all opportunities in their own position, and to avoid or resolve all conflicts of interest.

The strength of social self-responsibility lies in the fact that these results are not left to chance, but are due to the inner essence that stands in irreconcilable opposition to alien, Marxist, and liberalist heresies, and allows the inherent spiritual heritage to repeatedly break through in economic and everyday life.

The idea of social self-responsibility is of fundamental importance in several ways:

1. The idea of self-responsibility means that Kant's imperative, "Act as if the fate of all things depended on your actions and you alone were responsible", also applies in the field of company work policy.
2. Social self-responsibility means that each member of the community is responsible for his own affairs, and that he is also jointly responsible for the fate of the larger community.
3. Social self-responsibility requires that legitimate personal interests must be subordinated to the interests of the business community and the community as a whole.
4. Personal responsibility has nothing to do with self-government, because personal responsibility is not limited, like self-government, to the promotion of certain things that are left to a higher authority; rather, it is all-encompassing and leaves it to the abilities of the individual, the individual possibilities, and also the existing necessities to decide what must be done and in what order it must be done. This is the responsibility of the business manager.
5. In the spirit of social self-responsibility, there is a growing recognition that advantages for individuals cannot be expected from a struggle between employees and employers; this leads to the recognition of a community of destiny, in which work is organized according to the vital needs of the nation.

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Even the Englishman, insofar as he is of good stock, feels the need for national solidarity and knows that the Jew is the troublemaker. As one Englishman writes:

"Since the Jews crept into the community with which he lives, he has remained more or less a stranger. He and his friends will naturally do everything in their power to break down, as far as possible, all barriers in every community which normally characterize his foreign characteristics or prevent his complete equality; this means that the Jewish system of power, wealth, is opposed by all other powerful factors, such as the character with aristocratic principles and prestige, and above all by national solidarity. By the latter I mean the loyalty of the individual classes to each other. All these things cannot be bought and therefore cannot be acquired by the Jews; it does not matter how rich they are. Wherever the Jew comes to power, one will find that these things are increasingly out of fashion. The tendency will increasingly prevail to make national prestige dependent on symbols that can be bought."

He is quite right in feeling that positive character values have disappeared, that they have had to give way to Jewish money-grubbing, and that this has also dragged down the symbol of power in its haggling; this also broke the English national solidarity and “loyalty” of the classes to one another.

Social Unrest is a Matter of Course in England

In 1937, there were 1,122 labor disputes, 390,000 strikers and lockout victims, 205,000 forced vacationers, and 4,420,000 lost workdays.

Social unrest is necessary for the parasitic existence of Jewry; it therefore promotes division within peoples and strife between peoples; discord within peoples and war between peoples is its goal, its joy, and its profit. In Germany, which has known neither strikes nor lockouts since the National Socialists came to power, social unrest was, as it still is elsewhere today, a matter of course.

In Germany, too, contamination by money-mindedness and thus the rule of money was very advanced; even in Germany during the last war, it was taken for granted that Jews were war profiteers. The Jewish-mammonistic attitude of the war supply system brought golden days for the merchant class; this went so far that it often seemed as if Jewish middlemen were even given preference over the producers themselves, even though this inevitably led to unnecessary price increases. A petition from 1916 states:

"Domestic economic conditions are largely dominated by war profiteers - leather factories, large mills, and sugar factories distribute 25-30 percent, in some cases even 50-100 percent, in dividends."

The interim profits were also enormous. The central purchasing cooperative mostly used Jewish intermediaries, such as a former representative of the well-known grain profiteers Dreyfuß & Co. The central purchasing cooperative itself not only raised the prices of many goods unnecessarily and made usurious profits from this, but also refused to import foodstuffs that were offered at cheap prices from abroad without any valid reason. Jews held all the important positions in the war office and occupied the most influential posts.

The price increases for essential goods caused by middlemen were unbelievable, for example in the meat supply - here, a Jew earned over 40% in one day from the sale of two bulls. He bought one for RM 1,800 and sold it for RM 2,600. A leather trading company owned by the Jew Louis Viktor earned 4 million Reichsmarks in four months; he brought in inferior goods and claimed that otherwise the company would not be able to deliver military boots on time. Potatoes were also made so expensive that a single Jew earned RM 100,000 in commission fees in two and a half months.

It is an old fact that Jews profit from war in all countries; Germany has therefore rightly declared in its party program that there must be no war profits. Already during the first attempt to liberate Germany in November 1923, posters signed by the Führer were posted on every street corner announcing that profiteers and black marketeers would be put up against the wall. This provision is still included in the program today.

It begins with “equal rights” for Jews and leads to exploitation and Jewish war profiteering. Anyone who wants to avoid the exploitation of their own people and Jewish war profiteering must protect their own

people, i.e., necessarily deny equal rights to the parasitic race; therefore, the National Socialist program demands the complete separation of Jews from Germans.

According to this, only those who are members of the German people can be citizens, and only those who are of German blood can be members of the German people, regardless of their religious beliefs. No Jew can therefore be a member of the German people. Those who are not citizens are guests and are subject to alien law and therefore cannot exercise any political rights. This point of the program was implemented in the Reich Citizenship Law of September 15th, 1935, which reads:

"The Reichstag has unanimously passed the following law, which is hereby promulgated:

§ 1.

- (1) A citizen is anyone who belongs to the protective association of the German Reich and is particularly obligated to it.*
- (2) Citizenship is acquired in accordance with the provisions of the Reich and Citizenship Act.*

§ 2.

- (1) Only citizens of German or related blood who prove by their conduct that they are willing and able to serve the German people and Reich in loyalty are Reich citizens.*
- (2) Reich citizenship is acquired by the granting of the Reich Citizenship Certificate.*
- (3) The Reich citizen is the sole bearer of full political rights in accordance with the law."*

In addition, the program rejected further immigration of non-Germans and demanded the revocation of citizenship for non-Germans who had immigrated to Germany since August 2nd, 1914.

German racial legislation implemented these demands of the program. It also finds understanding elsewhere; it is an abomination to the Jews, for they know that once the ideas expressed in the preamble to the Nuremberg Laws are realized:

"Imbued with the knowledge that the purity of German blood is the prerequisite for the survival of the German people, the Reichstag unanimously passed the Law for the Protection of German Blood and German Honor on September 15th, 1935."

Once these ideas become common knowledge among the Aryan peoples, the prerequisites for their instincts to destroy their own people will be taken away from them.

What they fear most is the implementation of Point 11 of the Program:

"Abolition of unearned income, breaking of interest slavery."

This was perceived as a challenge by these parasitic people.

If the other Aryan peoples adopt these demands as their own, the Jews will no longer be able to sponge off their host nations; that is why Germany must be forced to change course, even at the cost of war, especially since the Jews themselves have no intention of waging this war, but only want to enjoy the "pleasant side" of it.

Judaism is fighting for its “right” to bless the peoples with its “socialism,” i.e., to bring social unrest to the peoples, while at the same time sowing discord among them by dominating individual peoples and driving them to war and mutual destruction through artificially created political antagonisms - they imagine that they can bring Germany to its knees in order to then reintroduce their former “paradisiacal conditions.”

The Mission of the German People

Total War

Since the turn of the century, great military leaders have emphasized that the war of the future would be a total war, i.e., that it would encompass both the front and the home front. It is inherent in the nature of total war that its laws apply both to the man on the fighting front and to the man on the working front; this is true not only because modern means of warfare, especially the air force, have turned all areas into war zones, but also, and to an even greater extent, because the entire energy of the peoples is devoted to the war. This results in an expanded range of tasks for the home front and thus in the shared responsibility of all productive people. This shared responsibility of the home front is primarily a matter of inner readiness for action. Field Marshal Göring explained in his speech on September 9th, 1939:

“Just as the front stands firm and dutiful, so does the homeland; it will no longer allow itself to be shamed by the front; it strengthens its backbone instead of breaking it.”

All the energies of the internal and external fronts are now united in one hand, thus doing justice to the nature of total war; Field Marshal Göring took over the leadership completely and thus became the highest authority on the war economy, for as long as the war lasts, the economy will remain a theater of operations.

It is essential that the war economy policy remains flexible and effective. According to “V.V.” No. 5, three prerequisites are essential for this:

1. Clear authority and strict authoritarian control of the entire war economy;
2. Ongoing close cooperation between all agencies involved in war economy issues
3. An overview of war economy tasks and their order of priority.

Total war can be waged more energetically and successfully in an authoritarian state with a nationalist leadership than in so-called democracies.

Nevertheless, socialism does not come up short in the war economy. In accordance with the clear objectives and the clear order of tasks, we must of course turn primarily to large enterprises to satisfy our increased economic needs. This is also happening.

Despite this, small commercial enterprises are not neglected, because National Socialism, for reasons of human leadership and stability, is interested in preserving as many independent livelihoods as possible in the interest of a healthy and vigorous national life; since the beginning of the war, care has therefore been taken to avoid excessive concentration on a few large companies by distributing orders to a large number of businesses.

Where businesses have to close due to the necessity of the war economy because raw materials and labor are needed elsewhere, the community aid of the economy steps in, which procures the means to maintain closed businesses through a levy on all businesses. This is done to maintain the businesses as production sites and places of work, but not to maintain the personal claims of business owners and their employees. Nowadays, when every man is needed somewhere, it is in the least interest of the community to enable

people to live on pensions, but it is of the utmost importance not to allow existing facilities to fall into disrepair so that, after the war, the workers can return to their old jobs without delay.

This is the purpose of community assistance, which proves that, just as we have prepared the transition to a war economy in an organized manner, the transition to a peacetime economy is already being prepared in an exemplary manner.

In Germany, The Freedom of the People is At Stake

By fighting for its future, Germany is fighting for a natural hierarchy of values and thus for the future of all true values of humanity. The battle lines are already clearly drawn in this war - this is not just about Poland, which was just as incapable and unworthy of self-government in the long run as the Jews themselves, who were only able to exist as an independent state in world history for a few decades, nor is it just about the former Czechoslovakia; Czechoslovakia was, as neither Masaryk nor Benesch denied, a distinctly nationalist state, in which the foreign ethnic groups welcomed liberation from the Czech yoke, which brought them not only political oppression but also economic exploitation.

The Czechs, who today once again have work and bread and a significantly better standard of living than under the misguided leadership of the one-day wonder Benesch, have come to terms with the current situation, which corresponds to the historical realities of the German living space. The entire Czech press has demonstrated in figures that since the incorporation into our living and economic space, wage policy in the Protectorate has been developing healthily and is increasingly in line with the requirements of the times and social justice. By the end of 1939, a total of 400 wage regulations had been introduced in various fields of work with the aim of raising the social standard of workers and lower-level employees; this endeavor has already been largely successful. You have had to learn from your own experience (and have now largely recognized) that, in the long run, an alliance with the Jews is tantamount to the self-abandonment of the Aryan peoples. The Jews' goal is incompatible with any other; it is intolerant, because, as Rabbi Fichel said, the Jews are fighting to regain the omnipotence that was taken from them, that is, for sole world domination.

The battle lines will become clear, because all peoples will have to realize that the whole struggle is ultimately about whether it is possible for the peoples to tolerate the effortless international income from usury and interest, or whether they must not tolerate it. These percentages are so high that they have an enormously negative impact on the national product; this enormous impairment is almost insignificant compared to the fact that the Jew does not allow social peace to develop among his host peoples and undermines the foundations of every national existence. This also explains the international significance of this task, namely:

1. No people are free from these obligations to international usurious capital.
2. The national economy of every people is impaired in its growth, in its labor policy possibilities, and in its social policy by these enormous sums that go as interest payments to international Jewry and international Freemasonry.
3. The standard of living of every single productive person, regardless of race (except the Jewish race), is impaired by this.
4. It follows that everyone, regardless of their racial affiliation, has an interest in the liberation of labor and the breaking of interest slavery.

5. It follows that the breaking of interest slavery is an international question and of international interest.
6. Germany is the champion of the struggle for freedom of labor.
7. Germany's struggle is therefore not a struggle limited to its own national interests.
8. Thus, everyone who is not a beneficiary of Jewish financial capital has an interest in Germany's victory.

The lines that still run between the peoples will then become clear, and common goals will emerge, based on the knowledge of the common enemy and taking into account the well-understood interests of the peoples. Within the individual peoples, however, unity will prevail, so that the Jew will be unable to use them as a battering ram or exploit them. Until now, the Jew has been able to present class antagonism and the front running through the peoples as something inevitable.

Germany's Leadership Obligation

The duplicity and sophistication of Judaism is clearly illustrated by the fact that, on the one hand, they claim to be poor, defenseless, and persecuted, while on the other hand they present themselves as so powerful that any resistance against them must appear to be a futile Don Quixote-like endeavor. The Germans alone among all the peoples of the earth have shown under their Führer, Adolf Hitler, that they believe neither one thing nor the other; this alone justifies the leadership duty of the Germans in the family of European nations. Through this struggle, Germany will climb to the position determined for it by nature and providence, for the benefit and welfare of the entire Aryan race.

Would the consequences of a blockade be less painful for German workers than the financial sacrifice of income tax? Would inflationary wages have more purchasing power than their current wages, would their food be better? Was it easier for them to raise the 100 billion gold marks in tribute payments that their enemies proclaimed would be 69 years of slave labor than 90 billion for their own armaments? Is it not an eternal truth when the poet says: "The armor presses down? – Yet I find my own armor lighter than the foreign yoke"? Was the prospect of advancement any better under the old system than it is today, when we are still fighting for freedom of labor? Won't opportunities become easier once the struggle for the liberation of labor and the securing of living space has been won? If we should succumb, haven't the Jewish spawn and Jewish servants threatened us with a worse second Versailles? Wouldn't this second Versailles rob all of humanity of any prospect of ever being freed from the yoke of the Jews?

What disturbs the Jews and their satellites alike in their parasitic existence is the ideology of National Socialism. The fundamental questions at stake are:

There, the enslavement and exploitation of labor; here, the liberation of labor and the fruits of labor for the national community! In other words: Here, socialism; there, the interests of moneybags!

The invincibility of Germany and the guarantee of our victory lie in the fact that National Socialism is biology applied to politics, i.e., that it obeys the laws of eternal nature and that the goal of National Socialism is a natural one.

The German people on the fighting and creative front know that heavy sacrifices and great efforts will be demanded of them, but that the price of their efforts is also the greatest and proudest that human beings can imagine; namely, the eternity and greatness of the German nation as the protector of European culture and freedom of labor, and thus the fulfillment of those words: "The German spirit will one day heal the world!"

Germans everywhere in the world, not only in Greater Germany, are imbued with the conviction that they have a historical mission, a great historical task; to an extent probably never before seen in German history, there is harmony in the fundamental mood of the nation. Every single person feels that the great whole to which he belongs has the will and the strength to assert itself against all opposition, has realized many of its ideals, and is on the verge of realizing even more. This proud certainty doubles the strength of each individual; it is the guarantee of our victory under Adolf Hitler's leadership, for the personality of the Führer alone is decisive. A Nordic thinker rightly says:

"Find the most capable man in any country and worship him faithfully, and you will have a perfect government for that country; no ballot box, no parliamentary eloquence, no voting, no constitution-making or any other machinery can improve it in the slightest. It is in a perfect state, an ideal country! The most capable also means the most truthful, the most just, the most noble: what he commands us to do must be exactly the wisest, the most appropriate thing we could learn anywhere or in any way—that which we must do in every way and with the utmost loyal gratitude and without any doubt! Our actions and our lives would then, insofar as the government can guide them, be well guided; that would be the ideal of all constitutions!"

God gave us a man; this man taught us to not only recognize the inner enemy, inner strife, but defeated him, the worst enemy of the Germans.

An unknown soldier at the front, without any resources, trusting only in his strength, his pure will, and his faith in the German people, was able to raise Germany up again after a shameful defeat.

He gave us the idea, created its organization, is our awakener, leader, and powerful defender of our rights to life.

At all times, men have risen up in German lands who, with clear insight and inspired by a tireless spirit of inquiry, have sought to penetrate our roots.

At all times, there have been powerful proclaimers of the word in Germany who have taught the truth.

At all times in German history, there have been powerful organizers who have moved the masses to achieve their goals.

At all times, there have been people in Germany who, as brave men, were prepared to stand up for Germany with their blood on the battlefield.

At all times, there have been statesmen in Germany who have pushed for the establishment of a united Germany.

At all times, there have been legislators in Germany who have created laws in an exemplary manner.

What is unique and unprecedented about Adolf Hitler is that he combines the ability to recognize the creative power to conceive ideas, and the strength to shape these ideas into an organization; he combines a willingness to sacrifice himself, even to the ultimate, with the gift of fiery rhetoric that inspires everyone. That he was not only a driving force behind the unity of the Reich, but also shaped this unity in an almost ingenious way, thereby creating the conditions for the assertion of our rights.

That God gave us such a man and leader, and that this leader found so many men in Germany who followed him, is a guarantee of the vitality of the German people and gives us the certainty that Germany still has a mission to fulfill in this world.

We must always remember the shameful times that lie behind us, so that what has been achieved with such difficulty does not seem self-evident, and so that the pettiness of everyday life does not overwhelm us.

It is the highest duty of every German to strive unceasingly to prove himself worthy of the great times in which we live and of our leader.

The Führer's strong ethical will inspires the creative and fighting front in its difficult struggle. This gives Germany an unshakable confidence in victory in two respects: first, in the Führer's brilliant military genius, of which Field Marshal Göring said in his speech to the German press:

"In incessant thinking and planning, the Führer has created the brilliant campaign plan; like the planning and execution of the Polish campaign and the boldness of the Norwegian action, this plan (the breakthrough battle in Belgium and France) is also his own work. It is rare in German history that the wisdom of a statesman and the genius of a military commander are so combined in one person. Germany had such a personality in Frederick the Great; Providence has given us such a genius again in Adolf Hitler."

The fact that Germany's supreme commander has fought in the front lines as a brave soldier reinforces this confidence in victory, because it gives the Führer the opportunity, from his own difficult and long experience, which the enemy's armchair strategists lack, to know the feelings and desires, but also the strengths of his soldiers like no other; this makes it possible to keep the difficulties for the soldiers to a minimum and, on the other hand, to bring the forces of the troops to their full potential. These two prerequisites, together with the incredible technical perfection and the interaction between the various parts of the Wehrmacht, which even our wildest expectations could not have imagined in this form, have led to a revolution in the entire art of warfare. It is one of the guarantees of victory in this struggle. The Führer has understood how to practice the greatest art of war, which for a commander consists in anticipating all events and having all his resources ready in advance so that he is never hindered in his decision at the moment of decision; in this way, he forestalled the attack on Poland, the British invasion of Norway, and the threat to the Ruhr area from Belgium and Holland. The conduct of the campaigns to date has shown that the cooperation between the Luftwaffe and the other branches of the Wehrmacht has not been met with any enemy resistance and that, thanks to revolutionary warfare, military superiority guarantees final victory. The German people owe this gigantic war effort to their leader and Führer, who has no equal in history as a military commander.

The goal of the struggle remains the same in war as in peace. Internally, unity; externally, freedom and bread, honor, and equality.

What is the German Soldier Fighting For?

We are fighting against the "right of the Jews to dispossess their host peoples."

We are fighting against the "historical right" of England and France to dismember and weaken Germany.

We are fighting for the fulfillment of Germany's mission: the liberation of labor, the abolition of usury privileges, and the breaking of monopolies. In doing so, we are fighting for the prerequisites of freedom of labor for all the future.

The Führer says:

“We will eliminate the organized terror of a vile clique of world plutocrats!”

And the prerequisite for this is the defeat of the Jewish colony of England and its vassal France.
We are fighting for the future of the German people, the bearers of eternal and supreme values:

**The purity of the blood,
the glory of the Reich,
and the immortality of the German people!**

Appeal By the Führer After the Victorious Conclusion of the Battle of Flanders

To the Soldiers on the Western Front!

Führer Headquarters, June 5th

The Führer and Supreme Commander of the Armed Forces has issued the following Order of the Day:

“Soldiers on the Western Front!

Dunkirk has fallen!

40,000 French and English soldiers, the last remnants of once great armies, have been captured.

An enormous amount of material has been captured.

This marks the end of the greatest battle in world history.

Soldiers! My trust in you was boundless, and you have not disappointed me. The boldest plan in the history of warfare has been realized through your unparalleled bravery, your ability to endure great hardships, and your hardest efforts and struggles.

In just a few weeks, you have forced two states to surrender in heavy fighting against often extremely brave opponents; France's best divisions have been destroyed, and the British Expeditionary Force has been defeated, captured or driven from the continent. All units of the Wehrmacht on land and in the air have outdone each other in the noblest world tradition of dedication to our people and the Greater German Reich. Brave men of our navy have taken part in these deeds.

Soldiers! Many of you have sealed your loyalty with your lives, others are wounded.

The hearts of our people are filled with deep gratitude to them and to you.

But the plutocratic rulers of England and France, who have conspired to prevent the blossoming of a new and better world by any means necessary, want the war to continue.

Their wish shall be granted!

Soldiers! Today, the Western Front is back in action. Countless new divisions are joining you, seeing and defeating the enemy for the first time.

The struggle for the freedom of our people, for its very existence now and in the future, will thus continue until the destruction of those enemy rulers in London and Paris who still believe that war is the best means of realizing their inhuman plans. Their historical lesson will be our victory!

The whole of Germany is once again with you in spirit.”

Adolf Hitler