

The Intellectual Foundations of National Socialism

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Forward

This document aims to fill a gap that has become apparent in the rich literature developed by the National Socialist movement - a lack of concise, clear presentation of National Socialism as a whole; not a description of its program, its history, and its individual statements, but rather a description that also encompasses its spiritual and emotional sources in the history and nature of the German people, its measures after seizing power based on its overall view of the state and culture, its relationship to the racial development of the German people, and to political and racial-biological events around the world; this work is thus intended as a kind of catechism of National Socialism for German teachers and educators, for the political leadership of the party, and especially for training staff and training leaders.

The book draws on authoritative sources, in particular the Führer's book, "Mein Kampf", his essential statements, and his major programmatic speeches; last but not least, I was encouraged to write this book by the surprising success of my previous works, "Deutsche Geschichte als Rassenschicksal" (German History as Racial Destiny) and "Nationalsozialismus, Biologie und neue Erziehung" (National Socialism, Biology, and New Education), whose fundamental National Socialist ideas and insights must be reflected in this book as enduring values for Germans in new contexts.

Leipzig, November 14th, 1933.

Dr. Karl Zimmerman

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I. Origins and Sources of National Socialism

Anyone who wants to understand National Socialism merely as an intellectual phenomenon certainly does not understand it; unlike most of the -isms that have had a decisive influence on the intellectual development of the German people, it is by no means simply a predominantly theoretical trend, but rather the greatest life force that has ever gripped and moved the German people, perhaps even any people at all - this lies in the fact that it is rooted in life and experience, not only in thought, but at the same time, and even more so, in seeing, feeling, and willing, that is, in the totality of life itself.

One can only understand National Socialism deeply in its full scope when one recognizes that it extends from the finest blossoms of human intellectual culture to the most basic expressions of life, even in its most primitive forms; that it has made the totality of life and its laws conscious to the greatest possible extent, both emotionally and intellectually, and has recognized their manifold, temporally conditioned forms of action, and is filled with an irrepressible will to act accordingly.

This enormous breadth of his nature is due to two things: a threat to this life in its highest form, namely in the Greater German people, a threat that manifested itself in the collapse of all essential expressions of its existence, culture, politics, economy, and state, and then to the gift of grace from divine providence, which sent a genius and hero who summarized all of his decisive insights into the laws of life from this collapse, thus giving a unified direction to the will of like-minded and like-feeling people in a magnificent popular movement, which is now in the process of transferring this direction to the entire nation.

The birth of National Socialism did not take place in the study of a scholar or in a scientific debating club, but in the soul of a man who saw around him the collapse of an entire era and world and who, together with his people, was threatened with destruction from the ruins of this collapse; it took place in the years 1918-1920, when our people were exposed to the will to destroy them on the part of internal and external enemies, to be exterminated and dissolved in the shortest possible time, and when the heroic struggle of five years, and the sacrificial death of two million of our best, seemed to have been in vain; it was as if, under the threatening sickle of death, the deepest forces of the soul and spirit of our people became conscious of themselves in the powerful experience of one human being and, in a superhuman effort, rallied to ward off the danger of death.

This experience spread for the first time like a spark from the creator of National Socialism to a large number of his fellow citizens when he presented his program to the public in a rousing speech at a huge mass rally in Munich's Hofbräusaal on February 25th, 1920 - the 25 Points of this program were certainly adapted in their form to the political demands of the day, but on closer inspection, they rested on an ideological foundation of such strength, depth of spirit and will that, in contrast to all other programs of the political parties of the time, which were born of the vacillating spirit of the age, they gave it a lasting and timeless value; that is why the party's general membership meeting on May 22nd, 1926, was able to decide, "This program is unalterable," and why the Führer's recognized interpreters of the program, Gottfried Feder and Alfred Rosenberg, can emphasize that this decision still applies today, even after the seizure of power - however, "this does not mean that every word must remain exactly as it is, nor does it mean that work on deepening and expanding the program should be prohibited; what it does mean, with all decisiveness and unyielding clarity, is that the foundations and basic ideas of this program must not be shaken."¹

¹ "The Program of the National Socialist German Workers' Party", by Gottfried Feder, 1933 edition, pg. 20.

The essential feature of the program is the intimate union of national and social ideas; it was born out of the inner and outer life of the Führer, who, as an early orphan, experienced both the hardship of the uprooted proletariat in Vienna and the hardship of those Germans in the borderlands who had been abandoned by the heartland. From hard experience, he came to realize that national and social issues are inextricably linked, and it became clear to him that only a government that succeeds in meeting the basic demands for work, bread, and a decent standard of living for all citizens of the state has the right to demand that its citizens profess their allegiance and loyalty to it, and that, in turn, only a government that feels inwardly connected to the entire people in all its members, in other words, that feels and thinks nationally, is capable of accomplishing this task. Hitler recognized that the ruling parliamentary parties were completely incapable of doing so - in Austria, the ruling Christian Social Party was social at best, but anything but national, while the other large party, Schönerer's Greater German Party, was national in appearance, but only in appearance, and therefore incapable of truly solving the social question; in Germany, the same could be said of all the so-called bourgeois parties.

The decisive factor for the period that followed was that Hitler deepened the national idea into a völkisch idea - not, of course, into the völkisch idea of the völkisch political parties of that time and later, whose representatives mimicked the "Teutschen Mannen" (German men), indulging in romantic rituals of initiation with "symbolic tin swords and stuffed bear skins" in the spirit of Wotan, but who failed completely in the harsh reality of political life and lost themselves in clubby loners and quarrels over leadership or, rather, "chairmanship" - Hitler saw instead that the German people needed a contemporary nationalist worldview that was rooted in the German character of centuries, even millennia, but whose outward form took into account the demands of the day and, above all, was capable of winning the struggle for political power and knew how to learn from the enemy about the means of this struggle.

As a German living in a border region, he saw the main dangers to Germanness in the distortion and decline of its bloodline; it was all too clear that the best German blood had been wasted through mixing with the racially inferior peoples of the dual monarchy, and that Germanness in Austria had been weakened by intermarriage. In Vienna, he saw another, far greater racial danger; it lay less in the direct mixing of Germans with a foreign race than in the spiritual confusion caused by such mixing, that is, by Judaism; this danger was greatest where the average blood resistance was low and the unresolved social question created fertile ground, i.e., among manual laborers. It was also unmistakable that the corrosive effects of Judaism had penetrated deep into the bourgeoisie; through negative criticism, it had largely dissolved the national consciousness and national will in this class; it had gained a decisive influence in culture, theater, the press, art, and literature, and was in the process of dominating the bourgeoisie intellectually, just as it had already brought it more and more under its control economically; it was especially the intellectual circles that fell victim to this sophisticated subjugation, consciously or unconsciously acting as accomplices.

Despite all this, however, the main danger came from the working class, which was mobilized in a systematic campaign against its "bourgeois" fellow citizens with the help of the Marxist class struggle theory; the Jew Karl Marx had invented the sophisticated theory that the social question could only be solved by a new economic order, by a collective planned economy with a nationalized means of production, and that the only way to achieve this was through increased industrialism and, in its wake, high capitalism and class struggle on the part of the wage-earning class; this presented a race-destroying state of emergency against the people, namely their overindustrialization and enslavement to Jewish-led

bank and stock market capital, as a historical necessity and a transitional stage in the development toward a better future - the rootless product of economic mismanagement, the uprooted industrial proletariat, was made into a desirable norm, and to feed its longing for redemption, it was promised the utopia of a future state under the dictatorship of the proletariat. On the basis of this theory, the uprooted, unhappy German compatriots were systematically drilled to become soldiers in the class struggle, while the most intelligent among them were trained as union leaders to become non-commissioned officers in this army; however, the decisive factor was that the officers and the invisible puppet masters remained essentially members of the opposing race. This opened up a double path for Judaism to gradually develop its power - the development of high capitalism strengthened the power of international banking and stock market capital, and Judaism thus took the peoples, especially the most economically advanced—which were precisely those of the highest race—all the more securely into golden chains.

The dictatorship of the proletariat provided the opportunity to establish direct Jewish rule; this required the elimination of a natural leadership class, which in turn was only possible by either bringing about its self-destruction or eliminating it by brutal force, the former being the safer option for the time being - all that was needed was to control customs, art, literature, theater, and the press and, with the help of this control, to develop a liberal mindset that increased the general desire for pleasure and promoted the self-destruction of the ruling class of the host people through abortion and contraception; this path was taken in Western and Central Europe and America, where the Germanic racial power was still strongest and most resilient; in Eastern Europe, on the other hand, the straightforward path was taken, in which a high-race ruling class was brutally murdered and destroyed in alliance with incited lower-race masses. Adolf Hitler saw the whole context of these forces early on, and when he proclaimed his program to the world at the age of thirty, he already had an insight into the interaction between economics, culture, politics, and race that, despite years of sustained National Socialist propaganda, has not yet been achieved by the average intellectual today.

His later foundation document of National Socialism, “Mein Kampf”, clearly shows who were the most important intellectual mentors of his ethnic-political worldview even back then: Richard Wagner and Houston Stewart Chamberlain; his early personal relationships with the Wahnfried family after the rise of his political fame could only reinforce this influence.

Let us linger here a little longer to look back at the intellectual precursors of Hitler and National Socialism - until the National Socialists seized power, the realization of the racial basis of the state and culture and the dangers posed to both by racial mixing and a foreign counter-race had not penetrated even remotely into the circles that were most obliged to exercise wise foresight, namely science and the political leadership of the German people; it was recognized earliest by those who suffered most from the development of these dangers, by truly great artists, poets, and philosophers who wanted to draw their works from the eternal source of all great living creations, from their own folklore and from nature, and who found these sources seriously clouded - thus Richard Wagner, out of experience and the instinct of his great soul bound to the people, recognized Judaism as the antithesis of German art and launched a gigantic struggle against it. A foreigner of Nordic blood would become his second - the Norman count and French diplomat Gobineau, with great intuition, understood the history and destiny of Western culture as a struggle between the Aryan, i.e., Nordic race and the darker Mediterranean races, and above all international Jewry, a selection of parasitic elements predominantly of Near Eastern and Oriental origin; however, his pessimistic interpretation of the present and the future only allowed him to see the Aryan

race sinking into the blood of the baser, small, dark races and could only sing a wonderful swan song to the decaying race in the symbolic poem "Amadis."

In Friedrich Nietzsche, the Germanic blood heritage rebels against the slave morality of a pacifist and religiously communist interpretation of Christianity; he observes and recognizes the decline of life in a worldview of proletarian compassion ethics and counters it with the idea of selection, struggle, and pagan honor, pitting the life-sprinkling "blond beast" against the civilized man who has degenerated into cowardice, satiety, and sentimentality; strange, then, that he affirms the hero who fights for honor and with his life, and in a strange misjudgment of the world, celebrates the Jew who fights for Mammon with nothing but the weapons of cunning and deceit. Nietzsche's struggle is meant for Germanic blood, for leadership and German socialism, but he ultimately turns against Richard Wagner and German militant Christianity as the antithesis of Jewish Christianity, asceticism, escapism, pacifism, and communism cloaked in religion.

Ludwig Schemann makes himself the translator and interpreter of Gobineau's thoughts and writings for the German people.

Houston Stewart Chamberlain, the great German by choice and herald of Richard Wagner, shows in his "Foundations of the 19th Century" that the Jewish race and the Jewish spirit are the corrosive elements in recent Western cultural development, and that there is a danger of tradition being replaced by an international, race-corrupting civilization that is exhausted in technology and science.

Theodor Fritsch substantiates and confirms the thoughts of the aforementioned great men with a wealth of enlightening, well-researched details about the nature and workings of Judaism in his "Handbook of the Jewish Question."

Fyodor Dostoyevsky, the peculiar spirit of the East, certainly not healthy for Germanic sensibilities, but nevertheless powerful, delves deep into the soul of his people, recognizing its depth and greatness, but even more so its weaknesses and limitations; he suffers with them and affirms what the Russian people alone were able to preserve and lead upward: tsarism, orthodoxy, and nationalism. He passionately affirms this system, even though he himself came within a hair's breadth of becoming a victim of one of those errors that are inevitable in the summary proceedings of a necessarily ruthless state and popular leadership, especially in Russia. At the same time, he just as passionately rejects what threatened it: liberalism, Marxism, materialism, the godlessness and irreligiousness of the West, and Judaism as the bearer of all these evils; even more, he prophesies the collapse of Western culture and Russia at the hands of the Jewish Antichrist. The correctness of Dostoyevsky's worldview for his people has since been proven by recent findings in racial biology - Dostoyevsky understood from his own blood that the Russian people, with the peculiar conflict of the East Baltic race between an excessively imaginative, suffering mind and a lack of clear-headed willpower, needed a strong state and cultural leadership that understood, nurtured, promoted, and yet controlled them; there could be no question that this ruling class had to be strongly mixed with Nordic blood, i.e., of Norman, German, Swedish, and Dutch origin, and that the danger came from the Tatar element, which once had the power to force Russia under the yoke for two centuries, but could only take away more culture than it could give, and then even more so from Judaism with its blood-related Armenian and Georgian elements. Both Asian racial groups united in the bloody execution of the "genuine Russian people," the Kalmyk Tartar Lenin with the Jew Trotsky-Braunstein, the Georgian Stalin, and the Jews Kamenev and Zinoviev-Apfelbaum; they eliminated each other in the Asian manner, but they remained united in their goal: the establishment of the rule of the Antichrist and the remelting of the peoples of the East under their leadership into a lesser race, a counter-selection for the

purpose of contaminating and subjugating the world. It is necessary to understand these connections in order to understand Dostoevsky as a great Eastern precursor of the anti-Bolshevik world movement, of which Alfred Rosenberg says:

“The essence of today's world revolution lies in the awakening of racial types.”

Oswald Spengler should also be remembered here - he correctly sees the impending “decline of the West,” and no less correctly the still natural forces of all true cultures in art and religion, their youth and manhood, and their aging in civilization with mere science and technology; however, these insights lack a racial-biological foundation. Spengler's cultural circles, which are incidentally quite constructive, are essentially understood in terms of milieu theory based on the landscape - a recurring cycle of rise and fall is seen as a natural necessity, which is by no means consistent with the biological laws of cultural existence; thus, despite all his protests, the ultimate consequence of his main work and also of his subsequent writings is a cultural pessimism based on a rationalistic-deterministic view of history, which even the presumptuous tone of the presentation and the hunt for analogies cannot make more convincing; this leads to serious misunderstandings: between the international proletariat of inferior races and the German working class, between brutal, powerful individuals in civilized cultures and idealistic, class-conscious leaders, between the power of economic and technological inevitabilities and the spiritual forces of peoples. Spengler's latest work appeared shortly before the National Socialists seized power, but there is no mention of them or the Führer in it, only an ideal-less dissection and interpretation of perceived facts - this is proof enough that what was at work here was yesterday's intellectualism for yesterday's intellectuals, who, in their theoretical enthusiasm for power and strength, did not experience or fight for the nation's emergence as a people out of a creative idealism conscious of its own nature at a time of racial crisis.

In terms of economic policy, Gottfried Feder had the greatest influence on Hitler when, in 1919, he showed him in training courses for members of the Wehrmacht the economic world power of Jewry, which it had built up through creative work with the help of interest slavery for a loan and stock market capital controlled by it.²

The historians, sociologists, and philosophers at the universities, of course, saw nothing of the racial underpinnings of the economy, history, states, and cultures, and dismissively brushed aside the uncomfortable racial views of Richard Wagner, Gobineau, and Chamberlain, which could not be overlooked, as unscientific and merely literary matters; Schopenhauer's sharp chapter “On the Jews” in his “Parerga and Paralipomena” was dismissed as the utterance of a peasant-like, eccentric, stubborn, and bitter old man, along with his equally scathing chapter “On Women”; Eugen Dühring was not qualified for university because of his anti-Semitism, and Adolf Bartels was even more an anti-Semitic literary historian and poet of stature. A masculine commitment to the organic corporative state, which represented the antithesis of the official liberal and Marxist conception of the state and, in its consequences, meant a rejection of the Jewish essence and Jewish leadership in the people and the state, was provided by Othmar Spann's universalist school in Vienna; however, it was unable to give its doctrine of the organic corporative state a racial-biological foundation and sought to replace the blood ties and fateful bond of ethnic cultural states with the Roman hierarchical principle, despite its affirmation of ethnicity. We should also remember the attempts of the Leipzig psychologist and philosopher Felix Krueger to introduce the

² See Hitler, “Mein Kampf”, Chapter 8.

concept of the people into a holistic psychology in the sense of a consciously or subconsciously effective spiritual wholeness.

Anti-Semitism of any kind was frowned upon in German academia before the World War and banned in the period that followed; at most, researchers of particular renown, such as the physicists and Nobel Prize winners Philipp Lenard and Johannes Stark, dared to openly advocate a völkisch worldview and the völkisch movement; the Greifswald mathematician Bahlen, on the other hand, was banned from teaching, and Ludwig Schemann had his public funding withdrawn when he continued his cultural studies research based on racial psychology - the rejection of anti-Semitism, even of racial and racial-biological considerations, was the best sign of "objective" scientificity. German science undoubtedly achieved extraordinary things in the field of natural science research and in a largely exaggerated specialization of the humanities, but neither the national economy nor history, including cultural, literary, and art history, penetrated to the fundamental forces of economic, political, cultural, and spiritual life, to the underlying biological and racial-biological laws and principles of all higher expressions of life; what the university taught was intellectual manna for middle and elementary schools, which their teachers reverently lapped up and sought to pass on in diluted form to the hungry souls of youth.

That was, broadly speaking, the situation in "intellectual Germany" when the triumphant march of the National Socialist movement, supported by the deeply rooted and uncorrupted sections of the German people, collapsed under the machine-gun fire of a treacherous reaction at the Feldhernhalle in Munich; the fate of the German people seemed sealed with the Führer's imprisonment at Landsberg Fortress and his removal from German political life. However, salvation gradually grew out of adversity - imprisonment in the fortress neither broke the Führer's strength nor destroyed new opportunities for rebuilding the movement; indeed, it was to be revived at unspeakable cost and strengthened by a special benefit of the two-year imprisonment - in Landsberg, Hitler wrote the foundation, indeed one might almost say the bible, of National Socialism, "Mein Kampf" - profound and brilliant political philosophy is combined in this work with the insights of a sharp-eyed realist who, above all, correctly understood the psychological prerequisites for the effectiveness of successful propaganda for a worldview and conception of the state with the most far-reaching goals.

Hitler's political philosophy was most successfully supported by scientific advances made in the meantime, especially in the field of racial biology. As can be seen from his work and, above all, from his later speeches, Hitler made use of the essential findings of this work. All disciplines of the fundamental research field of racial biology, i.e., genetics, racial hygiene, racial studies, and population policy, had quietly advanced significantly and, even after the publication of Hitler's "Mein Kampf", their findings increasingly found their way into National Socialist literature, the National Socialist press, and National Socialist propaganda speeches; it is now appropriate here to reflect on the course of this fruitful work and its influence on National Socialism.

It seems like an irony of human intellectual history that the decisive impetus for a deeper understanding of the natural laws of life of peoples and their history came from the Augustinian priest Gregor Mendel, i.e., the representative of a power that was not ethnically biological, but universalistic in orientation. The validity of the laws of heredity discovered by Mendel was soon proven by Correns, Johannsen, Tschermak, and Bauer, albeit in a more differentiated form, for the animal and human worlds and linked

to Darwin's laws of selection; Darwin and Mendel must now be regarded as the scientific fathers of human racial biology, and thus also of a racially biological view of history and culture - this fact remains unaffected by the fact that Darwin's theory of the origin of species through selection in the struggle for existence has been necessarily supplemented and deepened by Weismann's theory of the continuity of germplasm. According to this theory, the genetic makeup of an individual remains unaffected by all environmental influences on the individual—with the exception of certain germ toxins and radiation—and racial development takes place solely through the selection of births and special hereditary crossbreeding. Initially, two sciences developed independently of research into heredity, but these eventually had to merge with it into the single great science of racial biology: racial studies and racial hygiene, or eugenics. Ploetz, Schallmeyer, the American Grant, the Englishman Galton, and, in a truly classical masterpiece, Fritz Lenz, thoroughly examine the changes in peoples under the law of selection and the causes that determine their direction, whether upward or downward.

Since peoples are not racial units but rather specific racial mixtures, the physical and mental characteristics of their basic races could not be ignored, nor could the laws of mixture and heredity, thus, racial hygiene naturally reached out to heredity research and racial studies; conversely, relationships with racial hygiene and heredity studies were indispensable for racial studies - after all, it was not only a matter of providing a description of the types of races currently in existence, as Blumenbach had done, but also of investigating their changes and origins; this again necessitated a conscientious study of the prehistory and early history of peoples and their cultures. Eugen Fischer, Kern, and above all Hans Günther, with his “Rassenkunde des Deutschen Volkes” (Racial Studies of the German People), made the greatest contributions in this area.

The initial rejection of Günther by the established scientific community was the best measure of the groundbreaking significance of his work; significantly, liberal and Marxist eugenicists, led by Grotjahn, rejected any connection between eugenics and racial studies and thus also the term “racial hygiene”. They claimed it was merely a study of hereditary health, the science of preserving and increasing healthy genetic material; however, this eliminates any evaluation of genetic material according to cultural criteria and ultimately the possibility of using eugenics to safeguard a distinctive culture and its prerequisite, ethnic unity - a particularly healthy and robust Negro people is then of higher eugenic value than any culturally creative Nordic people who are not as strong in terms of health, in their view.

Günther's research findings on the special culture-creating power and significance of the Nordic race found substantial support in the research of the Swedes Montelius and Kossinna on Germanic prehistory, and in the magnificent comparative cultural research of Hermann Wirth. Kossinna and Montelius allow us to look back with pride on a high culture of Germanic civilization, which dates back over 3,000 years to the Bronze Age, and knew and cultivated the symbols of the sun wheel and the swastika. Hermann Wirth attempts to prove the existence of a Nordic-Atlantean primordial race as the bearer of a Nordic prehistoric primordial culture with powerful influences across the entire globe using prehistorical evidence, in particular stone carvings and stone settings; he attempts to make understandable the urge of awakened Germany to renew the Nordic cultural circle from ancient blood and cultural heritage, which dates back to the end of the Old Stone Age some 12,000 years ago.

Any overview of the more recent intellectual pioneers of our turning point in history would be incomplete if it omitted the name of Alfred Rosenberg; there is no doubt that, after Adolf Hitler, he proves to be the most universal and profound mind in terms of the programmatic side of the movement.

Alfred Rosenberg possesses the most astonishing specialist knowledge of Judaism, its powers and its influence in world politics, world economics, and the cultural sphere; he is also always astonishingly well-informed about all significant—especially esoteric—connections and personal relationships of foreign policy importance. His “Myths of the 20th Century”, although by no means an official party publication, has become a standard work of National Socialist cultural and political philosophy - here, another magnificent attempt is made to interpret and give meaning to cultural history on the basis of racial science, highlighting the Nordic race as the one that has determined the fate of all higher culture in the past and will continue to do so in the future.

In this respect, the work goes far beyond the scope of the party's political program in two respects - although it was repeatedly declared in these pages to be a purely private statement, it offered opponents of National Socialism a welcome opportunity for unjustified attacks: firstly, it traces the bloodline of religion and contrasts Protestant freedom of conscience in religious experience and direct connection to God as a Nordic blood heritage with the fetishistic cult of images and relics practiced by priests in the Near East; secondly, it paints a more precise picture of a nationalist state structure; a formal revolt by Jews, political ultramontanism, Marxists, Freemasons, liberals, and Protestant orthodoxy against this profound work was virtually inevitable given Rosenberg's political and public position. Although it cannot be denied that Rosenberg takes a summary approach to his racial history and cultural observations and generously ignores some of the findings of recent scientific racial biology, which sees things in a much more complex light, and although it may be true that Nordic Christianity takes too much of a back seat to the Nordic religious spirit per se, the work remains a fundamental text of cultural criticism and political philosophy based on a new worldview, in which the essentials are correctly perceived; it is a high song to the heroic Nordic people and their mission in the world, the first great confession to a Nordic Renaissance, and its significance is all the greater because, under the author's name, it had a profound effect on a newly forming leadership class and thus essentially prepared the way for the coming national education.

It is reasonable to assume that National Socialism received a lasting ideological fertilization from fascism. There is certainly a strong inner kinship between the two movements, which is also eloquently expressed in the lively cultivation of friendly relations in the political and cultural spheres - both are anti-parliamentary, declared opponents of Marxism and class struggle in all its forms, and both profess the ideas of a strong, total nation-state, whose form and content, however, must be adapted to the nature of the individual peoples of the state. However, National Socialism goes far beyond fascism in its ideological and political principles, so that in future it is more likely to exert an intellectual influence than vice versa, just as the National Socialist movement was already two years old when Mussolini came to power and, in contrast to National Socialism, began to develop his theory of the state after seizing political power.

Fascism differs from National Socialism primarily in the absence of the fundamental idea of race - certainly, Mussolini distinguished himself precisely through significant racial hygiene measures; he accorded special protection to the family as the source of life for the nation, notably through decidedly family-friendly tax legislation; he immersed himself in the grain battle to expand Italy's agricultural self-sufficiency with the battle for the birthrate. However, fascism does not recognize the Jewish question, nor indeed the racial question in our sense of the term, undoubtedly because the financial influence of Judaism in Italy was far less than in the much more industrialized and highly capitalist Germany; Judaism, with its predominantly Oriental and Near Eastern blood, is not as friendly to Italianism as it is to Germanism; additionally, racial self-awareness was unable to assert itself sufficiently in a people as

strongly mixed-racial as the Italians; the German people, on the other hand, have the advantage of a still relatively strong North European racial stock, which accounts for about 50% of their genetic makeup. There is no such thing as a Latin race, which is sometimes mentioned - the most racially valuable part of the Italian people is a relatively closed selection of Roman and Etruscan, i.e., essentially North-European, Proto-Asian, and Dinaric genetic material - in other words, the blood values of master and warrior races, to which is added the Western racial element, which is less valuable in terms of intelligence and the power to create states and cultures, along with considerable admixtures of Oriental and even Negro genetic material.

Furthermore, while both National Socialism and Fascism seek to eliminate all class struggle through a professional state structure, the fascist system of syndicates and corporations, the idea of balancing interests, prevails; meanwhile in National Socialism, in the pursuit of an organically structured class system, the idea of an organic national community prevails, which is more natural due to greater racial unity, and can therefore become more of a common good of thought and feeling.

On the whole, National Socialism thus means far more than fascism; it means a new conception of the state and culture and a new way of life based on a new worldview rooted in the best qualities of our blood and, beyond that, the conscious will to develop our national forces to their highest and purest form.

Today, we rightly bestow the honorary title of National Socialist first and foremost on those who fought for the realization of national and socialist ideas, especially those who fought during the most difficult phase of the advance, which lasted until the National Socialists seized political power - the SA. and SS., their spiritual leaders, Gobbels, Göring, Frick, Kube, Rust, Schemm, and all the many who fought with pure hearts and their whole personalities for the renewal of their people; above all them is the Führer, who repeatedly pointed out the goal and repeatedly stood at the forefront of the struggle for it.

However, if one considers National Socialism not only as a contemporary völkisch-activist movement, but extends it to a natural worldview, a conception of the state and culture and a way of life, then it includes everything that has been lived, created, fought for, and sacrificed for the preservation and increase of German blood values and the development of the German character, the entire stream of valuable German people that has flowed through the centuries and millennia.

We have highlighted here the men who played the most direct role in the emergence of National Socialism, who influenced the work of the Führer in its inception, but also those who influenced this work as it progressed - but we must not forget the men who brought National Socialist ideas and the National Socialist will to lead to life in earlier times, without, of course, achieving the unity of today's work; this is not surprising, because the recognition of the basic ideas of a nationalist state and a nationalist culture, and the struggle and work to realize them, is inherent in our blood and nature. First and foremost among these is Fichte, actually the first conscious National Socialist, who, like the Führer, experienced both social and national hardship; who as the poor son of a ribbon weaver and as a private tutor was "in need of his daily bread" and was deeply moved by the turmoil and enslavement of the German people during the Napoleonic era; his "Addresses to the German Nation" are a clear commitment to a powerful German national education, which must be based on the unique character of the German people and lead to a national race that is conscious of its value and its strengths. Fichte was also anti-Semitic; Fichte emphasized the necessity of the survival of the individual in posterity; Fichte recognized the privileged position of the German language as the only living pure Germanic language of the great Germanic peoples; Fichte already advocated a national economy in the sense of national self-sufficiency in his "Closed Trading State" - again and again, he demanded the individual's commitment to the people as a

whole: “You are nothing—your people are everything” was his motto, and he was not only a herald of these ideas, but also a man of action, who volunteered for the wars of liberation and ultimately died of a nervous fever contracted by his wife, who was a war nurse.

This title also includes the pioneers of German folklore and German freedom, Arndt and Jahn - first and foremost, this includes Freiherr vom Stein, who fought for the external freedom of his people with all diplomatic means and for their internal freedom with his peasant liberation, thereby marrying the national idea with the social; this category also includes Lagare, who, with prescient foresight, took up a spiritual struggle against the false blossoming of a materialized industrial age, demanding German peasant and Eastern policy and countering Rome's universalist aspirations with the idea of a German religion appropriate to the German character; this also includes, first and foremost, Scharnhorst, Gneisenau, and Clausewitz, who created the great national school of the people's army.

In the light of National Socialism in the broader sense of the word, the evaluation of some works and some great figures of the past undergoes a significant change - Schiller moves closer to us again as a singer of freedom, as a fighter against princely tyranny and antisocial oppression, as a poet of German family values, as a herald of heroic thought; Jean Paul takes on a new value as a poet who first saw the social aspects of the small life of his time, as a poetic advocate for German customs and manners, as a deeply serious character in all matters of family and public morality, as a prophet of the deepest German experience of God, as a spiritual adversary of Napoleon, and as an advocate for a united Germany in times of German need and fragmentation; in contrast, Goethe's aesthetic worldliness does not appear without danger, nor does his refined egoism, which is rooted in an individualistic enjoyment of culture - a humanitarian ideal that strives for a supranational spiritual superior being, for whom the questions of life and bodily needs are resolved from the outset, has nothing to do with National Socialism; an ideal of humanity in the sense of a Nordic racial ideal, which includes harmony of physical and spiritual powers and a fighting spirit for national freedom and social justice, and thus for ethnic socialism, does.

Even if National Socialism, according to Point 24 of its party program, is neutral toward religious denominations, the ethnic-minded German, especially the Protestant National Socialist, can hardly overestimate Luther's significance for the national development of the German people - with his translation of the Bible, Luther opened up the sources of Christianity to the German people for personal freedom of conscience and belief, and at the same time created the High German written language with his translation; his struggle for Protestant freedom of faith and conscience was born of the Nordic soul, which rejects foreign ecclesiastical and political paternalism as much as it rejects the externalization of questions of faith by the Mediterranean races, and, significantly, found its strongest resonance in the countries with the strongest Nordic bloodline - the strength of character and spirit with which this heroic struggle was fought is matched only by Hitler's struggle for the German soul. Luther's struggle was also against Judah, against both the Jewish spirit as the adversary of Christianity in the Old Testament and also against the usurious Judaism in the economy of his time; the beneficial effect on the education of the people emanated from the reformer through his writings, his hymns, and his excellent example as a German family man.

Point 24 of the National Socialist Party program reads:

"We demand freedom of all religious beliefs in the state, insofar as they do not endanger its existence or violate the moral and ethical sensibilities of the Germanic race. The party as such represents the

standpoint of positive Christianity without binding itself to any particular denomination - it combats the Jewish-materialistic spirit within and outside us, and is convinced that a lasting recovery of our people can only take place from within on the basis of: the common interest before self interest."

Positive Christianity—an often controversial term—does not mean positive in the dogmatic sense here—Hitler, as political leader, categorically rejects any interference in religious-dogmatic questions for both denominations—but rather a Christianity that is bound to the people and appropriate to their nature; there is no doubt that Luther, for his part, fulfills this requirement, no less than that of the struggle against the Jewish-materialistic spirit and for the sense of morality and ethics of the Germanic race; there can also be no doubt that a well-understood German Catholicism cultivated German folk customs and traditions excellently, in most cases even better than Protestantism, that it preserved the sanctity of German motherhood in the cult of Mary, and that it was superior to Protestantism in its practical social activities and, to a large extent, in its artistic and religious culture.

In view of these high values, it was all the more alarming when a large part of its church leaders, alongside a small section of the Protestant clergy, were able to form a political alliance with liberalism, even with Marxism, against National Socialism; the most regrettable aberration, however, remains the decision of the Fulda Bishops' Conference in 1931, in which the Catholic bishops of Germany described the leaders and members of the National Socialist German Workers' Party as "apostates of the Church" who "may not receive the sacraments"; when, on one of the most glorious holidays of the German people, March 21st, 1933, Hitler did not attend Catholic services because those "declarations have not yet been revoked," it was the most dignified response to the decision of the Fulda Conference. When these statements were retracted, the entire German-feeling and German-thinking people understood whose side the truth, and God, were on.

II. The Worldview and Conception of the State in National Socialism

National Socialism is idealistic in orientation, but—and this distinguishes it from all other idealistic movements—it is based fundamentally on biology. Its aspiration is the highest ideal goal that humans can set for themselves: the highest development of life; however, this aspiration is based on the fundamental knowledge that this goal can never be achieved if the forms in which nature has bound all living things, namely race and people, are not taken into account in the development of its ideal will; therefore, idealism that is directed toward the general ideal of humanity can never be meaningful.

Humanity per se is an insubstantial shadow, a concept floating in the air or, to use the language of philosophy, a purely rationalistic idea; there is no such thing as humanity per se, just as there is no such thing as lionhood, doghood, or the like - there is only humanity in the sense of a sum of races and peoples, into which nature and history have transformed the races as higher forms of organization. The will to develop one's life is bound up in this natural basis of race; in other words, it is determined by blood. Race is evaluated according to the objectives of its spirit and the achievements of its will - if both have a life-sustaining effect and enhance and creatively enrich life, then the race is noble; the less this can be recognized, the lower it will be rated.

National Socialism has been accused, especially by the Church, of glorifying race and paying homage to “blood materialism”, as an unspiritual worshipper of blind natural law. Nothing could be further from the truth:

“If I have believed for years in all situations and under all circumstances in the victory of the national movement, then this unshakeable conviction came from a thorough consideration of the laws of life and development; my political opponents had failed to do the same.”

- so says the Führer in his closing speech at the Nuremberg Party Congress. Elsewhere in the same speech:

“What appears to man to be unregulated is in truth only incomprehensible to him. Every development proceeds according to the law of cause and effect; since the effect is primarily what can be seen and felt, most people tend to concern themselves only with that. The fear of seeking and finding causes is deeply ingrained in human nature, especially when one's corrupt ego senses that the sudden discovery of certain causes will lead to unpleasant, obligatory, insights - but truths that attack cherished vices are always unpleasant. People do not want to find anything that contradicts their sluggish habits, runs counter to the leisurely pace of everyday life, is not understood by their friends, upsets their neighbors, or disturbs their lazy tranquility - and yet, a lasting cure for unhealthy conditions can only be achieved by clarifying their causes; only then will the inner course of national life become understandable, the mystery of the coming and going of nations lose its secrecy, and the individual destinies that take shape from a hundred thousand supposed coincidences will one day unravel as the countless stations of a clearly marked path that leads either downwards, i.e., to the end of a people, or upward to its enduring self-assertion and thus its continued existence.”

This is followed by fundamental remarks on the racial conditioning of culture, the state, and above all the National Socialist movement, which had the task of gathering and organizing its heroic-idealistic forces to save our people.

The idea and example of the Führer brought people of like mind together in one direction, like a magnet; Hitler's words clearly express that the life of a people follows a natural, causal relationship, and that its destiny—especially in times of crisis—depends on its leaders' understanding of this relationship.

What is particularly significant here, however, is that this connection unfolds in two directions, which in turn are interrelated: on the one hand, in the direction of the material and unconscious organic, and on the other, in the direction of the soul and the spirit.

The term “race” is mainly understood to mean the former, a sum of genetic traits that are passed on from generation to generation and on whose biological basis individuals develop, like the flowers of a plant's rootstalk, which is much less conspicuous than the flowers, but much more durable and consistent as the origin and carrier of the individuals in the soil.

Human individuals, however, develop not only their bodies on the basis of their genetic makeup, but also their mental abilities and spiritual-emotional expressions of life; like purely physical processes, these too can influence other spirits and souls, but they also interact with the world of the material and the unconscious organic - this influence of spirits on spirits and the resulting reaction on the material and unconscious organic world is the most powerful and decisive force of human beings, and it is here that all possibilities for the enhancement and destruction of life lie.

That is why National Socialism became a worldview, like all the great forces of life in history such as Christianity, Islam, Protestantism, and Bolshevism; it sought to transmit its ideas to all Germans by all means of spiritual influence, and needed brute force only to protect its unique weaving work. Of course, ideology is also rooted in the organic basis of our existence, within its creators and within those who profess it; the less the latter is the case, the more a worldview will be a matter of the head rather than the heart, the more it will become purely intellectual “-ism” rather than an effective life force - the touchstone for the blood-based correctness of National Socialism was the conquest of the hearts of the German people, and its future will always depend on how deeply it is rooted in them.

If today the National Socialist worldview already extends far beyond Germany's borders, it also has an effect on other peoples in the sense of a self-reflection on the general laws of life and, beyond that, on their own particular development based on their bloodline; that is why National Socialism is capable of awakening significant, vital basic insights and related desires in other peoples, but it is also why it is even less of an “export article” than fascism, demanding instead that each people develop its own essential way of life.

As Hitler emphasizes, a deeper investigation of the causes of National Socialism leads to a completely different understanding of the causal relationships of the past and the future. Of course, a significant limitation cannot be overlooked here - it would be absurd to try to predict the future in every detail. Certainly, National Socialism has greatly increased our insight into the laws and the great compulsive forces of human events; however, any attempt at a completely reliable prediction must fail on two counts: first, because the wonderfully complex mosaic of nature and human heredity can always be traced back to the emergence of overpowering personalities who shape destiny; they will therefore always appear to us as a gift of grace from a divine providence which, in religious terms, stands behind all natural events - despite its natural constraints, our understanding still leaves room for freedom of choice.

German idealistic philosophy, represented by Kant, Fichte, Friedrich Heinrich Jacobi, and more recently Johannes Volkelt, has always been deeply concerned with securing this freedom, because it rightly believed that otherwise the concepts of responsibility and duty would be deprived of their moral foundation, and the concept of punishment would be deprived of its moral and legal meaning. There can be no doubt that the experience of freedom is strongest for creative and duty-bound people, i.e., precisely for Germanic people; indeed, the freedom of the creative will is perceived as a triumph over dead matter and mere instinctual life. Furthermore, there can be no doubt that human understanding can hardly ever completely comprehend the infinitely complex interaction between the physical and mental-spiritual factors that determine our expressions of will, and that it is therefore impossible to prove whether this chain is closed within itself or whether there are gaps and intervals in it that allow for freedom of choice - whether the so-called deterministic or indeterministic view of free will corresponds to the truth is ultimately a philosophical question that neither Western nor Indian philosophy has been able to solve, nor has contemporary science; this intertwining of will and the laws of the physical world is just as much a fundamental phenomenon of life as the intertwining of mind and body.

For the ideological and political effectiveness of National Socialism, it is of no practical importance whether this primordial phenomenon is interpreted deterministically or indeterministically - for National Socialism, it is of the utmost importance to what extent we can comprehend and explore the actual causal relationships of our racial living conditions from a spiritual perspective, and to what extent the creative and responsible forces that lead to racial advancement are actually effective within us. German idealistic philosophy has certainly (and correctly) recognized that a conception of our will as a force that actually acts with freedom of choice as its primary cause—which is by no means to be confused with chance!—without thereby negating the lawful connections between physical and mental-spiritual phenomena, is more satisfying and fruitful than a belief in a closed physical causal connection of blind natural necessity, in which the mental-spiritual and volitional aspects merely run parallel as secondary phenomena; responsibility, duty, right, and punishment thus seemed to take on a deeper, German meaning, and a belief in the future became possible only through the forces of creative will to duty.

But idealistic philosophy did not advance to the realization that this will to ascend is in turn bound to racial heredity and that it is merely a matter of developing its best values; that idealistic will is based on both blood-related spirit and will and means the self-development of the best racial values - this insight remained reserved for National Socialism, which strives for the highest development of life based on the self-awareness of the best blood values by taking into account the connection of these values to the organic and physical contexts of existence; National Socialism recognizes life in its entirety, and seeks to develop it accordingly on both an idealistic and a biological foundation.

The concepts of race and people give all the fundamental tasks and forms of our life a supreme goal: the preservation and increase of its racial substance and the increase of its valuable genetic makeup - from this lofty goal, these fundamental tasks and forms derive their content, which in almost every respect stands in stark contrast to previously held views and opinions; in other words, this determines our new views on politics, the state, and culture in their major expressions, which consists of the economy, customs, law, science, art, and religion.

Politics is by no means, as Bismarck believed, focusing on the tactical side of politics, the art of the possible - politics is the leadership of the entire people in the development of their lives. The state is not, as a liberal age claimed, an institution for balancing conflicting individual interests, a night watchman for

the security of the free individual, or a caring father for pensioners and those in need of welfare; rather, the state is the wise organization of all physical and mental-spiritual forces for the further development of its life, with lasting peak performance.

Culture, in its various forms, must also be closely linked to this lofty goal - the economy is not a realm unto itself, nor does it have primacy or determine our destiny, as Rathenau said and Stresemann had believed; it is merely a servant of the material and cultural needs of the people. Customs and laws are not a set of norms that must be fulfilled for their own sake or for the sake of some formal concept of justice, but should be rooted in the spirit of one's own people, to protect and promote their heritage. Science derives its essential tasks from the fundamental concerns of the people, and must not be a servant of the world under the guise of free research.

Art is not an end in itself, nor is it the domain of aesthetic connoisseurs; there was hardly a more mendacious and dangerous phrase than the genuinely French thesis of liberalism, "L'art pour l'art"³ - the deeper meaning of all art is rather to uplift and educate a people; all true and high art is, as it were, the soul of the people given form or, in other words, its most perfect language, for art alone is capable of giving the essence of the people and its leaders, as well as the epochs of national development, an immediate and lasting overall expression, both in terms of thought and feeling and in terms of perception and will.

Religion, too, is in no way contradictory to the lofty goals of the national worldview and outlook on life; on the contrary, it experiences in this the workings of the divine will—especially in the form of Christianity; Christianity, properly understood, has never been international, but only supranational and at the same time national, in that it has enlivened the innermost and deepest forces for the highest development of the people while affirming the natural forms of race and ethnicity as God's creation. Finally, education must systematically prepare young people to fulfill all these tasks, taking into account the natural foundations of life, i.e., the natural laws of their development and their natural hereditary and innate talents.

All in all, the National Socialist conception of the state and culture is thus an organic whole; as an organic whole, the national state is more than the sum of its parts, because these parts, called individuals, are joined together into a higher unity in which they are capable of greater achievements in life, but also enjoy greater security; the individual is bound to this freedom by fulfilling his duty in the service of the whole, but he also receives from it his rights and advantages that he would never be able to acquire as an individual in the free natural world.

The idea developed of the lasting validity of National Socialist principles of state and culture is also placed at the forefront of the National Socialist party program, even if it may be time-bound in its form and aimed at a particularly simple, popular version. It states:

"The program of the German Workers' Party is a program of the times; the leaders refuse to set new goals after achieving those set out in the program, solely for the purpose of enabling the party to continue to exist by artificially increasing the dissatisfaction and yearnings of the masses."

Instead of the vague "human rights" of Marxist and liberalist conceptions of the state, the above-mentioned general rights and duties towards the state as a whole are laid down in Point 9:

³ French for "Art for art's sake".

“All citizens must have equal rights and duties.”

With compelling logic, the next point in the program, Point 10, follows from this basic thesis:

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

Furthermore, Point 4 clearly follows from the nature of the nationalist state as a community of people connected by blood:

“Only those who are members of the national community can be citizens; only those of German blood can be members of the national community, regardless of their religious denomination - therefore, no Jew can be a member of the national community.”

Points 5 and 8 represent a further logical consequence:

“Those who are not citizens should only be allowed to live in Germany as guests and must be subject to foreign legislation.”

“Any further immigration of non-Germans must be prevented - we demand that all non-Germans who have immigrated to Germany since August 2nd, 1914, be forced to leave the Reich immediately.”

Regarding Point 8, it should be noted that the overpopulation of Germany after the end of the World War was particularly noticeable under the political and economic pressure of the Treaty of Versailles, and was made even more unbearable by the immigration of parasitic Eastern Jews; nothing has shown the deterrent effect of these parasites on the political structure of Germany more clearly than the Munich Soviet Republic.

Point 1 of the program is a self-evident demand arising from the spirit of the National Socialist conception of the state:

“We demand the union of all Germans on the basis of the right of self-determination of peoples to form a Greater Germany.”

This point is determined by the disastrous situation of the German people vis-à-vis other peoples. The realization of the demand contained therein, which should in itself be an internal matter for the German people, is, as is well known, still prevented by the Treaty of Versailles, to which is now added the national betrayal of a clique of legitimist rulers in German Austria who are hostile to annexation as an internal German obstacle; the withholding of the right of self-determination from Germany by the beneficiaries, or rather the supposed beneficiaries, of the shameful Treaty of Versailles is all the more outrageous given that Germany had laid down its arms in reliance on the assurances of the political leader of the Entente, the then American President Wilson, that the 14 Points he had drawn up would be upheld; in these points, however, the right of self-determination of peoples played the most important role - as a result, the

revision of the Versailles peace dictate has become not only a legal issue for the German people, but also a matter of honor for the American people.

Point 7 is of extraordinary importance for the National Socialist conception of the state, according to which the National Socialist leadership is committed, in accordance with its general nationalist principles, to providing for the livelihood and living conditions of its citizens as far as possible:

"We demand that the state commit itself first and foremost to providing for the livelihood and living conditions of its citizens; if it is not possible to feed the entire population, then members of foreign nations (non-citizens) must be expelled from the Reich."

The post-war years have demonstrated most strikingly the vast difference between the position of a liberal-Marxist government and a National Socialist one with regard to the urgent solution of the job creation issue - while the liberal-Marxist system managed to create over 6 million unemployed in 14 years and resigned itself to this fact as a natural consequence of the global economic crisis, the National Socialist government managed to reintegrate 2 1/4 million of them into the national production process within 8 months.

If National Socialism establishes as its highest principle that the economy must not be an end in itself, but merely a servant of the material and cultural needs of the people, it is not surprising that the National Socialist party program contains a series of points that are sharply opposed to the ultimately race-destroying, Jewish-materialistic, exploitative profit economy of the liberal age, and to Marxist aspirations in the sense of a collective economy; the demand for a general civic duty to work in Point 10 initially implies the following:

"We therefore demand: 11. The abolition of unearned and effortless income, and the breaking of interest slavery."

The last sentence is the first key point of the program and is therefore particularly emphasized by Adolf Hitler in bold print; it is directed against the cunning Jewish plan to economically enslave the creative forces of the nation with the help of the interest rates of a Jewish-dominated loan capital of banks and stock exchanges. However, it is by no means directed against all interest rates per se - moderate interest rates are also indispensable for a healthy national economy; in this economy, capital should merely be the product of labor, hoarded labor, so to speak, and it is only fair to waive the right to dispose of this product of labor—think in particular of interest from no savings for old age—by paying a moderate remuneration. In the meantime, banking and stock exchange regulations in particular have initiated a recovery in our interest rate conditions.

Points 12 and 18 take a strong stand against economic parasitism in a form that is necessitated by the economic conditions of the immediate post-war period:

"In view of the enormous sacrifices in goods and blood that every war demands of the people, personal enrichment through war must be considered a crime against the people - we therefore demand the confiscation of all war profits; we demand a ruthless fight against those who harm the common interest"

through their activities - common criminals, usurers, profiteers, etc. are to be punished with death, regardless of religion or race."

Point 15 of the program addresses the fundamental social idea of fair old-age provisions:

"We demand a generous expansion of old-age provision."

This refers primarily to German wage earners and employees whose old-age pensions, in contrast to those of civil servants, have been uncertain and largely inadequate, as well as to small pensioners who have been deprived of their savings by inflationary fraud; however, the best old-age provision in a healthy national economy will be guaranteed by ensuring that as many people as possible are de-proletarianized and, as members of a healthy middle class, are enabled to build up a small personal fortune for their old age. Accordingly, Point 16 also states:

"We demand the creation of a healthy middle class and, in order to maintain it, the immediate municipalization of large department stores and their leasing at affordable prices to small businesses, as well as the strictest consideration of all small businesses when making deliveries to the state, the states, or municipalities."

The new government has already done everything humanly possible to promote the independent middle class, particularly with regard to the last demand; the turnover of large department stores has been noticeably reduced by a moral boycott of department store shoppers, especially among civil servants; it goes without saying that, under the current circumstances, a transition of the economic system of large department stores to healthier forms of operation can only take place gradually without significant losses and serious disruption to the delicate organism of the economy.

The following Points 13 and 14 continue to serve to protect all independent, healthy enterprises:

*"We demand the nationalization of all already socialized (trust) enterprises."
"We demand profit sharing in large enterprises."*

As far as the former demand is concerned, it is directed less against the merger of companies in general, which in certain cases may even be a necessity, than against trusts that have achieved a monopoly position for certain products, (for example the potash syndicate in the past), and are now exploiting this to dictate prices without regard for the welfare of the people; as is well known, such monopolistic efforts went hand in hand with the excessive rationalization of businesses in order to remain competitive on the world market. The inevitable consequence was – if these efforts were to bring about the desired success for the companies themselves – an increase in unemployment and corporate profits, a further burden on the state coffers with welfare costs, and a further decline in the average standard of living in Germany.

The best form of nationalization of trusts has already been found: control of large-scale industry in particular by the state, which preserves the independence of the creative entrepreneurial spirit, and forces it to serve the people as a whole through wise legislation that invisibly guides and regulates the national economy. With regard to profit sharing, it has become apparent that the direct distribution of any surplus profits of certain companies to the workforce would be hardly practicable and, above all, not socially just; this is because it would place the workforce whose companies allow only minimal or no distributions at a

severe disadvantage; the best general profit sharing will rather be a reduction in prices and an increase in general purchasing power through increased production for the domestic market, as the National Socialist government has already begun to implement with its job creation program.

A matter of particular concern for any nationalist government must be the cultivation of the nation's food supply, the peasantry, not only for economic reasons, but even more so for foreign policy and racial biology reasons - the World War has taught us a hard lesson about how bitterly necessary it is for a people to be supplied from the produce of their own soil in times of emergency; above all, a deeply rooted peasantry is indispensable as a constant source of nourishment for the racial strength of a people. Hardly any measure taken by the new government is therefore as vital for our people in the long term as that of the National Socialist Reich Minister of Food, Walter Darré, to protect the peasantry, which is seriously threatened, especially in the East⁴ - the Hereditary Farm Law secures German farms, which has been a fixture of the German peasant family for centuries, fixes prices for grain, which protect farmers from grain profiteering, and provides the laws on debt relief and protection, which help to free German farmers from interest and debt bondage; in addition, important laws are in preparation that will generously promote rural settlement and initiate the formation of new farms.

Incidentally, Point 17 of the party program serves to secure the land for both farmers and settlers:

“We demand a land reform adapted to our national needs - the creation of a law on the expropriation of land for charitable purposes without compensation, the abolition of ground rent, and prevention on all land speculation.”

Adolf Hitler issued a more detailed explanation of this program point on April 13th, 1928:

“In response to the mendacious interpretations of Point 17 of the NSDAP program by our opponents, the following statement is necessary - since the NSDAP is based on private property, it goes without saying that the passage ‘expropriation without compensation’ refers only to the creation of legal possibilities to expropriate land that has been acquired unlawfully or is not managed in accordance with the interests of the people, if necessary; this is primarily directed against Jewish real estate speculation companies.”

The decisive feature of the National Socialist economic program is that it expects the economic recovery of the German people not only from external measures, but above all from a change in attitude, from a new work and economic ethic based on social justice, national duty, and a willingness to make sacrifices: “The party fights,” it should be repeated here, “the Jewish-materialistic spirit within and outside of us, and is convinced that a lasting recovery of our people can only come from within, based on the principle of public benefit before private gain” - the last words are again highlighted in bold print by Adolf Hitler as the second key point of the program.

Incidentally, a special feature of the National Socialist job creation program is that it does not approach job creation solely with external measures, even if these are very important and often far-reaching; these include land improvements, flood protection works, the development of wasteland and moorland, the

⁴ See Walter Darré, “Neuadel aus Blut und Boden” (A New Nobility of Blood and Soil); (highly recommended is the English translation of Darré’s work, translated by Augusto Salan and Julius Sylvester, which is published by Antelope Hill Press).

embankment of mudflats and road construction, i.e., work mainly for those required to perform labor service, but also in the combating of illegal employment and double earnings, the restrictions on women's work, marriage subsidies, and much more. Above all, however, National Socialist job creation aims to revive the economy from within, through a change in the nation's mindset in the sense of a general confidence in the future and an increased willingness to work and take initiative.⁵

The attitude and spirit of the program reevaluate the concept of work; it is once again ennobled as the most noble civic duty and detached from the concepts of slavery and serfdom, into which the sentiment of an un-German, inferior peasantry and the commercial exploitation of a parasitic race has sought to falsify it - this gives National Socialism its deepest moral meaning and justifies the name of the party, "National Socialist German Workers' Party".

The National Socialist party program calls for fundamental change not only in the economic sphere, but also in the legal sphere, and this is significant because the administration of justice to date has also been imbued with a Jewish-materialistic spirit. Point 19 reads:

"We demand the replacement of Roman law, which serves the materialistic world order, with a German common law."

This thesis is based on the realization that our current law essentially originated from late Roman law, the 'Corpus juris' of 535 AD, a formalistic law book for the racial confusion of the Eastern Roman Empire. The source of this law was not the blood-bound sense of justice of a people, but an imperialist state; the German commonwealth demanded by Hitler cannot therefore be based purely on constitutional law, but must rather be rooted first and foremost in the moral and legal sensibilities of the Nordic-Germanic race. In this view, the selection of judges will take on special significance, as they must replace excessive formalistic legal standardization with sound personal judgments rooted in the race's sense of justice and honor, while upholding general legal principles.

Undoubtedly, the provisions on court costs have hitherto placed a heavy burden on the administration of justice and the courts with the financial interests of the courts and legal counsel, and have largely turned those seeking justice into objects of economic exploitation by these administrators of justice; above all, these provisions disadvantaged the earnings of creative work, because those without income enjoyed poor law, while the economically strong had the advantage of a better choice of lawyers and easier access to legal representation, a greater possibility of financial settlements, and greater security against the costs of preliminary injunctions.

The formalistic nature of the previous administration of justice was highly questionable, given that the judiciary and the legal profession – especially in Berlin – were a domain of Judaism and a playground for its sophistry and materialistic attitudes; the postwar period has provided enough deterrent examples (Kutisker, Barmat, Sklarek, etc.). In the meantime, the possibility of procedural profiteering has been severely curtailed by special regulations; the recently founded Academy for German Law will certainly carry out the long-awaited legal reform on the basis of racial law⁶, with the Aryan clause of the Law for the Restoration of the Professional Civil Service to be regarded as a particular step forward; the necessary purge of parasitic elements from the judiciary, the legal profession, and the professional civil service also assists in these efforts.

⁵ See Helmut Rosenfeld, "Volk, Arbeit, Wirtschaft" (People, Work, Economy).

⁶ See Nicolai, "Die rassengesetzliche Rechtslehre" (The Legal Doctrine of Racial Law).

Also relevant in this context is the new Editors Act, which excludes non-Aryans as editors of German-language magazines, guarantees freedom of the press in the sense of positive criticism, but also obliges them to contribute intellectually to the renewal of our people and the National Socialist state structure; as a result, the important program Point 23 has essentially already been fulfilled today:

"We demand the legal fight against deliberate political lies and their dissemination by the press - in order to enable the creation of a German press, we demand that:

- a) All editors and employees of newspapers published in German must be members of the German people,*
- b) Non-German newspapers require the express permission of the state to be published, and they may not be printed in German,*
- c) any financial participation in German newspapers or their influence by non-Germans is prohibited by law, and we demand as punishment for violations the closure of such a newspaper business, as well as the immediate expulsion of the non-Germans involved from the Reich.*

Newspapers that violate the common good are to be banned - we demand the legal fight against any art or literature that exerts a corrosive influence on our national life, and the closure of events that violate the above demands."

All of the program points listed so far, examined in their internal context, clearly reveal the totalitarian idea of National Socialism - it recognizes only one worldview and only one conception of the state and culture, namely the National Socialist one. This is the inevitable consequence of a single supreme goal: the preservation of our racial substance and the multiplication of its valuable genetic material. Nothing shows us more clearly than history that the inner strength of peoples and states was determined by the extent to which they fulfilled the idea of totality on the basis of a worldview appropriate to their nature; this applies to the Egyptians, Sumerians, ancient Americans, Chinese, and Japanese, as well as to the Indo-European peoples, the Persians, Indians, Romans, the first German Empire, that is, the empire of the powerful medieval emperors, and to England - the more politics, state, economy, law, customs, art, and religion were an organic whole, the more viable and powerful these peoples were. The entire history of Germany is a struggle of the strongest primordial racial forces for this unity, and its ups and downs, which hardly find another example on this planet, are characterized by a never-abandoned urge toward this unity - an urge and struggle that, however, repeatedly suffered severe setbacks due to the intrusion of foreign intellectual powers.⁷

The deepest meaning of the National Socialist movement is to achieve this unity, to lead the inner formation of the people into a – this time lasting – Greater German people's state, the Third Reich - in the course of this totality, the first measure of the National Socialist Reich government is the Coordination Act; it is clear that in a totalitarian state, all political organs of government, down to the local level, must be imbued with a unified political will and not have the task of balancing the conflicting wills of parties with very different worldviews; this absolutely necessary unified political leadership was secured by the Coordination Act. Political coordination was also largely extended to professional organizations; there can be no question that here, too, all elements that viewed professional tasks from the perspective of political opponents, especially liberals and Marxists, had to be ruthlessly eradicated.

⁷ See Karl Zimmermann, "Deutsche Geschichte als Rassenschicksal" (German History as Racial Destiny), Quelle & Meyer, Publisher, Leipzig.

The National Socialist government has endeavored, with wise caution, to enforce the principle of professional competence above the overall necessary National Socialist attitude on professional subordination, for it is obvious that attitude cannot replace professional competence; the Reich government has therefore, with good reason, opposed all unauthorized interference in the economy by overzealous or personally interested party members, most of whom are, incidentally, of recent date.⁸ The enactment of the Reich Governor Act was of unusual significance for German history:

“In the German states,” it says in Reich Law Gazette I, p. 173 § 1, “with the exception of Prussia, the Reich President appoints Reich Governors on the recommendation of the Reich Chancellor; the Reich Governor shall be responsible for ensuring compliance with the political guidelines laid down by the Reich Chancellor.” This is followed by the comprehensive powers of the Reich Governors in the exercise of state authority. The Prussian question is regulated by § 5 of the law: “In Prussia, the Reich Chancellor exercises the rights specified in § 1; he may delegate the exercise of the rights specified in § 1, paragraphs and numbers 3 to 5 (i.e., the drafting and promulgation of state laws, the appointment of civil servants on the recommendation of the state government, and the right to grant pardons) to the Minister President, who is authorized to delegate these rights further.”

Centuries of disastrous German party particularism have been overcome at a stroke by this law, and the supremacy of Prussia, the heartland of Germany, has been secured; as a further measure to create an organic Reich body, a reorganization of Germany is envisaged, replacing the often inorganic state structures of dynastic times with a natural structure of the Reich.⁹

Once again, the Coordination Act, and additionally the Reich Governor Act, fulfills an important point - namely the politically decisive and final point of the National Socialist Party program in its most essential parts:

“25. To implement all of this (i.e., all of the preceding points of the program), we demand - the creation of a strong central authority of the Reich, an unconditional authority of the central political parliament over the entire Reich and its organizations in general, and the formation of chambers of estates and professions to implement the framework laws, enacted by the Reich, in the individual federal states.”

The implementation of paragraph 2 of this program point has also been tackled, initially through the Reich Chamber of Culture Act enacted on November 1st - according to this law, the Reich Chamber of Culture is subdivided into Reich Chambers for Music, Fine Arts, Theater, Literature, Broadcasting, and Film; the purpose and task of this institution is to give German cultural creativity, which until recently was hopelessly fragmented and divided by liberalism, a unified internal orientation toward the people as a whole. Accordingly, § 3 of the law states:

“The Reich Chamber of Culture has the task, through the cooperation of the members of all the branches of activity it encompasses, under the leadership of the Reich Minister for Public Enlightenment and Propaganda, of promoting German culture in responsibility for the people and the Reich, of regulating the

⁸ See Hitler, “Mein Kampf”, pgs 666–669.

⁹ “The National Socialist movement is not the conservator of the countries of the past, but their liquidator in favor of the Reich of the future.” (Proclamation by the Führer at the Reich Party Congress in 1933).

economic and social opportunities of the cultural professions, and of bringing about a balance between all the aspirations of the groups belonging to it."

Thus, the work of the new state and popular leadership as a whole represents a magnificent unified whole, the beginning of a gigantic undertaking that is intended to fulfill the longings and hopes of past centuries and has already fulfilled them to a considerable extent; however, it should not be forgotten that the new state leadership is not only concerned with securing and developing national life for the present, but even more with preserving and consolidating the foundations of the state and culture for the future, i.e., with preserving and increasing the racial substance - a political leadership that only brings a people to external power and temporary cultural excellence without fulfilling this essential, timeless task is worthless. Blood values that have been lost in costly wars and struggles for the vital interests of a people must be replaced in peacetime; furthermore, the deeper impact of a culture must be that it not only promotes and brings happiness to the citizens of a particular era, but also helps to renew and increase the hereditary values of the people for the future - as long as cultural creativity only has present successes to show for itself and only consumes the race, it is the opposite of national culture; it is then the work of a false culture. It is now in the nature of culture to run the risk of detaching itself from the natural foundation of a people, i.e., its racial heritage, through exaggerations of individual achievements and false ideas, and to contribute to its destruction; therefore, the National Socialist state and the National Socialist worldview can only cultivate a culture that is in harmony with the natural laws of organic life. A culture that does not meet this requirement is worse than no culture at all, for in a more primitive state, a people preserves itself instinctively and emotionally, and develops out of its unclouded original will to live. The Führer said the following about this in his great cultural policy speech at the 1933 Party Congress:

"The very word 'worldview' contains the solemn proclamation of the decision to base all actions on a certain initial conception, and thus on a visible tendency. Such a conception can be right or wrong: it is the starting point for taking a position on all phenomena and processes of life, and thus a binding and obligatory law for every action - the more such a view coincides with the natural laws of organic life, the more useful its conscious application will be for the life of a people.

Therefore, even unspoiled, primitive peoples carry the most natural worldview in their instincts, which automatically leads them to take the most natural and thus most useful course of action in all matters of life that concern them; just as natural and unspoiled people have the attitude most conducive to their being toward the questions that move and concern them, drawing unconsciously from their innermost being as a completely natural reaction, so too will a healthy people, in accordance with the needs of its own clear nature, simply find the most appropriate response to all the demands of life that it becomes aware of, based on its innate instinct for self-preservation; the equality of living beings of a certain species thus formally dispenses with the establishment of binding rules and obligatory laws."

And towards the end of his speech, in connection with his fundamental remarks on the relationship between race, worldview, and art, he says:

"The satisfaction of animalistic needs is inherent in all human beings - no species could derive from this a special right to lead or even dominate others; what can make humans appear chosen for this alone is their visible ability to rise above the primitive and enoble the common traits of life."

After all, this true culture does not mean overcoming the natural laws of life, i.e., those of self-preservation and preservation of the species, the law of struggle, nutrition, and procreation, and even less so the special natural living conditions of a race bred for a species-specific way of life or a racial mixture consolidated into a people; rather, it means fulfilling and utilizing the laws of dead and living nature in order to master them and put them at the service of the ascent of life; the decisive importance attached to the preservation and renewal of the people through the cultivation of family and clan spirit, through healthy sexual mores, and through the rejection of racial mixing, especially with Jews, who were subject to special laws, or even with people of color, shows how much this attitude was alive in our people in healthier times of cultural life. This attitude was more instinctive and emotional among the broad masses of the people, but more conscious among the upper classes; however, their originally healthy spiritual attitude was disturbed by the intrusion of alien ideas due to their receptivity to the spiritual. In addition, the spiritual, a danger to which civilized peoples are constantly threatened with succumbing, developed one-sidedly at the expense of the powers of the body and soul; thus, racial decay naturally begins in the upper classes as a result of ideological confusion and, over time, spreads to the lower classes.

The beginning of this spiritual disease process can be traced back to the penetration of the Renaissance worldview and outlook on life in Germany; in addition to undoubtedly significant artistic inspiration, it also brought an excess of individualism to the North; this intellectual-individualistic attitude gave rise to rationalism, that overestimation of pure, nature- and race-detached ideas of reason, which, significantly, first gained dominance in the shallower feelings and thinking of the more superficial France. Under its influence, the natural foundations of life were increasingly overlooked - Rousseau put forward the thesis that man is good by nature and that culture has only corrupted him; the French Revolution took this idea to its logical conclusion and declared that a false social and economic order had corrupted him, proclaiming the victory of a new order based on the ideas of liberty, equality, and fraternity, regardless of the fact that they were at odds with natural reality.

Liberalism and Marxism drew on the spirit of rationalism, and artists and scholars created and educated young people under its spell - it was declared that all people were essentially the same, and miracles were expected from the improvement of the social "milieu." Teachers believed that with the help of refined methods, they could bring out the impossible in young people and, in conjunction with the improvement of the general social situation, create ideal cultured individuals - as a result, culture declined, the economy deteriorated, law and politics degenerated, and the most natural thing, which science has since proven a thousand times over, was overlooked: that the effects of the "milieu" and education only apply to the individual and are not transferred to future generations; that nature has chosen a completely different path to the lasting improvement of a people than that of individual improvement and individual education, namely that of selective breeding; healthier times at least instinctively recognized this when they placed the main value on the care of the family, the clan, sexual mores, and racial consciousness. The culture of a people simply rises and falls according to the law of selection - if the more racially fit reproduces more, culture rises; in the opposite case, it must decline despite the most humanitarian institutions and the most racially oriented educational methods. The decline of a people is caused by negative birth selection; it first manifests itself in the cultural sphere, which is usually followed by political decline, and the whole thing ends in economic and ultimately - usually visible too late - racial collapse.

This in no way diminishes the importance of solving social issues and the importance of national education, but what is crucial for them is how all their measures affect not only the individual but also the birth selection of the people - until now, there has been a failure to think through the measures in this

regard, because neither the people were seen as an organic whole nor were the natural laws of life of the individual sufficiently taken into account; thus, it will be the foremost task and duty of the National Socialist state and popular leadership to make up for what has been neglected in this regard; it will have to re-establish a healthy racial consciousness in the broad masses of the people, rooted in instinct and emotion, in order to promote positive selection; it will also have to demonstrate a deeper understanding of the laws of selection and their connection with the ideological attitude of the people, which the educated leadership class will recognize intellectually - once the healthy conditions for selection in a people have been disrupted by decades of intellectual confusion, they can only be restored through a series of planned measures that require a deep insight into the natural conditions of life of that people.

It should also be borne in mind that, as culture develops, tensions between nature and culture arise time and again, which must be resolved precisely through an insight into the laws of life; certainly, almost all major civilizations to date have ultimately perished not through battles or external strokes of fate, but through negative selection, but compared to past centuries and millennia, our time has the great advantage of insight into the biological laws of national life that were previously unknown; it will be up to us to show whether we know how to use these laws for the resurgence of our people. These laws were not recognized by the "intellectuals", but by a minority of men who were endowed with an unusual depth and strength of mind and heart, and who maintained the harmony between mind, soul, and body that is necessary to understand the life and destiny of peoples in its ultimate depth, and to act accordingly.

Looking back on the development of the German people over the last few decades, we see that it has fallen into a disturbance of its racial development together with the predominantly Indo-Germanic peoples, which must be described as a unique racial crisis; only by recognizing its causes can we derive the knowledge of the methods to remedy it, but the strength to do so can only be given to us by an increase in our racial self-assertion, based on the best values of our genetic makeup.

III. Racial Ideology and National Socialism

Since around 1870, the German people have been seriously endangered by the prevalence of negative birth selection; while in harsher times epidemics and infant mortality claimed the lives of the majority of those who were genetically ill and weak, medical science learned to protect their lives and preserve us, with sanatoriums, insane asylums, and mental hospitals lavishly expanded in the name of cultural progress; they also took the armies of the hereditarily ill into their loving care, including the large number of victims of alcohol, the most dangerous poison affecting hereditary factors and which became increasingly prevalent in the pre-war period with the urbanization of the population. It should not be overlooked that a large proportion of the hereditarily ill, especially those of a criminal and pathological nature, reproduce at a rate far above average as a result of their uninhibited sexual behavior; significantly, the number of siblings of special needs students is three to four times higher than that of students in higher schools¹⁰, with the annual cost of caring for the seriously genetically ill in the institutions designated for them and in German families being approximately 1/3 billion Reichsmarks. It is clear that a responsible government must create a corrective measure against the effects of eliminating natural selection, and the National Socialist government has done this by enacting the “Law for the Prevention of Hereditary Disease in Offspring”:

“Anyone who is genetically ill can be rendered infertile by surgical intervention if, according to the experience of medical science, it is highly probable that their offspring will suffer from severe physical or mental hereditary defects; furthermore, anyone suffering from severe alcoholism can also be rendered infertile.”

The implementation of this law will have the most beneficial effect on the racial health of our people; however, its success requires the educational cooperation of German doctors and teachers, for it provides not only for compulsory but also for voluntary sterilization of those who are severely physically disabled but mentally sound; in order to apply this to them, general education in racial responsibility is indispensable, and above all, the teaching of knowledge about the most serious hereditary diseases and their inheritance, and, in close connection with this, the cultivation of family and genealogy studies in schools.

In addition, further assistance from teachers and doctors is needed for the racial recovery and future racial health of our people: according to Germany's most important racial hygienist, Fritz Lenz, about 10% of all newborns are or will be physically weak or infirm; the elimination of these hereditary traits, as well as those responsible for physical infirmities and ailments, which occurs in nature through natural selection, cannot be achieved through sterilization, but only through a general education in racial responsibility; this requires general education in racial biology and monitoring of public health by doctors who are well trained in racial biology, as advocated by the National Socialist Doctors' and Teachers' League.

The negative selection of births among our people and, similarly, among all other predominantly North European peoples, i.e., the English, Americans, the Dutch, and the Nordic peoples, has been characterized in recent decades not only by a worrying increase in inferior hereditary traits in terms of physical and mental health, but also in terms of general aptitude and general racial value; indeed, one can observe the law that the average number of offspring has been inversely proportional to talent and social status; it is

¹⁰ See Zimmermann, “Deutsche Geschichte als Rassenschicksal” (German History as Racial Destiny).

highest among unskilled workers and lowest among academics. Not only that, but a decline in births has gradually spread evenly across all social classes, so that today we are already a dying people - today, the decline in population and the resulting aging of the German people is only masked by the fact that the number of deaths is recruited from less populous cohorts from the period between 1870 and 1880, when Germany had only 40-45 million inhabitants; it will become fully apparent when the trend reverses, i.e., when the higher birth cohorts join the ranks of the dead and the lower birth cohorts reach marriageable age; the situation is all the more threatening as countries with a lower racial level, especially those in the east, continue to have a high birth surplus. The average number of births per fertile marriage, which must be at least 3.4 if a people is to maintain its population, has fallen to 2 in Germany, is more than double that in Poland and Japan, and is two and a half times that in Russia, despite hardship and misery.

Only by drawing from the knowledge of the causes of this racial decline, both quantitative and qualitative, can we find knowledge of the necessary countermeasures to overcome it - they lie first and foremost in the transformation of the German people from a peasant to an industrial people, by means of which an attempt was made after 1870 to solve the German living space question; at first, this development seemed quite healthy because the population was growing rapidly, but the fundamental damage caused by industrialization lay in the urbanization it brought about.

Initially, the birth rate declined only slightly as the rural population moved into industry, because they brought with them healthy rural habits and a rural family spirit from the farming community to the cities; however, as time went on and towns grew into cities, they became increasingly familiar with the practice of contraception and made use of it to the extent that urban life, the development of technology and the economy raised living standards and made it possible to satisfy these standards by limiting the number of children; certainly, economic hardship also had a certain influence on the decline in births, especially in the 1880s, but this was particularly true among the more intelligent industrial workers.

Overall, however, the birth rate declines with rising income and living standards; this only confirms the general law that the birth rate declines hand in hand with rising economic prosperity.

The decisive cause of the decline in births among the urban population was an economic factor—economic reasons are always the decisive factor in population development under the conditions of civilization—namely, that in the countryside, children were a blessing in economic terms as helpers with farm and house work, but in the city they were a financial burden; this burden was all the greater the more capable and intelligent the children were, because their education placed increased financial demands on their parents; after all, higher schooling and vocational training were essentially at the expense of the parents. This disaster was all the greater because, in most cases, the intelligence of both parents and children was accompanied by an increase in their standards of living; added to this was an unfortunate social evaluation of people based on school leaving certificates and eligibility certificates, as well as on the economic expenditure of their external lifestyle - it was therefore inevitable that families, especially those of the gifted in the working and middle classes, would seek to secure social advancement for themselves and, even more so, for their descendants, by keeping their families small.

However, this “social advancement” came at the price of the biological decline of the family; as if that were not enough, the absurd educational requirements and the increased length of training for all skilled professions encouraged the bad habit of late marriage; this, in turn, was an understandable cause of the decline in the number of children. Late marriage also led to an alarming spread of prostitution and sexually transmitted diseases, especially among the professions with academic training, because nature cannot be violated in the long run and sexual activity among the racially fit appears to increase rather than

decrease; in this context, the growing eroticization of life in large cities, which ultimately turned the arousal and satisfaction of unhealthy eroticism and the prevention of its consequences into a comprehensive industry, must have had a devastating effect.¹¹

It goes without saying that all these damages had to increase monstrously after the November revolt under the rule of the international parliamentary parties - amidst economic hardship resulting from the loss of the world and domestic markets, along with national debt, which was again a consequence of the policy of tribute and fulfillment, the need for the pleasures of a dubious civilization was artificially increased—Marxism had, after all, a promise of golden mountains to fulfill—and the standard of living was raised; at the same time, individual professions sought to improve their social status by raising the educational requirements for their professions and used the political-democratic system of parties to push through their own interests - a senseless “schoolification” of Germany began. In inverse proportion to the production of highly educated people, the receptivity for them in the professions developed; this created a generation of young people whose hopes stood in stark contrast to cruel reality, and millions of them saw no career prospects for themselves.

The ultimate result of all this was an alarming decline in our racial strength; the one- and two-child system penetrated the manual laborers, even out into the countryside. After recognizing the solution to the space question with the help of excessive industrialization of the German people, Marxism and liberalism openly professed artificial birth control as the only and most reasonable solution to the space question, and birth strikes and birth control were shamelessly propagated in public.

In view of these fundamental questions of racial development, a number of measures taken by the new state appear in a particularly significant light: the agricultural policy of the Führer and Walther Darré has initiated a healthy reverse movement to the countryside after the disastrous, race-destroying urbanization of our people; this fundamental legislative work will be completed by the imminent debt relief and the great settlement project for the reformation of German peasantry, not only securing the existing peasantry, but will also create the conditions, on a scale never before seen, for not only second and third, but also fifth and sixth sons of farmers to become free farmers on their own land; in addition, National Socialist agricultural policy will make every effort to ensure that, as part of its major internal settlement program, every other person working on the land is given the opportunity to become a farmer.

A law against overcrowding in secondary schools is counteracting the senseless over-schooling of Germany with its serious dangers in terms of racial hygiene; according to this law, the number of pupils in each type of school must be adapted to the natural needs of the people; Point 20 of the program combats the damage done to date to the organization of our public education and training system.

In order to enable every capable and hard-working German the ability to attain higher education and thus enter into a leading position, the state must ensure the thorough expansion of our entire public education system; the curricula of all educational institutions must be adapted to the requirements of practical life; the promotion of the idea of the state must be achieved from the very beginning of understanding through school (civics) - we demand that children of poor parents who are particularly gifted be educated at the expense of the state, regardless of their parents' status or profession.

The first part of these demands does not in any way mean promoting that disastrous schoolification, but rather an organic school system on a social basis, adapted to the real needs of the nation; the following

¹¹ See Adolf Hitler, “Mein Kampf”, pp. 269–289.

sentence makes it clear that this must eliminate the imbalance that has prevailed up to now between school education and the actual demands of life, and thus any exaggeration of “scientific” education and excessive duration of education, especially for the middle professions:

“The curricula of all educational institutions must be adapted to the requirements of practical life.”

This sentence is of crucial importance; it makes it unmistakably clear that schooling must be based solely on aptitude and talent, regardless of the parents' financial means¹²; this will require drastic measures, probably a school tax for childless and child-poor families and a bachelor tax, as well as tax reductions and exemptions based on the number of children, as provided for in State Secretary Reinhardt's tax program; in any case, the measures must ensure that no citizen of the new state can buy personal economic advantages by foregoing the necessary offspring. At the same time, care must be taken to ensure that, on the whole, the resulting subsidies or deductions according to the number of children are not schematically uniform, but correspond to the income from work, which is kept within social limits; otherwise, a further negative birth selection would be the inevitable consequence.

The civic education emphasized in the program must extend not only to fostering an understanding of the nature of the National Socialist state and its most important institutions, but above all to grasping its racial foundations. The Führer has coined the succinct phrases for this fundamental necessity:

“It (i.e., the state and thus all national education) must place race at the center of general life; the entire educational work of the national state must find its crowning glory in instilling a sense of race, a feeling for race, instinctively and intellectually, in the hearts and minds of the youth entrusted to it.”

The vast majority of our people need racial feeling and racial consciousness on an emotional and instinctive level, and will hardly be able to follow the more difficult contexts of racial-biological thinking on an intellectual level; this also includes the economic causes and the organizational and social causes of our public school and education system that have just been developed for the negative birth selection of the last decades. The most important aspects of family studies and healthy clan maintenance will be able to be made common knowledge without difficulty, which will be an extraordinary blessing; meanwhile, the future leadership will have to understand the deeper legal contexts all the more clearly, since, as has been sufficiently explained, our racial development has been severely disrupted by ignorance of these contexts, but also by malicious violation, and we want to transform racial decline into racial advancement for all time. However, even a spiritually superior leadership class will gain nothing from this knowledge as long as it remains a matter of the head and does not have a lively effect on the will, that is, to use Adolf Hitler's words, as long as it does not become a matter of the heart.

There will always be a danger for the majority of the intellectually gifted that they will forget the body and the heart in favor of the mind; this tendency will become completely disastrous if, precisely because of their greater intellectual receptivity, they are filled with false ideas that are completely at odds with the healthy feelings and natural instincts of the unspoiled masses - such a process of intellectual deformation was the spread of the ideas of humanism, rationalism, liberalism, and Marxism among intellectuals. That is why the recovery of the German people could not come from them, even though they belong to its upper class on average in terms of race, nor primarily from the urbanized factory worker, who in his most intelligent parts was also even more strongly infected by the aforementioned heresies; rather, recovery

¹² See Adolf Hitler, “Mein Kampf”, p. 480ff.

could only primarily come from the more down-to-earth forces of the middle class and the peasantry, under the leadership of a spiritually outstanding minority that had preserved the harmony between heart and mind, spirit and body, and possessed a deeper insight into the connections between the laws of life. The dangers of the “intellectualism” outlined above lie not only in the detachment from a healthy worldview, but also in the suppression and confusion of natural sexual drives and emotions; not least for this reason, intellectuals are on average the least likely to have children.

From all this, it is understandable that Adolf Hitler takes a strong stand against a one-sided academic and intellectual education for the gifted, and above all calls for character building and increased physical training¹³; girls should be educated as future mothers, and motherhood should be given special protection. All these ideas are expressed in Point 21 of the program:

“The state must ensure the improvement of public health by protecting mothers and children, by prohibiting child labor, by promoting physical training through the legal establishment of compulsory gymnastics and sports, and by providing the greatest possible support to all associations engaged in physical training for young people.”

General physical training for young people must be emphasized all the more in our time, as the widespread urbanization of our people has largely robbed them of healthy physical development, and the enemy's dictates hold up general conscription with its physical training.

Of course, it would be a fatal mistake to believe that individual physical training alone can improve the physical condition of our people; this will only ever be possible in the long term through selective breeding, i.e., only if those who are particularly physically fit and perfect have a sufficient number of offspring. Similarly, the criticism of intellectualism cannot be directed against intellectual workers per se, and certainly not against the academic profession; they, in particular, will be indispensable as leaders and torchbearers for the future. But for them as a whole, the words from the Führer's proclamation at the Nuremberg Party Congress in 1933 apply:

“One of the tasks of the future will be to restore unity between emotion and reason, i.e., to educate that unspoiled generation which, with clear understanding, recognizes the eternal lawfulness of development and thus consciously finds its way back to natural instinct.”

In our considerations of the racial decline of the German people—and, as I said, it also affected the other predominantly North European peoples—we first examined the external, economic, and state organizational causes and then, with our findings on intellectualism, moved on to the spiritual and mental causes - these can be summarized under the concept of ‘ideological attitude’. If our previous ideological attitude has had a race-destroying effect overall, there can be no question that we need a completely different one, one that builds up and elevates our race, one that is therefore specific to our race; in the future, it must dominate our national education as well as our state and its leadership, and it will only do so if it is in our blood or is race-based - it will encompass the inner life-promoting forces and values of our being.

¹³ See Adolf Hitler, *Mein Kampf*. p. 460ff.

What we have said so far about the content of the new state, the new culture, and the new education are only expressions of its workings and intentions, and National Socialist politics, economics, customs, National Socialist law, National Socialist science, art, and religion in the National Socialist sense are merely the organizational forms of this species-specific thinking and willing - only this also determines our ideal of state, culture, and education. Its blood-related nature means, first, that it must do justice to the general laws of life and racial development in general, and second, that it must obey the particular laws of our race; the most general and inexorable law of life is the struggle for existence and development, the struggle of races for their living space, i.e., in relation to peoples, with nature and, if necessary, with other peoples who stand in the way of their own ethnic development. The basic prerequisite for any ethnic development, indeed for any development of life at all, is constant renewal at its source through procreation and reproduction; peoples who no longer reproduce sufficiently are doomed to extinction, no matter how impressive their level of culture and political power may be; after a certain time, they must give way to the pressure of more fertile races, in which the upward force of selection can unfold at the same time as the population surplus.

Of fundamental importance for the ideal of state, culture, and education is the way in which races and peoples survive this struggle for their living space - some seek to win this struggle through frugality, docility, tenacity, and in many cases also diligence and gradual, imperceptible encroachment on already populated areas; they are characterized throughout by extraordinary fertility, but avoid open conflict as far as possible in order to secure living space for their descendants.

These “coolie” or “fellah” races include the majority of the world's population, the bulk of the colored people of Asia and Africa, and the East Baltic-East Asian peoples of Russia - a small but powerful part of the world's population chose the path of parasites, seeking to nestle itself in down-to-earth peoples through intelligent and hypocritical empathy and cunning, to deprive them of the fruits of their labor with commercial shrewdness, and to rob them of their self-determination through sophisticated mental subversion - the best-known and most dangerous type of this race is Judaism.

Finally, another group wages the struggle openly, with daring and self-confident use of racial strength - this comprises the pronounced master and warrior races, who struggle with nature to extract food and treasures from the soil, first as hunters and then as herders and farmers; they also take up the sword when others, especially inferior races, want to deprive them of their freedom or dispute their offspring's right to a living space that they themselves do not know how to use adequately - only these races have proven themselves to be creators of culture and builders of states. The most significant among them has remained the Nordic race, which, with its labor and military power, has conquered half the globe and, with its technology and science, has now almost completely subjugated it - the forerunner of this race is the German people. It is in their very nature to fight for their existence in freedom; a loss of freedom means a mortal danger to its culture-creating and state-forming humanity, and a voluntary renunciation of its freedom is therefore tantamount to a betrayal of its innermost being, a flight from the most fundamental tasks that God and nature have set for it; that is tantamount to the loss of its highest good, the will to fulfill its destiny or—its honor. That is why the party program had to begin with the strongest rejection of the shameful dictates that seek to destroy these natural duties and rights of our race:

2. *“We demand equal rights for the German people vis-à-vis other nations, and the abolition of the peace treaties of Versailles and St. Germain.”*
3. *“We demand land and soil (colonies) to feed our people and settle our surplus population.”*

An inseparable aspect of this natural, blood-based Nordic primordial right to freedom is the right to freedom of defense, to the possibility of protecting the fruits of the people's labor and, if necessary, to create a living space for new racial forces in even wider areas that greedy peoples or those incapable of exploiting them want to claim for themselves; this right to freedom of defense against external threats must trigger a duty to defend oneself internally, for the descendants of a peasant warrior people do not want to steal and swindle their way through life like parasitic races, nor beg and starve like fellahs, but rather fight for their livelihood with honest labor of the brow and fist, and, if fate demands it, with the sword. In this case, however, all those capable of defense are called upon, and no one is exempt from sacrifice and readiness to serve with their lives; this is the deeper meaning of the highly significant Point 22:

“We demand the abolition of the mercenary army and the formation of a people's army.”

There could be no more glorious sign of the still excellent racial quality of the German people than that on November 12th of this year, after the government and the leadership of the people had been cleansed of parasitic elements and cliques, they answered Adolf Hitler's question as to whether they would follow him unconditionally in his relentless struggle to restore German honor on the basis of equality with an almost unanimous **“Yes.”**

Of course, this unique expression of trust in a leader in modern history, with its incomparable magnitude, is only understandable, even with the moral and spiritual force of his gigantic personality, when one considers that Hitler combined the demand for equality with that of peace - mind you, an honorable peace. This also meant a rejection of imperialism, to which the other great northern race, England, and France, which was also northern in origin, had paid homage under the hypocritical mask of pacifist democracy. Hitler and National Socialism have rejected this misdirection of a healthy fighting spirit; he knows full well that imperialism, i.e., the desire to conquer countries solely for the sake of power, not for the natural preservation and growth of one's own people, has repeatedly destroyed the Nordic blood; it has been sacrificed in senseless wars, and what remained as the victorious power was consumed by the birth victory of the subjugated and by intermingling with them - thus, viewed more deeply, today's French policy, which surrenders its own people to the imposition of colored elements, allows Negroes to become ministers, and maintains a black army ready to attack the most vigorous white people, is nothing less than the murder of the best forces of its own people. When National Socialism today fights against this pronounced imperialist policy, it is at the same time the best guarantor of freedom for the oppressed smaller, especially white, civilized peoples, and based on this realization, they are beginning to place more trust in it—despite its commitment to military strength—than in the powers of the League of Nations, which are simultaneously placing their political imperialism, which is destroying their own peoples, at the service of the armaments capital of an international economic imperialism.

The culture-creating and state-building power of the master races, especially the Nordic-Germanic race, is inconceivable without the principle of personality and leadership; the organization of labor and defense into forms of community with higher achievements, and thus of all areas of culture and ultimately of the entire state, is impossible without organizing and leading forces. It is utter nonsense for formal democracy to believe that it can lead a people with the help of elections and votes; elections and votes only make

sense if they merely represent an expression of trust on the part of those being led; however, this also presupposes a broad consensus on the major national objectives.

The vote and election on November 12th, 1933, was an example of such a completely different “Germanic” democracy - after that, the Führer is given the expression of confidence, but at the same time he is given a power of attorney, which he receives for all his actions for a definite or indefinite period of time, and with this unconditional authority downwards. The indispensable subordination is structured according to the same principle: unconditional authority downward and highest responsibility upward. It is clear that this relationship must ultimately be an internal one among a people of racial qualities; the Führer must earn the trust of those he leads through complete fulfillment of his duties and through achievements, but he must then expect full loyalty from them - nothing speaks more strongly for the demand for unconditional fulfillment of duty and responsibility for leaders than the concluding sentence of Hitler's program:

“The leaders of the party promise to stand up ruthlessly for the implementation of the above points, if necessary at the cost of their own lives.”

This linking of leadership with responsibility, fulfillment of duty, and achievement distinguishes German leadership from Oriental tyranny and despotism, which did not know this link and thus branded those led as fellahs and slaves.

Furthermore, German leadership is characterized by the fact that it is advisory, i.e., the individual leader, is required to seek advice from qualified experts—in the party, primarily from the members of his staff—and to maintain contact with those below him through them, insofar as he cannot maintain such contact directly himself; however, decisions are not made on the basis of a vote in this leadership council, but are taken by the respective supreme leader himself, who also bears responsibility for them; thus, the principle of irresponsible democracy, which is particularly appealing to the masses of more intelligent fellah races, is replaced by a creative leadership principle.

These basic ideas underlie the structure of the Prussian government, and the Prussian State Council in particular, as the National Socialist leadership council, the Reichstag, has also increasingly become a corresponding “Reich Council,” which at the same time represents the primary forum for the expression of political will in the new Germany.

Thus, work, military strength, and leadership proves to be the fundamental values of our people, which sustain their lives and permeate the organizational forms of the state and culture, but in a very special way that is specific to our nature; this can also be seen in their main forms of art and religion. It is crucial to our understanding of religion that we recognize it unconditionally as the deepest source of moral will and also as the deepest source of experiential certainty, but at the same time we do not interpret its historical form for our people, Christianity as pacifist and internationalist, but experience it as a German militant Christianity in the sense of the racial-heroic idea.

In his wonderful cultural-political speech at this year's Nuremberg Party Congress, Adolf Hitler elaborated on how the Germanic-heroic blood heritage must shape our culture, especially our art, the new lifestyle, as how it is being implemented above all in the SA, the Hitler Youth, and the new state; certainly, he recognizes that non-Nordic races have also contributed valuable and indispensable elements to our traditions, but he also emphasizes that the Nordic heritage must play a leading role in the ideological outlook of our people, because the Nordic blood in them is the strongest, the only consistent

and decisive factor, and, moreover, demonstrably, the most productive - today this must be emphasized more than ever, because physical and spiritual denordicization has made alarming progress in Germany as in the rest of the world.

When National Socialism professes its commitment to the Nordic-heroic worldview and to a Nordic-heroic ideal of state, culture, and education, it nevertheless resolutely opposes any externalization of the concept of "Nordic-heroic" - we are undoubtedly a mixed people, and leaders, teachers, and doctors in particular must be familiar with the physical and mental characteristics of the races that make up the German nation; they will also have to know that the physical and mental characteristics of each race can vary greatly in each mixed-race person, so that, for example, a Nordic character can certainly be found in a strongly Eastern body; the evaluation of the individual must be based solely on his inner racial characteristics, i.e., on the aspects of health, performance, and character. If we are careful to ensure that precisely those people who excel in these areas not only preserve their genetic makeup but also strengthen and increase it, the German people will move toward a racial rebirth.

The result of such a racial renewal, if handled systematically, will be a race that certainly approaches the original Nordic race more closely, but without completely restoring it, since this new German-Nordic race must also incorporate valuable elements from the other races that are mixed in and united with it today, and must be adapted to the conditions of life and advancement of the German people, which have changed over the centuries. Today, in view of the general decline in birth rates, the words of our leading racial hygienist Lenz are more valid than ever:

"Enough skulls have been measured - let us see healthy children!"

It will be a matter of fate for our people whether our predominantly Nordic leaders will prove in the future that they are not only fighting for their race, but can also biologically renew this race; it is precisely they who have so far succumbed to the danger of forgetting the question of biological racial renewal for the future in the midst of their activity on the issues of the day.¹⁴

Reflection on the deadly dangers of the world's progressive denationalization will ultimately make even England and France recognize their deeper shared destiny with Germany - the rapid development of the colored races is having an increasingly dangerous effect on the English Empire, and the day is not far off when Albion, especially its younger generation, will realize that the days of a purely economic imperialist policy are over; that for the sake of its distant future, it must think in terms of national biology just as his German brother does; finally, that the forces of biological world events are pointing it toward Germany - even France will one day have to give up its imperialist dreams and seek its salvation in the same direction.

Today, the large and small colored peoples, Indians, Anamites, Arabs, Kabyles, and South African Negroes, for whom the figure of the white man sank on the battlefields of Flanders, are our allies and pawns in the chess game of politics - but tomorrow, in 50 and 100 years, Europe and America will face the big question of whether they want to live or die, and if they decide to live, which for peoples always means gradual growth and expansion, whether they can still secure the necessary settlement space in Russia, Northern and Central Asia, Australia, and North America, in tropical trading and plantation colonies; in this sense, Alfred Rosenberg says in his outstanding speech on the racial conditioning of German foreign policy:

¹⁴ See the important questions of gender customs in Zimmermann, "Deutsche Geschichte als Massenschicksal" (German History as Mass Destiny).

"We understand the personal carefreeness of the British as springing from a feeling of proven insular independence, which left the individual more opportunities than the Germans, who were threatened on all sides; that is why the British so rarely understand the necessity of Prussia's disciplined columns. And yet we believe that the British Empire is also based on the racial superiority of the white man and will only last as long as this form of self-assertion remains, for the Portuguese colonial empire shows us, as experimental proof, that colonial empires can only be ruled through this racial and spiritual separation - the old palaces of Goa are now entwined with jungle, the snakes coil on their tiles, and a powerless humanity ranging from the lightest to the darkest brown bears witness to the downfall of a once powerful state because it did not obey the voice of blood - history raises the question of whether Calcutta will one day look similar."

Now it is like twilight over the whole globe, and it is as if the light were coming from the rising sun of National Socialism.

The peoples realize that they have abandoned the laws of their own lives; they realize that Bolshevism has initiated a great process of regression in life by denying race and elevating inferiority to a principle; this method, applied systematically, has resulted in many millions perishing from hunger in a few years, hundreds of thousands falling into insanity and cannibalism, but even more millions have arisen, proliferating instinctively, and stand as a dull threat at the borders of old cultural empires; the fact that National Socialism in Germany has erected a solid dam against this threat for Europe and the world is something for which all peoples of sound mind are grateful.

No less do they begin to recognize how great disruptions in the areas of their economy and culture have originated from a parasitic race, which National Socialism has rejected within the limits of their rights in accordance with their numbers and character; the peoples are searching doubtfully for new forms of life in democracy and pacifism, and are looking to National Socialism as a new truth and doubting the leaders of outdated systems:

"Germany will not be shattered by the racial problem," said Dr. Goebbels in his great speech on the racial question and world propaganda at this year's Nuremberg Party Congress, "on the contrary: the future of our people lies in its solution. We will make groundbreaking progress here, as in many other areas throughout the world; the revolution we have made is of epochal significance. We want it to find the key to world history in the coming solution to the racial question."

However, this cannot lie in an international racial mishmash, nor in a rootless intellectual humanity - it lies solely in the self-development of peoples according to their particular laws. Their differences cannot be balanced by a pacifism that is contrary to life, but rather by a wise order of their lives according to their achievements and their blood values under the leadership of the North Germanic peoples, who will rule with their technological power, their superior spirit and character, and their worldview of National Socialism.

The mastery of propaganda, which has won victory for the movement among the German people and given them the same inner orientation, will turn to the world on an even greater scale, and the sacrifices of two million fallen heroes, countless wounded, countless nights of suffering, fighting, and sleeplessness, endless worries and efforts, will be rewarded with an improvement in life of undreamt-of proportions.