

Essence, Principles, and Goals of the NSDAP

The Movement's Program, Further Expanded by the Agricultural Program



by Alfred Rosenberg

200,000 copies



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“...and if you do not risk your life, you will never gain life.”

- **Friedrich Schiller**

“State socialism must be fought for.”

- **Bismarck**

“The struggle continues until final victory!”

- **Alfred Rosenberg**

**This publication is dedicated to
Adolf Hitler**



the leader of the German movement for freedom

From 101,000 to 120,000, and 121,000 to 150,000

September 14th, 1930, was no ordinary Reichstag election; what took place on that day was more like a referendum. Never before in the history of parliamentary elections had such a commitment been made to a party, enabling it to rise from having only 12 members in 1928 to becoming the second strongest party in Germany - over 6.4 million Germans now profess their allegiance to the National Socialist movement.

Adolf Hitler and all his comrades-in-arms can say with pride and joy that the efforts of 11 years, and all the sacrifices in terms of property and blood, have not been in vain; the call to all that is proud in the German people is beginning to triumph over all that is base and profit-seeking; a new youth is growing up in the service of German values, and a steely will is being born to atone for the deed of November 9th, 1918, to ultimately shake off the foreign yoke.

National Socialism regards this education of character as the core problem of our time. Only through spiritual rebirth can "programs" be fulfilled; only through it do rational insights take on their proper color. In this sense, this pamphlet,

"Essence, Principles, and Goals," which was thoroughly reviewed by Adolf Hitler,

was published as the first document of the NSDAP, and the ever-new editions seem to me to be proof that it still serves as an introduction to the new world of ideas today. More than ever, it is necessary to continue stirring hearts: it must be done until the day that our bondage is put to an end.

Munich, December 15th, 1930.

A.R.

From 151 to 160 Thousand

The final rehearsal on March 13th resulted in over 11 million National Socialist voters; the proud success of Adolf Hitler's movement was brought about by the compelling power of his goals, which are presented so clearly and convincingly in this publication. May this and subsequent editions contribute to the final victory.

Munich, April 1932

The Publisher

Introduction

If a nation has suffered great misfortune, but still yet possesses truly vibrant spiritual powers, then finding a clear answer to the question of the deeper reasons for its decline becomes the first condition for its rebirth.

The mere fact that a Reich as great as Germany's was able to stand up to the whole world, only to then collapse and—after this collapse—reveal the worst aspects of its former heroic spirit, forces every thinking person to ask the most serious questions - they will recognize that the spirit of petty-mindedness, the purely ego-centered “economic” thinking, the spirit of soulless internationalism combined with widespread conceit, may have publicly taken power on November 9th, 1918, but had already been rampant within the people for years, even decades. Numerous warning voices went unheard; driven by a demonic urge for purely technical and economic conquests, encouraged by material constraints (overpopulation, etc.), without the will to solve the problem of space and to act purposefully, the German people lost their mental balance and fell victim to seducers who exploited their shallow state of mind, to instill teachings that poisoned the people (humanist culture, internationalism, pacifism, parliamentarianism, etc.).

The national revolution against this pathological state of affairs brought about the days of August 1914, along with all the heroic deeds of the German people, both in the field and at home; despite this, however, the pathogens were too deeply ingrained, and through them, worn down by suffering and hunger, this proud edifice, the dream of centuries, collapsed in a few days to make way for a system and men whose existence became a mockery of an old, great past - a mockery of Germanism itself.

Now the great turning point has come, when it must be decided whether Central Europe will be inhabited only by a mixture of people who happen to speak the German language, but otherwise no longer have a common heartbeat, or whether, out of the deepest shame, old idealism will still be able to rise up and forge 80 million people into a community of blood, völk, and destiny. In the first case, the downfall—a deserved downfall—is sealed; but in the second, no power in the world will be able to prevent the resurrection of Germany.

The National Socialists oppose all materialistic, commercial, and mammonistic ideas with a belief in idealistic forces, and calls for a conscious, ruthless struggle against the powers that, in part, consciously promoted Germany's decline and, also in part, were too weak to oppose it, yet still claim rights of dominion over the German people. Without money or possessions, the struggle has begun with this belief alone - against all parties. Whether “right” or “left,” they all suffered, and continue to suffer, from such fundamental flaws that they are equally guilty of the misfortune of the German people.

One fatal mistake was allowing the terms “national” and “social” to be distorted; the circles and parties that claimed to defend the most precious assets of the people all too often did so only in terms of foreign policy. In domestic politics, they often regarded rank, status, and money as sufficient advantages to look down on their fellow citizens in work clothes as second-class citizens. The fellow citizen was not valued as such, but as an economic object; this class snobbery became a welcome means of agitation in the hands of foreign demagogues.

This evil was compounded by the equation of dynasty with national interest - there had undoubtedly been times when the personality of the king or emperor was also the guarantor of the entire Reich. However, the fact that this state of affairs became a permanent principle of compulsory belief promoted a Byzantine

culture that sought to cover up all the weaknesses of the imperial government and, in this way, albeit unintentionally, strengthened the opponents of the German state. People had forgotten that the community, their interests, their welfare, and their honor, had to take precedence over the personality of the monarch - from this, foreign policy often became anti-national and anti-social.

These enemies were joined by an increasingly widespread unworldliness among the educated classes - the one-sided interest in the gravest antiquity, in the science of the Orient, in abstract, bloodless principles, widened the gap between the intellectual worker — that is to say, the national intelligentsia, which was called upon to lead a people in its struggles for life — and the manual laborer; this gave unscrupulous elements and foreign agitators the opportunity to exploit the hardships of the starving classes for purposes quite different from those they pretended to serve. The preaching of class struggle thus fell on fertile ground, and for decades, its representatives have not let a day go by without attempting to reopen the wounds in the German national body.

German workers saw themselves separated from their kindred intellectual class, and believed in the doctrine of eternal class struggle as a law of nature; they heard many emissaries from foreign nations saying the same things as their domestic leaders and believed in the equality of all people and in the solidarity of the proletariat of all countries; they saw the injustice of the machine age manifested daily and believed in a just future state; they felt that visible capital ruled the world; they saw their often unpopular entrepreneurs before their eyes every day, and believed in the necessity of overthrowing all capital, with the goal of salvation through the dictatorship of the proletariat.

In addition to pursuing seemingly ideal goals, Marxism understood how to interfere with its very essence and distort these socialist ideas that had been in flux long before it and had previously grown organically - while preaching equality between Germans, French, Jews, and Chinese, he taught bloody struggle between different classes within the same people, thus refuting himself from the outset; while it described property not only occasionally, as had been the case in the past, but fundamentally as theft (completely concealing the logical absurdity that where there is no property, the concept of theft cannot exist), it taught nothing other than personal enrichment at the expense of others.

Marxism pretended to fight usurious global capitalism, yet since its inception it has worked hand in hand with major international banks and stock exchanges - to this day. November 9th, 1918, was the stock market revolution carried out by anti-capitalist, plundered, and incited workers, with the long-pursued goal of playing Germany's national industry and agriculture, which had not yet been completely taken over by the world banks, into the hands of supranational loan capital - that was the purpose of the struggle against these down-to-earth economic forces in Germany, as waged by “anti-capitalist” Marxism in conjunction with plutocratic democracy; that was also the purpose of the Social Democrats' voting against all usury laws, stock exchange taxes, luxury taxes, etc. in the Reichstag since 1880. The aim was not the welfare of the people, but rather the deliberate and systematic cultivation of injustice in order to be able to organize the troops of the revolution, with the help of discontent thus fostered.

This was the greatest deception of the 19th century, which finally triumphed in Moscow in November 1917 and in Berlin in November 1918: the anti-capitalist world revolution, led by servants of world capital.¹

Marxism was not socialism equaling the community spirit, but only a covert mockery; Marxism was not a challenge to the materialism of the age, but the crowning glory of this mammonistic idea; Marxism was

¹ The acceptance of the Dawes dictate on August 29th, 1924, was the keystone in the decades-long political construction of the world republic.

not an economic struggle at all, but a declared struggle for power and culture against all the peoples of Europe. Marxism falsified the ideas of internationalism, class struggle, and pacifism into the socialist principle, which had nothing to do with them.

This enormous global deception was only made possible by the fact that, in the course of the 19th century, the leadership of both international capitalism and Marxism was in the hands of representatives of one and the same people: the Jews. Thus, Marxism was, and ultimately still is, a race struggle.

Freed from almost all inhibitions by the French Revolution and its effects in other countries, the Jewish character had the same effect as in previous centuries - tenacious energy, unscrupulousness, international solidarity in the face of civil equality, innate parasitism... all of this formed the basis for Jewish financial domination, under whose sign we stand today.

In order to neutralize the rising dangers of the nascent labor movement, the Jewish high-capitalist banking world "supported" Marxism, founded "workers'" newspapers, built union halls, incited hatred against entrepreneurs and farmers, and incited one religious denomination against another in order to rule through division! That is why, for decades, Jews or insignificant people who are bound to the existence of their party, for better or worse, and evil careerists, who exist in every nation, have held leading positions in all workers' parties in all countries. To a very small extent, there were also unworldly dreamers among these leaders; they were just as harmful as the conscious deceivers.

The sins of farmers and industrialists played into the hands of the fraudsters, and for decades now, the economic and political struggle has been fought on the wrong front: instead of entrepreneurs and workers recognizing their ethnic, political, and economic unity and, based on this recognition, turning against a shifting bank capital that weighs on all peoples, along with corrosive stock market speculation, they waged a bitter war against each other for the benefit and welfare of the laughing third party: the stock market Jew and his uncircumcised brothers in spirit.

That is why the National Socialists declare war on these banking consortia, which already dominate almost everything today; we declare war not just on their owners, but also on every single industrialist or farmer who forgets his national duty in favor of self-interest - it is precisely against them that we wage a ruthless war, because these pests distort the necessity of a nationally bound economy: protection of the national economy, and war against its despoilers.

National Socialism sees its mortal enemy in the crudely materialistic Marxist worldview, which replaced the concept of quality with the purely material concept of quantity; which denied the value of the creative personality and called on the masses, and which made national and political lies its principle (with party affiliation playing only a secondary role). Overcoming and destroying this worldview, and rendering its main representatives harmless in every respect, is one of the most important goals of the NSDAP - only when this has been achieved will the way be clear for a German Reich, for a truly German fatherland.

It should now be clear why the new popular movement bears the name of the National Socialist German Workers' Party - it is national, nationalistic, with all the fervor of a new experience built on an ancient, only buried essence; it is socialist in the recognition that the co-creator, co-builder of a state should not, at best, be thrown a social handout (as was the case with the liberal state), but that the state as such has a duty to supervise everything that all its citizens need. In the further recognition that none of this can be realized until the germ that poisons our blood and our soul has been rendered harmless—the Jew and the Jewish spirit born of him, with its followers from the German camp—the ruthless struggle against these seducers of the German people was taken up; that means that, at the same time, there is also a struggle by all those who work productively, both mentally and physically, against the drones and parasites. For

National Socialism, there are neither “proletarians” nor “citizens” as two mortal enemy classes - only Germans as comrades in blood and destiny: creative Germans.

The current era of great turning points in our destiny has given rise to a new view of the world, history, and the state, which, although not yet clearly formulated, is already clearly defined in its direction - we no longer recognize history as the “eternal development of humanity,” whether toward humanity, the Christianization of all peoples, or some imagined “human culture”; nor do we view it as a crude class struggle, but as a conflict between spiritual-racial powers, their environment and other races. The rise and fall of races is governed by the last great law of nature recognizable to us; disregard for it created the racial chaos that once destroyed the great Aryan cultures of India, Persia, Greece, and Rome. The self-awareness of European racialism embodied by the Germans is the innermost awakening of our present, that power of the soul that wants nothing more than to express itself in the firm belief that in this way it will create the most valuable thing it is capable of. After centuries of denying eternal nature, the völkisch National Socialist movement is once again consciously integrating itself into the laws of the eternal process of life - this awareness has given it strength and faith.

The movement calls itself a party out of the sober realization that such a declared power struggle against an entire world cannot be waged by non-partisan, all-reconciling associations, but only by bringing together clearly committed fighting personalities and energies. The number of such individuals is initially small and should never constitute the majority of the people, just as the fate of nations in world history has never been decided by majorities, only by determined minorities. Every organization, whether it calls itself a league, a circle, an association, or anything else, is always a party; yes, no matter how “non-partisan” it may behave and how much it may want to represent the “whole people”, since there are still millions today who do not want this “whole people,” the party as such still exists. As everywhere else, this is a matter of belief - National Socialism openly professes itself to be a fighting party that may never form a majority in terms of numbers, but it does so in the firm belief that it embodies a popular movement that will one day decide the fate of Germany and, beyond that, show other peoples the new paths of the future. At the moment, however, it is a matter of struggle, and struggle always means man against man, party against party.

Based on all these insights, the German people's uprising for freedom is called:

the National Socialist German Workers' Party!

One of the fatal flaws of all previous party formations is the fact that they have become an end in themselves rather than a means of implementing policies that serve the people. Crowds of people interested in the continued existence of parliamentary parties have no real desire to implement sound ideas, as they thrive on discontent; they cannot therefore strive to implement life-affirming ideas, as this would mean their demise. For this reason, the dissatisfaction of the masses was constantly being stirred up, and new demands were constantly being made, the impossibility of which was well known to those making them. The parties were no longer serving organs of the people, but had become independent states within the state.

The salvation of Germany lies in the destruction of the democratic-Marxist-plutocrat's idol; that is the goal of the National Socialist movement, and it endeavors to eliminate the causes that led to the domination of the Jewish-mammonistic spirit, whose destruction will give the people a new direction. What is needed is not so much new ideas as a new way of thinking; once this has been achieved, once the

nationalist conception of the state and worldview has triumphed, then the National Socialist German Workers' Party will have fulfilled its mission and can leave the stage - what is today a battle cry against all the powers of the time will then become the foundation for all new structures of eternally pulsating life. National Socialism cannot and will not predetermine these, as it is impossible to foresee when and under what domestic and foreign policy conditions the coming Greater Germany will become a reality. Fundamentally, however, it fights for the implementation of its 25 theses, and rejects the declaration of immortality of a political party as such.

That is why the program begins with the following statement:

“The program of the German Workers' Party is a program for the times; the Führer refuses to set new goals after the goals set out in the program have been achieved, which is solely for the purpose of enabling the party to continue to exist by artificially increasing the dissatisfaction of the masses.”

1.

Although racial-national energies were naturally also at work in distant periods of European history, the most significant fact for a centuries-long epoch was that this ethnic instinct, more or less acute, was placed at the service of an international religious idea, to which the national essence had to take a back seat. For a long time, religious struggle was the watchword, even if other impulses were often hidden behind it; the historical development of the last few centuries is now primarily characterized by the fact that the national element was increasingly placed above the confessional, and that this resulted in the formation of European nation states - as national awareness grew in the consciousness of millions, to the point of becoming a value in itself, it gave rise to the demand that this value – even if it was only represented by a small number of people – be accorded its own dignity and self-determination.

The political powers to which Germany owes its current misfortune in the first place had recognized this intellectual attitude of countless otherwise very different people and, unscrupulously but purposefully, included the “struggle for the oppressed peoples” in their programs; like these forces prevailing in the democracies of the West, their apparent mortal enemies, the Marxist parties, had also made the demand for the “right of peoples to self-determination.”

The German people believed in these promises and were brutally robbed of their right to self-determination; we had refused to accept that these demands, which seemed to correspond to everyone's desires, must be a lie in this case, because the words coming from the West were coined by the organs of international capitalism, represented by the banks and stock exchanges that ruled all states, together with the parliaments, governments, and press that depended on them. In Moscow, however, apostles of the world revolution that later came to power, had the goal of forcing all peoples under the rule of a single idea—capitalist-communist. Therefore, the phrase “the right of peoples to self-determination” was only a welcome means of internally undermining the enemy in order to then put him in the service of an idea that was mortal to him.

This global deception of the German people—and not only the German people—was thus brought about by the falsification of a worldview that was more or less clearly alive in the hearts of all Europeans - the

program of the National Socialist German Workers' Party is directed primarily against this deception, which underlies all other evils.

It is only through the concept of race that the idea of a genuine people's state has become a reality; today, it is the ultimate standard for all our earthly actions. In earlier times, the duality of all things human was expressed in the battle cries of Christianity versus paganism, Catholicism versus Protestantism, monarchy versus republic - today, it is called the völkisch worldview versus the international worldview. This decision also underlies the National Socialist movement and forms the starting point for all program points and political measures.

The National Socialist movement recognizes and demands that the same blood, the same language, and the same cultural traditions must also form a state; if disputes with neighboring peoples should arise in the formation of such states, both sides know that they are fighting for their national necessities and not in the interest of an international idea, whether it be the democratic or communist-international), or obscure stock market lords, i.e., for the benefit of third parties, smashing each other's heads in. Based on these insights, the First Point of the program is:

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

2.

The result of the subversive activities of Germany's external and internal enemies, along with their conscious and unconscious helpers and accomplices, was the collapse of the German Reich; however, despite everything, this would not have been possible if the German people had been more conscious of the fact that their basic needs should be their sole measure and guiding principle, and not democratic, Marxist, falsely “Christian” or “humanitarian” dogmas. The state government, whose duty it would have been to do this ruthlessly, failed to fulfill this duty; its removal by the ensuing revolution was the deserved consequence of its neglect of its duty to the German people.

However, it was not replaced by a government willing to make amends for the omissions of its predecessor, but by one that, although composed of “working class leaders”, handed over the interests of the German working class and the entire German people, without any serious resistance, to the states of the West, which were dominated and misled by international banking capital - instead of fighting for liberation, the German people were subjugated, with further consequences being illustrated in the “peace” treaties of Versailles and St. Germain in 1919, followed by the Dawes Dictate in 1924.

These shameful documents are rooted in the lie of Germany's guilt for the World War, and aimed for the political destruction of the German Reich, the economic dependence of the German people on foreign countries, the German people's moral degradation, and ultimately the destruction of all their opportunities in life. The traitors of November 9th, 1918, owed their success to a campaign of lies that amounted to accusing the German Reich government of being responsible for the World War, portraying it as the only obstacle to a just peace, and demanding its elimination as a prerequisite for genuine international understanding; the belief that they were fighting for a just cause was further undermined among the German people, who were living in dire straits, by the daily assurances that the outcome of the war was of

no consequence to the productive classes - if war reparations had to be paid, the people victorious in the revolution would force big capital to pay them. Moreover, the solidarity of the international proletariat would guarantee the defense of the rights of the productive classes of Germany.

All these assertions have proven to be untrue, fraudulent, and shameless lies - Germany's innocence in the World War has now been documented in every respect, and the removal of the former government in its gravest hour of destiny, along with the establishment of “democracy”, resulted in the most despicable “peace” treaty the world has ever seen, which brought about the enslavement of our entire nation. It is not the big capitalists who have to pay—they rule in “democracy” more than ever before, with the help of “working class leaders” and apostles of the November revolution—but precisely the productive classes. The promise of solidarity from the proletariat has proven to be a despicable lie - the French representatives of the proletariat declared the Versailles disgrace to be too lenient! They also approved France's invasion of the Ruhr region in January 1923 and its ongoing rearmament policy.

The men who had gained decisive influence since November 9th, 1918, through lies and the betrayal of the interests of the German people, were not allowed to reveal this deception in their own interest, but at best to admit their error - thus, the German people were left in the dark about the fact that they bore no guilt for the crime that began on June 28th, 1914, in Sarajevo; that the burdens of the “peace” treaty signed on June 28th, 1919, were so enormous that the fulfillment of the shameless Dawes Agreement was impossible; that after decades of drudgery, Germany would have even more to pay off (thanks to the “credited” unfulfillable extortions) than at the beginning of its slavery.

The National Socialists reject the popular phrase “revision of the Versailles Peace,” because such a revision would perhaps bring about one or two numerical reductions in the so-called “obligations,” but the entire German people would ultimately still remain as slaves to other nations. Under these circumstances, all demands for “increased production,” “reconstruction of the economy,” and “abolition of the eight-hour day” mean nothing more than an ever more thorough surrender of German national assets to our enemies, an ever greater waste of German labor, and an ever deeper spiritual enslavement and moral degradation. On the other hand, however, the Marxist leaders' demand for the eight-hour day is at the same time their support for the continuation of the foreign policy of compliance, i.e., of impoverishment, a shameless betrayal of the working people, since Germany has already surrendered its political, financial, and transport sovereignty through this “foreign policy.” The struggle of the German people is therefore directed both against capitalist and political exploitation by external enemies and internal traitors, in order to regain its self-determination.

Based on this realization, the Second Point of the program is:

“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.

Before the war, the German population grew by nearly 900,000 people annually. They all demanded work and food - the result was, on the one hand, ever-advancing industrialization, which created job opportunities, and, on the other hand, emigration, as there were limits to this as well. Thanks to the

resistance of the same parties that openly took over the affairs of government on November 9th, 1918, a systematic German colonial policy that would have made it possible to purposefully direct the flow of German emigrants, and thus preserve German blood for the German people, was thwarted for decades. The inevitable consequence of this anti-German policy pursued by the Liberals, Marxists, and the Center Party was the overindustrialization of Germany and the strengthening of America by vigorous German elements, who ultimately had to go to war against their compatriots under the Stars and Stripes. Considering that there are about 12 million people of German descent living in the United States, the damage caused can easily be measured; the men who touted themselves in every street as representatives of these suffering people had already been deceiving these people for years before the war by failing to represent German interests in colonial policy outside Europe, thereby making life increasingly difficult for the productive classes in Germany.

Now, however, they could have been opponents of a colonial world policy and fought for German needs by at least representing Germany forcefully on the European continent - here, too, however, Danes, Poles, etc. were protected, and every attempt at generous eastward settlement was met with the strongest rejection on the part of "humanitarian" liberalism, "worker-friendly" Marxism, and the so-called "Christian" center, which placed confessional interests above national ones, and always energetically advocated for its Polish "brothers in faith." When considering this question, the conservatives bear the heavy guilt of having preferred cheaper Polish labor to their German compatriots, which was also an obstacle to the settlement of the Orient, which had been won over to German culture in its main centers. The Reich government of the time remains guilty of having tolerated all this; this is a heavy burden of guilt for which the German people must also atone today.

Based on these considerations, a movement whose sole aim is the welfare of the entire people can never, ever renounce settlement lands - it contradicts every natural order that 36 million French have more land at their disposal than 63 million Germans; that a Russian has 20 times more land than a German. This unnatural relationship must either lead to the complete crippling of the German people, or it will end in a way that has always happened throughout history: through a struggle for power between peoples. Here, too, there is only one choice: either we assert our vital needs, or we must perish.

Under the present circumstances, it is not possible to specify in detail the European or non-European territories that would be suitable for colonization (all that can be said is that German foreign policy must initially set as its most important goal the unification of all Germans living in Europe into one state, along with the securing of what is now Polish-Czech territory). Today's global political possibilities may change in the future; Germany's foreign policy leadership will then have to respond to these changes. The main thing is to never lose sight of the necessary will to fulfill the Third fundamental Point:

"We demand land and soil (colonies) to feed our people and settle our surplus population."

4.

An essential distinction must take root in the German national consciousness: citizenship must not be regarded as something that everyone receives as a gift at birth, but must be seen as an asset that must be earned; although every German is a citizen of the state, he may only obtain the rights of citizenship if he has graduated from his educational institution, served in a garrison, and has completed his compulsory

labor service to the state as a 20- to 22-year-old of honorable conduct. The right to citizenship, which must be earned, must become an incentive for every German to strive for complete humanity and achievement in the service of the people; this constantly maintained awareness will also make them defend an acquired asset in a completely different way than was the case in the past, and is more than ever the case today.

The prevailing view of citizenship does not recognize the concept of race at all - for them, a German is someone who has a German passport, and a Czech is someone who presents a Czech identity card, even though he may not have a drop of Czech blood in his veins. Accordingly, there was nothing to prevent the admission of Jews or other races foreign to European culture - only "the human being" counted. This liberal-democratic conception of the state is a direct consequence of the "philosophy of the 18th century," which found its way into the 19th century under English influence, German humanitarian ideas, and French slogans, and whose political effect is represented by the democratic-parliamentary non-state. This development first began in the Masonic lodges at the start of the 18th century; the phrase "liberty, equality, fraternity," which sounds beautiful but is contradictory, also originated in Parisian lodge circles around 1740; it later served as the parables of the so-called Great French Revolution, which is quite wrongly seen as the birth of genuine nationalist thought; from a global historical perspective, this revolution signified the worship of rhetoric, the canonization of the crude concept of majority rule as a right to power, and the establishment of a thousand-headed, incompetent, subversive, and irresponsible parliamentarianism in Europe - the genuine concept of the nation state was first proclaimed with complete clarity and consistency by National Socialism.

It is not without reason that the French Revolution is regarded by the Jewish people as a special milestone in the history of their "liberation" - the boundless "idea of humanity" underlying this movement led to the unleashing of the Jewish counter-race, which was alien and hostile to everything European.

In accordance with its instincts for intermediary trade, money lending, and unrestrained exploitation and usury, which have remained unchanged for over 3,000 years, the Jewish essence manifested itself in the 19th century in exactly the same way as in earlier times - the organic life of all the peoples of Europe was repeatedly disrupted by international financial operations, international monopolies, and systematic international stock market fraud, combined with the organization of strikes, uprisings, political conspiracies, etc. The parasitic Near Eastern people had not been accepted into the European family of nations with impunity.

All this was the result of a concept of the state that was harmful to us all.

National Socialism also sees the nature of state structure and state leadership as an expression of a certain national character - if a completely foreign race—and consequently with different instincts—is allowed to participate in the state, the purity of organic expression will be distorted and national existence will be crippled; the history of the last century, with its parliamentarianism corrupted by Jewish high finance, is a sad example of this. The history of Germany in recent decades, but especially its history since 1918, is even more shocking in this regard.

National Socialism contrasts this entire conception of the state with a fundamentally different one; it recognizes that the individual tribes of the German-speaking area belong to different but closely related races, that some intermingling among these tribesmen has produced new, vigorous formations, including the diverse yet unified German people, but that intermarriage with the Jewish counter-race, which is

fundamentally different and hostile in its entire mental and physical constitution, and has similar Near Eastern characteristics, has only resulted in bastardization.

Therefore, National Socialism demands, as a fundamental Fourth Point:

“Only those who are members of the people can be citizens; only those who are of German blood, regardless of religion, can be members of the people - therefore, no Jew can be a member of the people.”

5.

The previous principle naturally leads to the view that Jews – insofar as they are allowed to reside in Germany at all – should be regarded as guests and, accordingly, be subject to alien law in the same way as members of foreign states, peoples, and races. Therefore, the Fifth Point reads:

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

6.

Today's impersonal parliamentarianism has led to the demoralization of our entire public opinion, and has demanded not the selection of the best, but of the most unscrupulous. These careerists and ambitious individuals have become the archetype of the modern politician in all democratic parliamentary states, and have proven themselves everywhere to be docile tools of high finance and international wholesale trade, and more recently also of industry; in order to defend itself, it resorted, at the eleventh hour, to the means of organizing political parties to support purely private interests through power politics.

The history of parliamentary parties has demonstrated the close connection between all this unprincipled ambition and short-sighted mediocrity with brutal clarity, especially when a new clique came to power. Systematically educated in the spirit of placing party, factional, and personal interests above the general welfare of the people and the state, appointments and dismissals were made on the basis of the sympathies or antipathies thus established.

From this perspective, National Socialism demands in its Sixth Point:

“The right to determine the leadership and laws of the state must be reserved for citizens - we therefore demand that every public office, regardless of its nature, whether in the Reich, the state, or the municipality, may only be held by citizens; we oppose the corrupting parliamentary economy of filling positions solely on the basis of party considerations, without regard to character and abilities.”

7, 8.

Despite the ever-growing population, the pre-revolutionary imperial government did not deem it necessary to take effective measures against the ever-increasing flow of immigrants from the East. Eastern Jews from Poland moved inexorably into the major German cities and engaged in activities that

were detrimental to the German people in banks, stock exchanges, and in intermediate trades; others worked on stage and in the press in a manner that undermined our race, the consequences of which are evident today. At the same time, there was a stream of Polish agricultural and industrial workers immigrating to East and West Prussia, as well as to the mines in the west of the Reich, where entire Polish villages sprang up without the government taking any action to counter this undercutting of German workers' wages.

This did not change during the war, but after the revolt of November 9th, 1918, immigration of all kinds increased to a truly devastating extent; on the other hand, compatriots from Africa, America, Russia, etc., who were persecuted because of their German ethnicity, did not receive the same attention from the authorities as the immigrating Eastern Jews, who were treated like the “apple of their eye” by the November Republic government.

National Socialism considers one of the most important tasks of a German Reich government to be not so much the protection of a form of government per se, and of individual parliamentary ministers who have become politically bankrupt, but rather the guarantee of the protection of the people; the extent to which foreigners are to be tolerated in Germany can only be determined on the basis of German necessities.

Therefore, the following two program Points are as follows:

"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 of the state, then members of foreign nations (non-citizens) must be expelled from the Reich."

"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."

9.

Only when the preceding measures have guaranteed racial and ethnic purity, along with the protection of its interests for the entire German people, can there be any talk of what is called “democracy.”

The strange and significant thing about the state of German domestic politics to date is the fact that parties that constantly used the word “democracy”, who raised it as a battle cry during the November uprising of 1918, and spoke in the most moving tones about equal rights for Jews and the disenfranchised, at the same time declared the most brutal class struggle against entire groups of the population, and even made it the most important point of their “worldview”. On closer inspection, the call for “democracy” then and now was nothing more than the replacement of Germans in politics, economics, etc. by Jews; Marxism was not the mortal enemy of international merchant capital, as it should have been if it had been a workers' movement, but, on the contrary, it championed the racial interests of this (Jewish) high finance. To this day, Marxism and big-capitalist “democracy” pursue one and the same policy. The stock market press greeted the “anti-capitalist” revolt of 1918 with cheers - it knew why! The desired outcome was the increasingly determined elimination of the representatives of German interests, the increasingly severe suppression of nationalist ideas, and the establishment of state courts against the representatives of the conscious German national will. “Democracy” turned out to be what it had always been intended to be:

under the slogan of equal rights for all citizens, it established the pre-emptive rights of international banking capital and the disenfranchisement of the national German intelligentsia.

The NSDAP declares the fiercest fight against this deception; it therefore declares the Jews to be a foreign people, incapable of enjoying civil rights in Germany. However, it further declares that, regardless of natural economic and ideological struggles, there must be no fundamental class struggle within the German people, and that the remaining class snobbery in all circles must also be opposed. One of the most fundamental demands for the reconciliation of classes and professions is therefore the Ninth Point:

“All citizens must have equal rights and duties.”

10.

The German conception of work consists in the belief that an activity may only be called such if it creates intellectual or material values, or conveys them in a way that benefits the community as a whole; National Socialism sees the concept of the nature of work as a defining characteristic of peoples and rejects the commonly held view that work is merely a means of acquiring material goods, a purely material activity, or at best a way of filling leisure time. This current intellectual and spiritual attitude represents a distortion of German sensibilities, and was made possible by the previous poisoning of public life through a press supported by foreign money, by the competition caused by overpopulation, (which brought bad instincts to the surface), and finally by the general atmosphere of systematically cultivated theoretical and practical materialism of recent decades.

The struggle for the soul of the German people is first and foremost also a struggle for the old German conception of the nature and value of work; the National Socialist sees the highest pride in the fulfillment of the duty assigned to each person according to his or her disposition, and believes that even the mere awareness of having fulfilled one's duty (one's “vocation”) in one's place is capable of bestowing that inner, true happiness that the eternal pursuit of Mammon can never give.

However, this necessarily leads to the rejection of so-called higher work as opposed to so-called lower work - even today, some clerks believe that they are superior to craftsmen and farmers because they can write better letters. On the other hand, hatred of the “intellectuals” still exists in many craftsmen's circles. Once we have returned to the old German view, this difference in status will no longer be a matter of dispute; everyone will recognize the righteous work of others as necessary for the existence of the national organism, and therefore learn to respect it, whereby greater achievements will naturally be celebrated more strongly; this will renew a bond that is currently broken among all compatriots and thus revive something that seemed to have been buried: the concept of personality. The people will no longer perceive their great artists, generals, and statesmen as opposed to them—as the lying press would have us believe—but, on the contrary, as the highest expression of their often obscure and still undefined will. The great inventors and thinkers, in turn—even if they transcend a single people—will gratefully acknowledge that the roots of their power lie not in “humanity”, but in their own national character.

No one can dictate a person's profession, but the law must pave the way for everyone who is useful to the community - National Socialism therefore demands in its Tenth Point:

“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.”

11.

This tenth demand encompasses another: the prevention of unearned income. Today, banks and stock exchanges are no longer purely economic, private enterprises unconnected to the state, nor are they state institutions; on the contrary, states have become puppets in the hands of high finance. Today, the parliaments of the world and all Marxist movements are under their control.

This is the naked truth, which is expressed above all in the fact that both the defeated and the “victorious” states are more indebted today than they were before the war - France, England, and America, i.e., the nations concerned, owe their bankers five to ten times more today than they did before; they have to pay interest on interest, with no prospect of ever being able to repay the entire “debt.”

National Socialism calls it interest slavery when entire states are in the hands of a few hundred bankers, and their peoples are obliged to pay them tribute.

The economic capital of a country can be divided into two fundamentally different categories: on the one hand, creative industrial capital and agriculture, which are inextricably linked to the national soil, and on the other hand, predatory loan capital, which is not tied to any soil. While the former should be dominant and ruling in economic life, and the latter only in a subservient position, the situation today is such that it is precisely the money of the banks and stock exchanges that almost completely determines truly productive forces, merging with them in a union that is only apparent, but in reality is the subjugation of German entrepreneurs, inventors, and workers to the dictates of loan capital, which is in itself uncreative - this, too, is interest slavery.

This monstrous state of affairs is primarily the result of the acceptance of an almost criminal principle: namely, that the state as such takes out interest-bearing loans from private banks. In wars, when millions upon millions risk their lives for their country, it was still considered a special favor when the big banks subscribed to bonds and received interest on them, which the state could only pay by burdening all citizens with indirect taxes on the most important necessities of daily life - this war bond economy was one of the greatest frauds ever perpetrated on the people without being completely exposed.

High finance uses the gold standard as a tool of economic subjugation; through war profits and usurious bonds, the big banks now have a monopoly on gold, enabling them to exert autocratic influence over the currencies of all nations, and thus also over their economies and politics. There are only two ways to break free from this - breaking the gold monopoly of high finance through state power, or abolishing the gold standard; both are only possible after a long, tough power struggle by a strong popular movement that has recognized that interest bondage is also a consequence of the current gold standard.

Furthermore, this campaign against all productive workers of all nations has been waged by the Hebrews, who today control almost all banks and stock exchanges, with the utmost ruthlessness and with the help of close international cooperation; since Jewish high finance now controls the press and parliaments as a means of political pressure, the rule of interest on the one hand, and the bondage of interest on the other, are simultaneously a national, political, and economic problem.

The only ones who still consciously resisted the global deception—albeit only theoretically, unfortunately—were the middle class; their current bleak situation is the direct result of foreign interest domination and the culture-destroying Marxist revolt, the two millstones between which the long-suffering intellectual Germany (and not only Germany) is in danger of being crushed.

After the national intelligentsia has been crushed, it is necessary to wear down the workers, who have been robbed of their kindred compatriots, so that they become an unfortunate mass dominated by the dregs of all nations and must serve as an eternal slave people - this is another reason why the National Socialists declare a ruthless war on interest slavery!

Because they face the bankers and stock market lords as a political power, the struggle must first and foremost be one for political power - without it, all promises are nothing but sheer deception and pitifully cowardly excuses.

Because hostile political power is exercised predominantly by the allied stock market and revolutionary Jews, the National Socialists are the most ardent anti-Semites, both out of their innermost conviction that the Jew actually represents the “plastic demon power ruling over the decline of humanity”, and out of the unbearable fact that a parasitic desert people is in a position to determine our fate.

Before the economic struggle can begin, the ethnic-political struggle must be fought; all proposals to boycott Jewish department stores, etc., are nothing but a cover for cowards who want to avoid the real struggle. The power struggle will initially take place within Germany's borders; it may be unavoidable that many owners of movable capital will slip through, but that would be unavoidable even if it were only a matter of establishing a national government, without the announced struggle on the stock exchanges and in the banks. It goes without saying that some petty-bourgeois views will have to be thrown overboard in the struggle that is about to begin.

At the time, it had a depressing effect on the Jewish community when Bismarck nationalized the railways, thereby depriving modern highway robbery of the opportunity to degrade the entire population to tribute payers. A German government will first approach the nationalization of the stock exchanges and banks; it will tackle this evil at its root and no longer leave the people defenseless against the “300, each of whom knows everyone else.”

In view of the current situation, it is not possible to determine in advance exactly what measures will need to be taken; resources that are still sufficient now will be insufficient after a while.

Since the whole question is both national and international, it would of course be desirable if other nations also understood the nature of Jewish mimicry and took the snake by the neck; it has been rightly pointed out that the whole “reparations issue” would become irrelevant at a stroke if every nation were to imprison its bankers, its parasitic, usurious stock market Jews, and use the money they have swindled from the people for the good of the nation, of national industry, and of agriculture (not for the good of individual industrialists or farmers).

Quite right! Once church property was secularized, once princely families were stripped of their castles, art galleries, etc., why not also secularize the Hebrew banks that exploit the people? Credit would then be granted by the state to tradespeople, the middle class, and farmers, not for speculation, but for creative work.

Workers, the middle class, and farmers are all heading for ruin today in the face of the rule of loan capital and its deluded servants - only a conscious, nationalist, politically focused organization and uprising, with a clear understanding of the fundamental economic evil, can save them.

The term “interest slavery” essentially characterizes the sad economic situation of all peoples today - organic counter-movements are already underway everywhere, but they are still fragmented, not yet purposefully directed, and distorted by some who only have a partial understanding of the issues. The National Socialist movement was the first and only one to form a conscious new ethnic-political-economic front, whose attack alone will one day be able to break the golden dam of loan capital - ultimately, it is also fighting for the freedom of the other peoples of Europe and the other continents. We cannot know today how conditions will develop in the course of this coming global struggle; therefore, individual details cannot be determined today. But the goal must be set firmly and, with it, the new direction of our entire policy. Therefore, National Socialism demands in its Eleventh Point:

“The abolition of unearned income, and the breaking of the bondage of interest!”

12.

The World War was not fought by mercenaries and individual sections of the population, but by the entire nation; everyone did their duty to the people in their own place. At the same time, however, a system of exploitation of the people arose in the form of war companies run almost exclusively by Jewish merchants, the worst imaginable. Parliaments and political leaders believed they had to make concessions to these merchant associations, banking consortia, and a number of industrial enterprises affiliated with them; in the years when millions were suffering and millions more were losing their lives, tens of thousands were criminally profiting from the plight of the oppressed German people. It was only natural that National Socialism, immediately after its emergence, demanded an investigation into war profiteering and the complete confiscation of all war profits; however, it was completely powerless politically at the time. Those who held power thanks to the “proletarian” revolution have, to this day, not lifted a finger to initiate a thorough and fair investigation. After ten years, the capital has passed through many hands, conditions have changed, many companies have gone under as a result of the criminal inflation of 1923, and new ones have emerged - yet, there is one thing that a nationalist government will have to determine: how the new millionaires and billionaires acquired their fortunes, whether they left behind or run productive companies, or whether they owe their money to speculation, usury, and intermediary trade.

Thus, the Twelfth Point of National Socialism remains in full force:

“In view of the enormous sacrifices in property 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 complete confiscation of all war profits.”

13.

The 19th century saw an age-old struggle on an unprecedented scale: the battle between the state and private monopoly. Huge syndicates, trusts, and cartels joined forces nationally and internationally and, by

threatening economic blockades, forced the states to make one political concession after another - today, we see banking consortia and global trusts determining the policies of most countries. However, Marxism's struggle against this global trust was – apart from the fact that it represented a direct protective force for the stock exchanges and banks – also objectively inappropriate from the outset, because it declared war not only on the state-strangling private monopoly, but also on inventive, productive entrepreneurship in general. This doctrine, which was contrary to life and culture, naturally drove everything that was truly economically creative into the sharpest opposition to social democracy. Unfortunately, however, this healthy stance was not followed by a second step: the open struggle of national industry, agriculture, and trade against the international banking syndicates and the trusts and cartels that arose in their wake or as a similar phenomenon of the times. Unintentionally, the multifaceted German economy has thus, through its omission, supported the emergence of economic formations whose existence also threatens to become a power in Germany that is capable of overriding national necessities. Every nationally minded industrialist should stand here in a united front with tradespeople, workers, farmers, and the broad mass of consumers; support for global trusts—whether direct or indirect—means the destruction of any real national policy and the surrender of all national interests to private economic desires.

As much as devotion to the doctrine of “full socialization” is to be rejected, the mere attempt to implement this meaning the death of all creative entrepreneurship and all personal existence, the second step must also be taken in the interests of the individual and the nation as a whole - it is necessary to give to life what belongs to life, to create space for all real productivity to take effect, to break private monopolies without competition, but with a ruthless hand; all this can only be carried out by a state that has the national foundation as its starting point, and the preservation of the interests of the whole as its unshakeable, ultimate goal.

Therefore, the Thirteenth Point of National Socialism is:

“We demand the nationalization of all (previously) socialized enterprises (trusts).”

14.

The decades-long struggle of social democracy against the German “smokestack barons” and “large-scale farmers” was a deliberate diversion of public opinion in all countries from the ongoing supranational global trustification. National Socialism refuses to see large-scale enterprise as inherently harmful; under current circumstances, supplying the people with raw materials and finished goods is significantly cheaper if larger enterprises in different parts of the Reich take on this task - it is not the size of the object that matters, but its utilization in the service of the people. Hundreds are enough for the impact of one person's abilities, while millions are needed for another - the highest guiding principle of state action is and can only be performance.

But in the operation of economic enterprises, the principle must become self-evident that all those who work in them—directors, employees, workers—share in the profits under conditions to be determined. This necessity has already gained acceptance in many places - brokers, directors, agents, etc. have an economic interest in the productivity of a business, whether through bonuses or fixed percentage-based remuneration, and it is therefore a requirement of national justice that workers in a company should not be

treated as mere numbers, nor should they be given the occasional handout, but that they should be granted their right to share in the growth of economic prosperity; they suffer from its collapse just as much as the entrepreneur himself, as they become unemployed and destitute.

How profit sharing should be regulated in detail is a question that, linked to individual circumstances, can only be determined on a case-by-case basis - for example, it may be the case that a vital enterprise does not generate profits for a long time, unlike perhaps an export industry that has conquered many good sales markets; it therefore goes without saying that workers at the first plant must not be disadvantaged in favor of the others. Profit sharing thus rises above the purely private and schematic to become an important question of state policy and administration, which must be discussed in detail in a separate paper, but which must essentially be decided by the situation resulting from the victory of National Socialism. In principle, however, it can already be said that the first prerequisite here, too, is the recognition of the personality of all those involved in the German economy; this can only be achieved through agreement on shared responsibility, which leads to the recognition of the works council, the eight-hour day, the currently poisoned idea of trade unions, and performance-based remuneration (whereby it must be emphasized that the works council of a private company should be a council, not a governing parliamentary body, as Marxism demands and which would inevitably lead to the decline of every factory).

The objection that if employees share in the profits of a company, they should also bear the potential losses is not valid, as this would require the responsible co-determination of all, which is an economic absurdity. It must be reiterated that profit sharing must not be schematic; here, too, we must finally renounce the Marxist-democratic view of the economy.

In principle, however, the Fourteenth Point of the program states:

“We demand profit sharing in large companies.”

15.

If one proceeds from the organic conception of the state, whereby only those who are mentally and physically productive are granted citizenship, then the state has a natural obligation to regard all these productive individuals as its co-supporters and co-builders, and to extend to all citizens the old-age pension that has hitherto been granted only to those directly in the service of the state, civil servants, and officers - the idea of a national community will only become a reality when this interrelationship is seen not as a tremendous revolution, but as a matter of course.

The strength of a state, it is said, lies in its peasantry; this was and is the case because the farmer is bound to the land with every fiber of his being, and is naturally inclined to defend his creation. In addition, he sees his life's work (in a healthy state) secured for posterity and can, for the most part, look forward to a peaceful retirement. In earlier times, craftsmen were in a similar position, as they owned a workshop or a house, which meant security in old age.

However, modern times have now placed various large social classes in social situations where this is no longer the case - the expansion of the armies and the branches of the state administration created propertyless classes, the officers and civil servants. It was the great achievement of Frederick the Great to have done what his critics at the time interpreted as madness that would lead to the collapse of his state's

finances: he decreed retirement, securing old age for these propertyless classes. Not only did this act of justice not shake the finances, it became the foundation of the German state; it alone was able to transform the concept of duty of the individual into a secure experience for entire generations. The implementation of the reciprocity of duties between the state and its citizens was a prime example in this case.

When the age of the machine dawned in Europe, a new broad section of the ever-growing population found itself in a propertyless social position: agricultural and industrial workers.

Rootless and homeless, the teachings of internationalism fell on fertile ground among them, and unfortunately there was no longer a Frederick the Great who would have placed this entire social class on an equal footing with the civil service. Although the German state did a thousand times more social work in this area than the corrupt “great democracies of the West” praised by the “German” labor leaders—old-age and accident insurance, health insurance, etc. were excellent—there was nevertheless a dissatisfaction that was internally justified; even if industrial workers accepted social assistance, they did so with the feeling that they were receiving something that was regarded as alms by the giver. Moreover, they continued to feel like lifeless numbers in the machinery of the economy and politics, like slaves who were maintained but left to lie down after their strength was exhausted. (It is not necessary to discuss here the extent to which the liberal system of social welfare, health insurance, etc., has had a detrimental effect, and maintains an administrative apparatus that is of little use but represents a terrible burden.)

The entire social problem of the present time will never be solved until this internal injustice is openly recognized as such by the state, and it declares it its duty to also provide for the old age of the propertyless workers in factories, workshops, and on the land - at that moment, the internal prerequisite will arise for the torn bond of national unity to be permanently restored. A worker who knows that he will not face misery in old age after having given his strength in the mines or in front of the glowing embers is only then able to inwardly recognize a duty to the community if the community also expresses its duty to him through a tangible act.

A people that solves the problem of old-age provision on the basis of this fanatically nationalistic and fanatically socialist idea – in a thoroughly unsentimental manner and without breeding inferior material and establishing institutions for idiots – will one day create the proudest state; it will educate citizens who are prepared to consciously and joyfully devote their lives to the existence of the state and their people - such a people will one day march at the forefront of the coming European resurrection.

Even today, in view of such principles, people will again predict financial collapse, but they forget that the entire bond economy, with its interest claims by international private banks, has already cost the people more than a pension scheme for all propertyless workers would ever have cost; the implementation of old-age provisions would also have the effect of reducing the circle of those interested in the entire interest economy and causing the ideal of retirement to fade away.

Based on these insights, the Fifteenth Point of the program is, fundamentally:

“We demand a generous expansion of old-age provisions.”

Marxist ideology presents the destruction of the middle class as a “law of nature” - in fact, this destruction has been going on for decades, and is now accelerating; it is not, however, because a law of nature is at work here, but because entire generations have adopted principles that have led to this effect. If Marxism's struggle against global trustification had been genuine and fundamental, it would have had to call the entire middle class—traders, farmers, civil servants, intellectuals, artists—to arms. Instead, it created its theory of impoverishment to justify the systematic policy of impoverishment pursued by international syndicates, which was bound to produce a few global billionaires and a race-less, directionless mass of people—the proletarian masses. The ideas of Marxism, which appear to any truly thinking person to be hostile to life and culture (denial of property, rejection of folk culture and personality, materialistic view of nature and history, etc.), the national intelligentsia was virtually driven out of the organic labor movement, unfortunately without being able to devote all its energy to exposing the Marxist-bourgeois deception; thus, unhindered by the “workers' party,” alongside the syndicates and trusts, the department stores also arose, these signs of a declining junk economy, these strongholds for the destruction of all creative commercial life - the question of employees also belongs here.

Like all other professions, this class had also fallen between Marxism and big capital and, like the craftsmen, had to organize itself into unions - in order to secure the necessities of life for this class as well, the political front must be changed. That is why the Sixteenth Point of the program states:

“We demand the creation and preservation of a healthy middle class, the immediate municipalization of large department stores and their rental at affordable prices to small businesses, and the most favorable consideration of all small businesses in deliveries to the state, the federal states, or municipalities.”

17.

Many distinguished researchers have commented on the problem of land reform, but even the best proposals require an iron fist to implement them - one that is capable of suppressing the interests of mere beneficiaries of principles that are harmful to the people, for the benefit of all those who work.

The land on which a people lives is limited, but the people themselves are growing; the demand for land is therefore increasing in both urban and rural areas, and the rising value of this land provides its accidental owners with wealth and income without any work on their part; this is called ground rent, which in turn has become the target of land speculation, which has now reached enormous proportions. This unearned income must be sharply distinguished from the work of farmers and industrialists, whose increased income from increased output is the only morally justified consequence of value-creating activity.

Speculation on ground rent results in the purchase of large tracts of land that can remain unsown without hindrance, regardless of whether the people need a place to settle or not; this land barrier also encourages migration to the cities, which in turn drives up land prices there to the benefit of real estate speculators, who reap their undeserved profits from the general plight of the people without any effort on their part. This land speculation, which has depopulated the country, denationalized the people, proletarianized them, and bred them into rootless nomads of the asphalt, is one of the deepest causes of our miserable, dishonorable, and duty-forgetting age; added to this is the monstrous fact that any foreigner is free to acquire land in Germany, thus able to do whatever he pleases with it.

At the beginning of any land reform, there must be a solemn declaration that land is fundamentally to be regarded as the property of the entire people and of the state; it is something that has not been created by human hands, and everyone who works it must be aware that they not only have a right to it, but also a duty to the entire people. It must become a principle of a national state that land must not remain a commodity with which people can speculate at will; every purchase and sale of land (not of products) must therefore pass through the hands and under the control of the state - only in this way can land speculation, born of the same spirit as stock market speculation, be effectively combated; this way, too, is the only way ground rent with its effects can be eliminated.

This demand sounds outrageous to many who are biased by Roman legal concepts, yet it is only the recognition of the old German legal principle that changes in ownership of land must take place in public (from which we also derive the demand for the abolition of the anonymity of stock corporations).

Today's landowners remain owners of their land recognized by the state and should remain so as long as the use of that land does not degenerate into harm to the general public.

The recognition of the sovereignty of the national state – with all due respect for private, legally acquired property – is slandered by the enemies of the German state concept as a “communist principle” and exploited for the purpose of inciting farmers and landowners against National Socialism - in reality, our demand only means protecting genuine, productive farmers from speculative big capitalists, while also attempting to remind them of their duties (as members of society serving the whole, including the people). Conversely, this results in an obligation on the part of the state to protect agriculture, if necessary, through protective tariffs and to reduce intermediary trade as much as possible in order to prevent possible price increases; however, the state should be the master and not the servant of individual groups or even desires that are harmful to the people.

Fundamentally, the Seventeenth Point of the National Socialist program therefore reads:

“We demand a land reform adapted to our national needs - the creation of a law for the free expropriation of land for public purposes, the abolition of ground rent, and the prevention of all land speculation.”²

At the beginning of March 1930, the party leadership of the NSDAP published a more detailed statement of its agricultural policy views and demands - they read as follows:

² Certain agricultural groups are spreading slanderous rumors about the National Socialist Party's anti-property stance in order to stem the flow of new members to the new popular movement and divert attention from their own sins - Adolf Hitler has issued the following statement in response to these attempts:

“In response to our opponents' mendacious interpretations of Point 17 of the NSDAP program, the following statement is necessary: Since the NSDAP is based on private property, it goes without saying that the passage ‘free expropriation’ 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 therefore directed primarily against Jewish real estate speculation companies.”

Munich, April 13th, 1928.
Adolf Hitler

"The German people cover a considerable part of their living expenses by importing foreign food - before the World War, we were able to pay for these imports with the proceeds from our industrial exports, our trade, and our capital invested abroad; the outcome of the World War has denied us this possibility. Today, we pay for our food imports mainly with borrowed foreign money; as a result, the German people are being led ever deeper into debt bondage to international high finance. If the current situation continues, this will increasingly dispossess the German people - by blocking credit and thus the supply of food, i.e., by raising the price of bread, it can force the German proletariat in particular to work for starvation wages, or to allow themselves to be shipped off as slave laborers to foreign colonies. Freedom from this bondage is only possible if the German people can essentially feed themselves from their own land - increasing the productivity of domestic agriculture has therefore become a matter of life and death for the German people.

However, an economically healthy rural population with strong purchasing power is also of crucial importance for the sales of our industry, which in future will increasingly be dependent on the domestic market.

We not only recognize the paramount importance of the agricultural sector for our people, but also see the rural population as the main bearer of the nation's hereditary health, the fountain of youth of the people, and the backbone of military strength; the preservation of an efficient peasantry, which is numerically strong in relation to the growing total population, is a cornerstone of National Socialist policy, precisely because it is aimed at the welfare of the entire people, including future generations.

In disregard of the biological and economic importance of the farming community, and in contradiction to the vital demand for increased agricultural productivity, the preservation of an economically healthy farming community in today's German state is seriously threatened.

The considerable increase in agricultural production that is possible in itself is being prevented because the necessary resources are lacking as a result of the increasing indebtedness of farmers, and because there is no incentive to increase productivity, as agricultural work is no longer profitable.

The causes of this inadequate remuneration (profitability) of agricultural work are to be found:

1. In the current tax policy, which places a disproportionately heavy burden on agriculture; this is done out of political considerations and because the Jewish global financial power that actually rules in our German parliamentary democracy wants to destroy German agriculture, as this would leave the German people, especially the working class, completely at its mercy.
2. In competition with foreign agriculture, which produces under more favorable conditions and is not sufficiently curbed by an agricultural-hostile tariff policy.
3. Inadmissibly high profits appropriated by the wholesale trade in agricultural products, which intervenes between producer and consumer and is today largely in Jewish hands.
4. In the extortionate prices that farmers have to pay for artificial fertilizers and electricity to corporations that are mostly Jewish.

High taxes can no longer be paid from the income of inadequately remunerated agricultural labor; farmers are forced to go into debt, for which they must pay usurious interest, allowing them to sink deeper and deeper into interest bondage and eventually lose their homes and farms to the predominantly Jewish owners of the loan capital - the German peasantry is being uprooted.

A radical improvement in the plight of the rural population and a recovery of agriculture cannot be expected as long as the German Reich is effectively ruled by international money barons with the help of the parliamentary-democratic system of government, for they want to destroy the indigenous German people; only in the new German state, which is fundamentally different and which we are striving for, will the rural population and agriculture receive the consideration they deserve as a mainstay of a true German people's state.

In this future Reich, German land law shall apply and German land policy shall be pursued - this gives rise to the following demands:

1. German land owned and defended by the German people must serve as a place of residence and a source of livelihood for the entire population; it must therefore be managed by individual landowners in this spirit.
2. Only German compatriots may be owners of German land.
3. Land legally acquired by German compatriots is recognized as hereditary property; however, this right of ownership is linked to the obligation to use the land for the benefit of the entire people, with the supervision of this obligation being the responsibility of professional courts, which are composed of representatives of all professional groups of the agricultural population and a state representative.
4. German land may not be used for financial speculation or serve as a source of unearned income for the owner; in the future, only those who wish to cultivate the land themselves may acquire it. The state has the right of first refusal on every sale of land; the pledging of land to private lenders is prohibited. Agriculture will receive necessary operating loans on favorable terms through its state-recognized professional cooperatives or through the state.
5. For the use of German soil, the owner must pay a levy to the state based on the size and nature of the property; this land yield tax will eliminate the need for further state taxation of agricultural land and operations.
6. There can be no schematic regulation regarding the size of agricultural enterprises. From a demographic point of view, a large number of viable small and medium-sized farms is particularly important; at the same time, however, large enterprises also fulfill their own necessary functions and are justified in a healthy relationship with medium and small-sized enterprises.
7. The right of inheritance to land and property shall be regulated by a right of primogeniture in such a way as to avoid fragmentation of land ownership and indebtedness of the farm.
8. The state has the right of expropriation, subject to appropriate compensation:
 - a) of land that is not owned by German citizens,
 - b) of land that, in the opinion of the competent professional court, no longer serves the needs of the people due to irresponsible mismanagement by its owner,
 - c) parts of large estates not farmed by the owners themselves for the purpose of settling free farmers,
 - d) land that is needed for special state purposes (e.g., transportation facilities, national defense) for the benefit of the entire population.

Land acquired unlawfully (within the meaning of German law) shall be expropriated without compensation.

9. The systematic settlement of land that has become available, in accordance with broad demographic considerations, is the responsibility of the state. The land shall be allocated to the settlers as hereditary leases on initial terms that make a viable economy possible. Applicants shall be selected after examination of their civic and professional suitability as settlers, with the sons of farmers who are not entitled to inherit (see section 7) being given special consideration.

Of particular importance is the settlement of the borderlands in the Osten region; however, this cannot be satisfactorily resolved solely by creating farms, but only in conjunction with the development of rural towns with purchasing power and a regrouping of industrial enterprises; this will create the sales opportunities that will make the newly established medium-sized and smaller farms viable.

It is the task of German foreign policy to create food and settlement areas on a large scale for the growing German population.

The state has the task of promoting the economic and cultural advancement of the farming community in accordance with its importance for the entire population, thereby eliminating one of the main causes of rural exodus.

1. First, the current dire situation of the rural population must be alleviated through tax relief and other special measures; further indebtedness within agriculture must be stopped by legally reducing the interest rate on borrowed capital to pre-war levels, along with taking the strongest possible action against usury.

2. The state must use its economic policy to ensure that agricultural work becomes profitable again, with domestic agricultural production being protected by customs duties, state regulation of imports, and targeted national education. The pricing of agricultural products must be removed from stock market speculation, and the exploitation of farmers by wholesalers must be prevented; the state must promote the takeover of wholesale trade in agricultural products by agricultural cooperatives.

Professional agricultural organizations have the task of reducing production costs for farmers and increasing production. (Supply of agricultural machinery, fertilizers, seeds, breeding livestock on favorable terms, land improvement, pest control, free agricultural advice, and chemical soil testing, etc.) In fulfilling these tasks, professional organizations must be given extensive support by the state; in particular, state intervention must enforce a significant reduction in the cost of artificial fertilizers and electricity.

3. Professional organizations also have an obligation to firmly integrate the occupational group of agricultural workers into the farming community through socially just employment contracts; the state has the right of supervision and the highest authority of arbitration. Capable agricultural workers must be given the opportunity to become settlers; the necessary improvement in housing conditions and wages for agricultural workers will be achieved more quickly and thoroughly as the situation of agriculture as a whole improves. These improvements in the situation of domestic agricultural workers and the prevention of rural exodus will make it unnecessary to bring in foreign agricultural workers, which will therefore be prohibited in future.

4. The importance of the farming community for the people requires state and professional support for vocational training and the revival of rural culture - (Rural youth centers, agricultural colleges with extensive discounts for talented rural youth without means.)

The current plight of the rural population is part of the plight of the entire German people; it is madness to believe that a single profession can exclude itself from the German community of destiny, and it is a

crime to set rural and urban populations against each other, both of which are bound together for better or worse. Economic aid within the framework of the prevailing political system cannot bring about any radical improvement, for the plight of the German people is rooted in its political enslavement, from which only political means can liberate it - the old political parties that have ruled until now and led our people into slavery cannot be leaders on the path to liberation.

Professional organizations have important economic tasks to fulfill in our artificial state, and can already do preparatory work in this sense, but they are unsuitable for the political struggle for liberation, which must also create the conditions for a new economic order; this struggle cannot be waged from the standpoint of a single profession, but must be waged from the standpoint of the entire people.

The struggle for freedom against our oppressors and their bailiffs can only be successfully waged by a political freedom movement which, while fully appreciating the importance of the rural population and agriculture for the people as a whole, unites all German-conscious people of all classes and strata of the German people:

This political freedom movement of the German people is the National Socialist German Workers' Party.”

18.

If one truly and genuinely places the welfare and well-being of the entire working population above other so-called principles, then the fight against those who exploit the people and profiteers can only be waged with unbridled ruthlessness; this is especially true today, when a supposedly revolutionary flood has unleashed all these instincts that were previously held back. Experience shows that in such times, half-measures are of no help; only a series of deterrent examples will suffice. The lives of millions of exploited people are worth more than those of a few thousand exploiters - anyone who opposes the death penalty for usurers in this day and age shows that all their talk of public welfare, humanity, etc. is nothing more than vile lies to cover up either cowardice or conviction or solidarity with the exploiters. The behavior of Marxist labor leaders shines a glaring spotlight on the snake...

National Socialism has only one interest: that of people who are mentally and physically productive. That is why the Eighteenth Point states:

“We demand a ruthless struggle 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.”

19.

The rule of interest, private monopolies, land speculation, and similar excesses of our age could not have been successfully suppressed even if purely economic groups had joined forces to combat them in recognition of the danger - behind the international syndicates stood a powerful factor, the root from which they drew their strength: Roman law.

This soulless and unpopular product of the late Syrian-Roman process of decay gave even the most monstrous exploitation of the people the title of law; the interests of the individual were elevated to the status of an idol, and he was guaranteed every opportunity to defend his so-called "rights" - whether this endangered the rights of the general public was irrelevant.

The law in force today does not recognize the concept of the state and of national honor; it allows these concepts to be dragged through the mud in speech and in the press without resistance; it does not even allow an individual defender of this national honor to represent legitimate interests, since insulting the people as an individual is none of his business!

A truly German national law must first and foremost recognize the honor and dignity of the national and state community as the supreme guiding principle of its judgment; in all trials, consideration should be given to whether the plaintiff or defendant has represented or damaged these principles; only in the second and third instance should consideration be given to whether legitimate individual interests have been violated.

This new attitude necessitates a reformulation of the fundamental principles of our anti-ethnic legal code. Germany does not need to fall back on outdated antiquity and the Middle Ages, as some enthusiasts would like, but rather, it should advocate for a legal system that is adapted to modern needs and recognizes the protection of the people and race as its highest guiding principle - a law in which material interests and personal gain are not decisive, but rather idealistic values; this also results in the establishment of a permanent national court, consisting of the most experienced personalities from the independent judiciary.

Anyone who receives a sum of money for administration will be held accountable in court if they squander it; anyone who has attacked the honor of an individual can be brought before the judge's bench - only the leaders of today's parliamentary system, as a political manifestation of the mammonistic age, can squander the entire national wealth through their policies, and can betray the national honor without having to answer to anyone. Under the protection of immoral immunity, a member of parliament can allow himself to give the most insolent insults against the German people, can utter the worst denunciations of his own nation to the enemies of the state, without having to fear being summoned before a judge. If a minister has suffered a shipwreck, he resigns, in the worst case, and quietly consumes his ministerial pension; in today's democracy, no one asks why the small-time squanderer goes to prison, but the big "politician" gets off scot-free even after the undeniable collapse of his policies, unless he is guilty of obvious treason paid for by the enemy - this is where the nationalist state must intervene.

The national court, supported by a number of experts, will have to examine the reasons and motives that led the resigned minister to his actions; it will monitor whether representatives of the people and ministers protect the honor of the state and the people or violate it.

The immunity of members of parliament must, of course, be abolished.

These measures should and will prevent ambitious speculators from viewing the positions of parliamentarian and minister as convenient sources of income or as a means of satisfying personal ambition without responsibility - only then will a genuine selection of leaders take place. Those who are confident in their abilities will also take responsibility for their actions, while the others will stay away—and so they should.

In a nationalist state, the honor and dignity of a people should not be outlawed as under Roman law, but should once again be decisive forces in the life of the individual as well as in the life of the people as a whole.

Based on these insights, the Nineteenth Point of the National Socialist program is:

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

20.

The most precious thing a nation possesses is its great men - if such talents do not get to exert their abilities, this shows that current conditions are the most hostile to the people imaginable (unless the people are simply incapable of producing great men). The leading, nationalist intelligentsia cannot afford to lose any people without perishing as a people - they are the flower of the nation, the landmarks of its greatness and character, and the embodiment of what is called the soul of the people.

The cultivation of these intellectual energies must be considered a natural duty of the state - it is true that life, which can never be forced into a mold, will provide the “Sturm und Drang” of every urgent being; it is also true that genius will always have to assert itself against all kinds of resistance, but certain conditions must be in place for it to be able to develop at all. After the conclusion of the internal political struggle, the complete elimination of the Jewish element in all cultural institutions, schools, universities, academies, etc. must be demanded, whose boycott ring, supported by Jewish finance, has today brought about a catastrophic alienation of all intellectual professions and virtually eliminated the possibility of competition. Furthermore, school education in the nationalist state will have to pay less attention to bloodless humanism and more to the vital forces of the present - national history should reunite what rootless human ideals have led our intelligence away from life toward ossifying specialization and scholarly encapsulation.

The German state will use all means to promote the rise of intellectual energies and character values from the “lowest” strata, insofar as they are healthy, in the knowledge that only this can prevent the ossification and schematization of national life.

Laws cannot create anything, but only clear the way; however, the fact that they are passionately advocated at all is a sign of awakening will and new insight - that is why the Twentieth Point of the National Socialist program reads:

“In order to enable every capable and hard-working German to attain higher education, and thus enter into leading positions, the state must ensure the thorough expansion of our entire system of public education. The curricula of all educational institutions must be adapted to the requirements of practical life; the concept of the state must be instilled from the very beginning of schooling (civics). We demand that children of poor parents who are particularly gifted intellectually be educated at the expense of the state, regardless of their parents' social status or occupation.”

21.

Another prerequisite for preserving and promoting German national strength is, of course, the protection of mothers and children; the 19th century wreaked terrible havoc in this area, and the plutocratic

democracies of the West in particular have engaged in inexcusable exploitation of the strength of the peoples. National strength was and still is regarded merely as a figure in purely economic calculations, and unless the iron hand of a truly German government intervenes here, German national strength will dry up in the foreseeable future, German inventiveness will wane, and an army of weary men, stunted children, and emaciated mothers will represent the sad remnants of a once powerful people - bringing about change in this area must be the most ardent wish of every German.

The Twenty-First Point:

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

22.

Without a doubt, millions of Germans had much to criticize about the old Germany, and yet it became apparent that despite the many shortcomings of the pre-revolutionary state, even these millions were prepared to give their lives for the German Reich. There were certainly things to criticize about the old army, and yet this army was the rock in the murky morass of the mercantile spirit of our time, where honor and duty were not things that a worldly European smiled at, but the driving forces of life. Men brought these ideas, strict discipline, and a sense of national unity home with them from their service and transferred them to their surroundings - even those who were not in the army felt the effects of this discipline on themselves.

For years, all of Germany's external and internal enemies had been arming themselves against this organically grown German people's army, and its military strength was—under the protection of anti-German liberalism and the Roman conception of law—unpunishedly slandered, denounced, and ridiculed by its enemies. The system of the German army was the finest example of German civic consciousness, but the mistakes that occurred were not the result of this system, but rather the germs of contagion coming precisely from the intellectual camp in which the opponents of the German people's army found themselves. The materialistic poison, the un-national way of thinking, the emerging ostentatiousness—these were all things that had sprung from the age of stock market domination, parliamentarianism, and unrestrained economic activity, not from the soldierly spirit of heroism that had created Germany's unity.

The dictators of Versailles knew what they were doing when they abolished the German army and replaced it with a mercenary force; their Marxist and democratic friends in Germany also knew why they supported all the Entente's demands for disarmament, indeed why they directly demanded it - in place of a sense of duty and honor, hard cash was to take over, the spirit of democracy! But despite all the betrayal, the old character lives on today, despite the humiliation and shame of these times.

Germany now finds itself in an extremely difficult global political situation; nevertheless, it is important for everyone—whether worker, civil servant, or politician—to never let their will fall dormant and to revive the traditions of a great era - not to conquer the world, as external and internal enemies claim, but

to revive the concepts of honor and duty against the corruption of today's world. That is why the Twenty-Second Point of National Socialism laconically states:

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

23.

No means of misleading and inciting the people has proven as terrible as the press:

In keeping with their liberal or merely superficial nationalist attitudes, all pre-revolutionary German governments had overlooked a means of consciously drawing their own people's attention to their most fundamental interests; on the other hand, however, they tolerated the emergence of one anti-German stock exchange newspaper after another, none of which had a single German in their management; they tolerated a press that, behind the lie of fighting for progress and freedom, poisoned the widest circles with views that were favorable to the racial and economic interests of the Jews, along with the circles that were often closely associated with them in enemy states preparing for war against Germany. These papers were displayed in all the major hotels and travel agencies abroad and became one of the most important means of promoting enemy propaganda; it was also these papers that praised the “progressive spirit” of the West, but denounced Germany's so-called “militarism,” at the same time that other nations were arming themselves at twice or three times the rate of the German people. It was these newspapers that deliberately promoted the encirclement of Germany for years and, by continuously denouncing the states that had not yet been won over to this encirclement (e.g., Russia), helped to drive them into an anti-German alliance; it was also these newspapers that lulled the German people into a false sense of security, and denounced those who warned of the storm as reactionary agitators.

These democratic and Marxist newspapers were supplied by international news agencies—almost entirely in Jewish hands—whose tendency corresponded to the direction taken, which was lulling Germany into a false sense of security in order to encircle it.

With astonishing tolerance, the German people accepted this behavior, and were inclined to attribute at least sincerity and good will to every paper of the stock market and Marxist press; they allowed themselves to be slowly poisoned and finally, hollowed out and robbed of their self-belief, they collapsed. The fact that the blood shed by two million German heroes in all parts of the world has so far been shed in vain is primarily the fault of people for whom the term “press scoundrels” is still far too mild.

If a German Reich is to be re-established, it is essential that all these centers of poison be exposed, and that the guilty press bandits who are still alive be brought to justice before a German court.

National Socialism represents the view that all conservative and progressive movements within the German people have the self-evident right to express themselves freely; however, it is also equally self-evident that the goal of all these differently expressed wills is only the welfare and advancement of the German people - no other goal has a right to exist in the German Reich, and representatives of any movement that uses the German nation or parts of it merely as a means to achieve international power goals will, of course, lose their German citizenship and, if necessary, their right of nationality.

Furthermore, once one has come to realize that the Japanese, Negro, or Jew, in his innermost being, can only be himself and not a European, and consequently pursues—both instinctively and

consciously—entirely different intellectual, political, and racial goals, then all these insights, which remain consistent in all areas of life, lead to the Twenty-Third Point:

"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; 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 newspapers and the immediate expulsion of the non-Germans involved from the Reich.*

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

24.

It was the dream of the 18th century that all peoples actually wanted the same thing and were essentially the same - although this dream has been shattered today, the international press in Germany is still trying to salvage the old decoration against newly emerging insights.

We know today that neither the customs nor the religions of races and peoples can be reduced to a common denominator, that "humanity" is perhaps only an attractive fantasy as we imagine it, but that what we call good is considered evil by others, and what we call God appears to others as the devil. In terms of state policy, however, the first condition must be freedom of religious belief, if only from the point of view that the suppression of a politically neutral spiritual experience can, through suppression, become a politically oriented one.

Morality is entirely racially determined and not abstractly Catholic, Protestant, or Muslim; German customs are a Germanic way of life, to which Christianity has adapted and become fraternal - it is therefore the duty of every German, and thus of the German state, to cultivate the customs and morality inherent to the race and, where these have been disregarded, to reestablish them.

Consequently, the state will have to make the recognition of moral and religious communities conditional on the moral principles of the communities in question not running counter to German moral and social sensibilities - that this is the case with Judaism, for example, is now scientifically beyond doubt.

However, the state will still need to determine to what extent and in which passages the Talmud and the Shulchan Aruch, for example, permit or directly prescribe fraud by Jews against non-Jews under religious law.

The history of Europe has proven that this has found a form of religion in extremely anti-Jewish Christianity, which, despite denominational differences, has become and remained the basis for the religious life of the vast majority of the German people. The preservation of Germanic-Christian life must also be demanded by the NSDAP as a genuine popular movement, especially in the present day, since the

so-called “liberal” internationalists have launched a savage attack on this sentiment, and “Christian” parties have not only failed to defend Christianity, but have also collaborated with anti-Christian Marxism in the destruction of our national life.

It has always been regrettable that the interests of one denomination have often been placed above the representation of Christianity as a whole, and that, when necessary, these interests have even been represented against the interests of the entire people—including the members of the denomination in question—as, for example, the Center Party has always done. Just like the politics of class struggle, like the invisible law of the caste system, the mixing of politics and denomination is an attempt to divide the living body of the people, which must be fought by all means - to found political parties directly to represent denominational interests was a crime against our entire people, the consequences of which led, among other things, to November 9th, 1918, all the more so as the denomination ultimately proved to be nothing more than a figurehead behind which purely political machinations and economic profiteering of the worst kind were carried out. We must fight to ensure that such corrosive efforts are perceived by future generations as high treason, as treason against the people, and treason against the country. The only idea capable of uniting all classes and denominations within the German people is the new and yet ancient nationalist worldview, based on the German spirit of community, which has only been buried - today, this worldview is called National Socialism.

Based on these insights, the Twenty-Fourth Point of the National Socialist program reads:

"We demand freedom of all religious denominations 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 our ranks, and is convinced that a lasting recovery of our people can only come about from within on the basis of a simple demand: the common good before self-interest."

25.

As already mentioned, the implementation of even the slightest measures to liberate the people by any parliament is completely out of the question - all parliaments today are directly, or at best indirectly, dependent on high finance, which enslaves all peoples, and the large trusts affiliated with it. However, their rule is based on the impoverishment of the people; members of parliament do not represent the interests of the people, but those of the economic circles that paid for their elections; the whole situation is made even more tragic by the fact that there are no “constitutional” counterforces to parliament. Ministers are appointed and dismissed by the majority parties and are more irresponsible than any tyrant ever was; every minister can invoke the sacrosanct decision of the majority of the “people's representatives”, and is thus virtually bred to act irresponsibly. Today, the anonymous parliament is de facto the legislator, executive, and judge in all matters of state, without there being any authority that exercises real control in the interests of the people.

Thus, the real life of the nation develops completely outside the representative bodies; all active forces have long since lost faith in parliaments and majority decisions. The rootless, unpopular idea of democratic parliamentarianism is now dying and no longer finds any supporters who are prepared to risk

their lives on the barricades for this constitutional reform - no amount of propaganda will be able to revive this corpse.

The division of minds is proceeding with unwavering consistency: those disappointed by democracy have turned to social democracy, and the more energetic they are, the more vigorously they join the storming columns of state-destroying communism - this is the ultimate consequence of decaying parliamentarianism.

On the other hand, however, all those activists who fundamentally oppose the entire mendacious, anti-popular parliamentary system – in political, economic and ideological terms – are gathering together: these are the storm troopers of the nationalist idea, the National Socialists.

National Socialism recognizes that the fate of the German people will be decided not by compromise but by power struggles; only a strong political power, guided by a unified German spirit and ruthlessly placing the common good above self-interest, can do away with the evils of the age. Amidst the great power groups of the globe, there can only be one strong national central authority in foreign and domestic policy if Germany is to strive for a position that makes it capable of forming alliances with other states again.

This central authority should have representative bodies as advisors, both the chambers of the estates that have outgrown organic life and, under no circumstances, as rulers, as parliamentarianism demands in its crude exploitation of the majority.

However, this ethnic-political authority must go hand in hand with economic and cultural decentralization. The racial and spiritual differences within the German people require other external forms in order to best unleash their powers: complete autonomy in religious matters; the freest possible administration of the country's natural resources, and the freest possible management of schools, universities, and academies - true federalism is only really possible if the entire state forms a single, unchangeable ethnic power-political unit to the outside world.

This is the true test for many personalities, groups, and parties that present themselves as “federalist.” Most of them do not want a strong nation-state at all, even openly fighting against it as “reactionary” or “heresy,” thereby proving that they are not concerned with Germany's greatness, but with Germany's weakening, disintegration, and destruction, as our external mortal enemies likewise strive for - for Germans who are conscious of their national identity, the dispute over centralism and federalism is a secondary issue.

These anti-Germans whipping up the struggle over these principles goes hand in hand with the insidious exploitation of differences of opinion over the most appropriate form of imperial power: on the one hand there are the republicans, and on the other, the monarchists. National Socialism also sees this dispute as a particularly dangerous waste of energy today, and declares that, like class and religious struggle, the dispute over the form of government must not play a role in the general German struggle for liberation - the form of government is not an end in itself, but a means of securing the interests and honor of the people; the only movement or personality that can and may rule Germany is one that has led the German people out of its current disgrace to recovery, to a sense of honor, and to freedom through the will of the people. Who that is is completely irrelevant; here, too, performance alone should be the deciding factor. Once the nation has become united and free, a referendum may determine whether Germany wants to be a monarchy or a republic - until then, views on the form of government are a private matter.

Those who place the welfare and honor of the entire people above all else will have to fight against every source of discord; they must strive with word and deed for honor and justice, transcending class and religious strife, snobbery, and short-sighted rivalries, and help to establish a united national front in order to render harmless the enemies of German unity both within and outside the Reich.

Based on these insights, the final Point of the National Socialist program is:

“To implement all of this, we demand the creation of a strong central authority for 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.”

Conclusion

Today's era is one of great destinies - out of a clear insight and an ardent will, the powers of the future are emerging in the midst of a collapsing world; they arise as a natural necessity in the struggle against all those forces that were unable to prevent this collapse, and against those that directly brought it about. Every new, inwardly strong thought enters the scene as a lawgiver - from a new inner direction, it connects with what is alive, reshapes it, and sets it as a goal in the turning gears of the world. If this goal corresponds to the essence of the search for a time or a people, a light in the vast darkness, then the movement that fights for its achievement cannot be suppressed by any power in the long run. The belief that the National Socialist movement represents the awakening of German freedom already lives unshakably in a large number of German people who are prepared to fight for a great cause and, as many have already proven, to bleed and die for it.

National Socialism still believes that its principles and its worldview—albeit with individual methods of struggle adapted to different national conditions—will set the direction far beyond Germany's borders for the inevitable power struggles in other countries of Europe and America - in these countries, too, a division of minds must take place, and the ethnic struggle against the ubiquitous loan-capitalist and Marxist internationalism must be taken up. National Socialism believes that once the great world struggle is over, after the demise of the present age, there will be an era in which the swastika, as a symbol of Aryan renewal, will be woven into all the different flags of the Germanic peoples. The German struggle has once again become a world struggle, even if the German National Socialists are guided by nothing, absolutely nothing, other than boundless love for the German people and, born of this, boundless hatred for its destroyers...

But if, in the great coming struggle, the idea of personality is to take the place of today's majority idol, then it must also be realized on a small scale. The elected leader should and must be a leader; this means that, in the area of his assigned task, the elected leader has full freedom of action and decision on his own responsibility, uninfluenced by crippling dissenting voices - only in this way are performance, certainty of purpose, and final victory possible.

Faith and a sense of duty should govern all National Socialists, thus enabling these leaders to achieve the German goal. At the conclusion of the program, the founders state what they have laid down, promised, and already upheld in many hours of testing:

“The leaders of this movement promise to ruthlessly advocate for the implementation of the above points, if necessary, at the cost of their own lives.”

This is goal at the end of this implementation - that of:

Greater Germany!