

**“Der Schulungsbrief” [The Training Letter]
Issue 1, March 1934**



Contents

Soldier of the Revolution
Days of Commemoration
A Word from Alfred Rosenberg
Otto Gohdes - “The Principles of Ideological Training”
Kurt Jeserich - “Victory is Duty!”
Alfred Rosenberg - “The New Task”
What Every German Needs to Know
From the History of the Movement - The Beginning
Call to Arms!
The Path to Training
Question Box
The German Book
Hanns Haas - Triptych: “Sacrifice”

*Born as a German,
lived as a Fighter,
died as a Hero,
resurrected as a People.*



March

Andreas Weidt, Höchst, March 3rd, 1933.
Julius Hofmann, Düsseldorf, March 3rd, 1933
Friedrich Heine, Duisburg, March 4th, 1933
Rudolf Eck, Langewiesen, March 5th, 1924
Kurt Hausmann, Dessau, March 5th, 1933
Wilhelm Wilhelmi, Nastätten, March 6th, 1927
Otto Ludwig, Berlin, March 6th, 1932
Kurt Eckert, Berlin, March 6th, 1933
Hermann Schmidt, St. Annen, March 7th, 1929
Otto Streibel, Röst, Albersdorf, March 7th, 1929
Wilhelm Thielsch, Breslau, March 8th, 1932
Herbert Welkisch, Breslau, March 8th, 1933
Franz Kopp, Berlin, March 8th, 1933
Karl Panke, Bobersberg, March 11th, 1932
Fritz Felgendreher, Essen, March 14th, 1931
Erich Jaenecke, Koeckte, March 14th, 1932
Gustav Lehmann, Bad Salzelmen, March 15th, 1933
Edm. Behnke, Berlin, March 16th, 1930
Kurt Günther, Einsiedel, March 16th, 1930
Adolf Gerstenberger, Karlmarkt, March 16th, 1931
Emil Trommer, Altona, March 17th, 1933
Peter Fries, Darmstadt, March 17th, 1933
Karl Broeske, Dinslaken, March 30th, 1931
Josef Felzen, Wittlich, March 30th, 1931



*What they died for, you shall now live for.
Never forget—soldier of the revolution.*

Days of Commemoration

March 1st, 1933 - On Saturday, the swastika flag is raised above the "Karl Liebknecht House" in Berlin, and is renamed as the "Horst Wessel House."

March 2nd, 1689 - The French ravaged and despoiled Heidelberg.

March 4th, 1919 - 104 Sudeten Germans are shot dead by Czech soldiers during German rallies in various locations.

March 7th, 1715 - Kleist was born.

1929 - The bloody night of Wöhrden.

March 8th, 1917 - Count Zeppelin died.

March 9th, 1879 - Reich Governor Pg. Martin Mutschmann was born.

March 12th, 1877 - Reich Minister Dr. Frick was born.

1933 - The swastika banner becomes the flag of the Reich alongside the traditional black, white, and red colors. Adolf Hitler laid a wreath at the Feldherrnhalle in honor of our dead with the inscription: "And yet you have prevailed!"

March 13th, 1920 - Kapp Rebellion

1933 - Pg. Dr. Goebbels becomes Reich Minister for Public Enlightenment and Propaganda

March 14th, 1920 - North Schleswig (Zone 11) votes by a majority in favor of German culture.

March 18th, 1848 - March Uprising in Berlin

1890 - Bismarck submits his resignation.

March 20th, 1890 - Bismarck's dismissal.

March 21st, 1921 - Referendum in Upper Silesia in favor of Germany.

1933 - Ceremonial opening of the Reichstag in the Garrison Church in Potsdam.

March 22nd, 1832 - Goethe dies.

March 23rd, 1868 - Dietrich Eckhart, poet and pioneer of the new fatherland, was born.

1895 - In the Reichstag, a motion to congratulate Bismarck on his 80th birthday is rejected by a majority vote!

March 24th, 1933 - Adoption of the Enabling Act for Adolf Hitler with 441 votes in favor and 94 against from the SPD.

March 26th, 1827 - Beethoven has died.

1915 - Commander Weddigen went down with U-boat U-29.

March 31st, 1923 - The French murder 13 German workers in Essen.

April 1st, 1815 - Bismarck is born.

1924 - The Munich People's Court sentences Adolf Hitler to five years in prison.



“Der Schulungsbrief”
Reich Training Office of the NSDAP and the German Labor Front

The blood shed in the Great World War is now returning to life - in its mystical sign, a new cell structure of the German national soul is emerging. The present and the past have suddenly appeared in a new light, and a new mission for the future is emerging.

To bring the racial soul to life means to recognize its highest value and, under its rule, to assign the other values their organic place in all areas of life. That is the task of our century: to create a new type of life from a myth of life.

A. Rosenberg

“The Principles of Ideological Training”
By Otto Gohdes, M.d.R., Reich Training Director

The National Socialist revolution was led to victory by a militant minority - a minority that, united in the solid block of our party, was completely convinced of the correctness of the National Socialist worldview. This devoted belief in the implementation of this clearly defined worldview turned the old party comrades into fanatics, and enabled them to achieve tremendous things, as the last 14 years have eloquently demonstrated.

The history of mankind proves that, despite the fact that many hundreds of revolutions have been carried out, only a few have lasted for any length of time. This was because all these revolutions, which were supposed to bring something new to the people or the times in question, could not offer anything new, since they were not based on a clearly defined worldview.

It was reserved for the National Socialist revolution to take a different path. We were forced to derive our will from the people, from the bottom up, and so we tackled everything that was rotten and decayed that had existed until then at its roots, and we replaced it with something new and original, from the very depths of our ideas.

The people have proven every day, and especially in the election on November 12th, 1933, that we are on the right path. But momentary successes are not our goal - the Reich we are building shall endure for a thousand years! Now is the time to deepen our worldview within the entire German people.

This enormous task, which is purely an educational one, can of course only be led by the leaders of the people and united in the party; the preliminary work for this was carried out last year. The vast majority of party members have, in the first year of construction, also become intellectually consolidated in what was previously understood purely instinctively and unadulterated.

It is now necessary to carry out the ideological and educational task that encompasses the entirety of the Volk. We will not allow ourselves to be distracted by anything or anyone.

When our Führer, Adolf Hitler, alone began the difficult struggle, he always asked himself one question: How can I create political leadership for our people?

The NSDAP, which he built up in such an exemplary manner, today represents a firm leadership that is situated within the people; it is a political order in which the laws of discipline, obedience, in short, the Führer principle, form the first foundation.

Today, the entire party must now ask itself the question: How can we provide the nation with good political leadership for all time?

Anyone who has studied the two thousand year history of our people in depth must conclude that the German people have always had outstanding leaders, whether in the economic, cultural, or military sphere; it must also be noted that, with very few exceptions, our people have always lacked political leaders. The fact that the German people, often even after winning a war, have been plunged from the highest heights into the deepest misery has its deepest roots not least in this. We have always failed to train truly capable political leaders from within the people themselves. Political leaders were regarded—I would almost say—as something incidental. The fate of our people shows that truly brilliant politicians

were only granted to them at long intervals - after Frederick the Great, there was only Bismarck. After Bismarck, the German people were only given Adolf Hitler.

What is now important in the emerging Reich, as the most important task, is to secure this leadership for the generations to come, and to awaken an understanding of the necessity of this task in the younger generation. In order to accomplish this, the entire party must once again be called upon - every party member must be even more capable than before of spreading our worldview among the people. This requires that we all continue to strengthen and educate ourselves; constant training and education in all party organizations is therefore urgently needed.

Starting in the blocks and continuing up to the party's Reich School, the essence of our worldview must be pointed out in a purposeful manner. The best tools for this are the Führer's seminal work, "Mein Kampf", and Alfred Rosenberg's "Myth of the 20th Century"; in addition, we will keep alive the memory of the vivid events of the 14-year struggle for power, for they are the sources from which a new era springs.

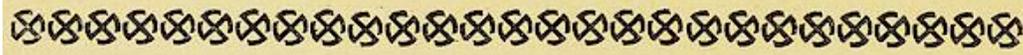
It goes without saying that this type of ideological training must be carried out on a uniform basis within the party and in the organizations and associations affiliated with the party. The political organization of the NSDAP has established a comprehensive training system from the bottom up and has been able to carry out successful work in the last year; Pg. Alfred Rosenberg has been entrusted with the supervision of the entire ideological training of all organizations and associations. In agreement with him, uniformity of work is thus ensured.

To facilitate this training and educational work, the ideological magazine "Der Schulungsbrief" ("The Training Letter") will be published monthly; it must be our endeavor to make these booklets the catechism of our ideology, from which all generations that come after us can draw inspiration. Until now, "Der Schulungsbrief" was tailored to those sections of our people who were largely unfamiliar with the concept of "National Socialist ideology; they were handouts for party members responsible for educating the people in all organizations of our party. No topic or basic idea of our ideology was ever dealt with exhaustively. Instead, everything was always stated in an easily understandable form that every member of the people could understand. Very often, it was also necessary to comment on current issues during the days of our revolution. The training letters in their previous form have fulfilled their purpose, for November 12th, 1933, proved that the entire German people have become more receptive than they were at the beginning of last year.

In the future, if necessary, a topic or a significant concept of our worldview will always be dealt with as exhaustively as possible in a series of follow-up letters; this means that the leading figures of our movement and the proponents of our ideas will comment in detail on these specific topics so that the clarity of their statements is guaranteed - the fundamentals of our worldview will thus be made clear to every member of the national community in a clear and simple form. We will begin in the next installment with the topic that is the very foundation of our entire worldview, namely the problem of race, the eternal myth of blood; from there, we will build up the history of the Aryan peoples, the history of millennia. We will teach people to see history through our eyes - the eyes of National Socialists.

Furthermore, we will also present the history of the origins of our movement to our party comrades in regular installments, so that the great development of the people may become part of the tradition handed down from generation to generation.

If the people instinctively followed our banners, we want to reinforce this instinct with the clarity of knowledge, so that the work we began may be completed, so that it may stand firm through times of need, so that it may remain what it is, the source of strength for the German—indeed, for all of European—humanity.



“True politics is the visible expression of a worldview. Politics is the art of shaping and forming people with the help of a worldview. A worldview, however, consists of those great ideas that are capable of capturing and fulfilling the soul. Worldviews are total when they are more than empty phrases and words - they fill the soul completely and tolerate no other beliefs alongside them. This divine belief is then the driving force and energy necessary to enable the transformation and reshaping of the people. Therefore, the NSDAP and its leader Adolf Hitler see it as their most noble and everlasting task to first train and educate the people who are called to lead the people politically in their worldview, so that they may become preachers who are capable of carrying this faith to the entire people.”

- **Dr. Robert Ley**

“Victory is Duty!”

By Kurt Jeserich, Editor-in-Chief of “Der Schulungsbrief”

As we set out today to further expand our systematic training for the men of the movement, we would first like to recall what happened in Germany exactly one year ago - we want to remember the obligation that arose for us from those days in March 1933, for without an awareness of this obligation, the training we are planning would be meaningless. Without knowledge of the full significance of the historical greatness of that time, all our efforts would be in vain - we therefore place at the forefront everything that everyone experienced, and that must be the foundation for what is to come.

It is now a year since they raised their banners in the German districts, in villages and towns, on towers and rooftops, in an uplifting hour of consecration. The swastika rose proudly on the flagpole as the flag of the nascent Reich! A parliament convened at the Grust in Potsdam, a Reichstag such as Germany had never known before, and the handshake between the Führer and the Field Marshal pointed the way forward, the beginning of which was blessed by millions with raised arms!

In those days, it became clear to the world that more had taken place than a mere change of cabinet. Finally, it dawned even on the die-hards that it was not only the government that had changed, but a people, an entire people. Even though they were busy beyond our borders with their sharp pens to belittle the great work of becoming, their poison could not withstand the truth, this compelling realization. A narcotic that had clouded the world for more than a century began to lose its absolute effect for the first time. It was so, and nothing could change it: Germany had brought about a revolution! Germany had defeated 150 years of a bygone era. A people rose up and boldly drew on the sources of its strength, freed them from the rubble of two millennia, and laid them bare, so that they might become the millennial stream of Germany's future!

While the cannons thundered in Potsdam and all the towers rang out with the pealing of bells, the men of this revolution, the brown soldiers, stood everywhere in the German districts, gathered for the hour of celebration, and were able to say: We have won! What we believe in, what we fought, bled, and sacrificed for is now becoming reality! Great and uplifting were the days of March 1933 - in free elections, a people had determined its destiny, a Reichstag had given a leader the seat of power, and on the steps of the Feldherrnhalle, this man dedicated to the dead fighters what was theirs alone. The crown of glory that the nation had woven for him, he gave to the dead: “...and yet you have triumphed!”

A year has passed since then, and everywhere whites live, they have felt a new heartbeat emanating from the heart of Europe. Let it be said once again: Yes, yes, we have triumphed! We hold power, and we want to keep it, or perish like the last of the Goths!

But what does this victory of March last year mean? At first, it was only a path, a broad path with a thousand duties, with ten thousand sacrifices, a hundred thousand burdens, and one laced with an immeasurable amount of love, strength, and faith. Only one clear goal was ahead: the Third Holy Reich!

Soldiers of the revolution! The thunder of battle of the great war had barely faded when you set out on your march into the night, on patrol in search of German people. You were a small band; the law of your blood made you obey one man: the One! It also made you believe in the invincibility of the new flag, with its ancient, eternal symbol! You went forth and had the courage to awaken the myth of the German soul.

Blood was shed for blood - our blood for your blood! Brother became brother again, and the German became German!

Your band of heroes grew - the columns became brown battalions, and victorious armies became a strong, united people! And you, comrades, who once fought against a world of incomprehension and hatred, now stand in the midst of these people: they believe in you! They trust you! They placed their hopes in you; you are their entire strength, their support, their backbone. You are their nobility!

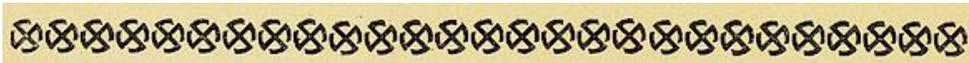
Fate has chosen you to be the knights of this nation - so let the people know that you continue to serve fate! Our life was one of renunciation in times of bitterness and struggle; our life shall continue to be one of renunciation, now more than ever, in the days when we have taken on the task of shaping these people. If our dead comrades were great in death, let us who live be even greater in life! Let no one wear the brown shirt who is not ready at every moment to personally reavow what he has fought for, for those who trust him, simply because he has the good fortune to belong to the sacred order of the German nation. We do not want to prove our claim of leadership to the people by having greater rights, but only by voluntarily avowing the social, internal, and external rights of this nation!

Our career should not be about advancement, but about achievement! Our pride should not be arrogance, but renunciation of what is frivolous! Our discipline should be camaraderie, not coercion! The symbol of our faith is not only the brown shirt, it is more than that - it is our heart! Thus armed, thus marked, we are and will remain at work. It is a work in which it is not a matter of dismantling the old at any price, but of shaping the future, the becoming, in our spirit of indomitability!

Comrades, leave those “last high pillars” of the past behind. What is rotten will fall, even without you! You are greater than those great figures of yesterday. When they sink, they will take no one with them - the building blocks of our Grail Castle are growing on different foundations. The future of the Reich, the vitality of the European people, is being shaped in the ranks of German youth! This is where the task begins!

Once we marched, and it was good; for under our synchronized steps, lies and discord were crushed. Today, Germany's youngest generation stands behind us. We want to forge the future for them because we must, and at the end of our lives, we will be glad and happy to know that we have faithfully fulfilled our promise. Great things were destined for us in life: struggle and duty! Those who do not recognize this unconditionally and without hesitation should leave our ranks - we will not hold it against them!

We will leave it to those who come after us to recognize that we, the soldiers of the revolution, were not only victors, but also the creators of a new German future. Let the youth then wave our banners, for in these flags dwell the faith of a free people and the law of immortality that we taught, which is: “The flag is more than death!”



“Those who lack discipline and self-control will never be leaders in the long run of a humanity that is searching for and striving toward inner stability.”

- **Adolf Hitler**



“The New Task”

By Alfred Rosenberg

The first major stage of the National Socialist struggle was completed on January 30th, 1933. All our efforts up to that point had been directed primarily against our domestic opponents, against everything associated with Marxism and democracy, and so all our energies had to be concentrated on these few points. Despite everything, however, we were aware from the very beginning that these major frontal attacks against the old world were not only being waged on political grounds, but also had an ideological character. We were firmly convinced that the aforementioned opponents could not be overcome with the help of state power alone, but that, above all, an internal destruction of all ideas and thoughts of the Marxist-democratic movement was a prerequisite for the final victory of National Socialism. We therefore countered every thesis of Marxism with a counter-thesis.

When Marxism called for an international alliance and denied the essence of race, the struggle began on this decisive point, and from this core belief, what we can now proudly call the “National Socialist worldview” developed more and more, clearly and logically.

Service to this worldview is now the focus of all our educational work, and the outcome of this work will determine whether National Socialism will go down with our fighting race or whether it will truly, as we believe, mark the beginning of a new era; every National Socialist, therefore, bears an enormous responsibility. No matter what position talent and responsibility have placed him in, no matter how high he may stand or how modest his work may be on the whole, everyone must recognize this obligation as his or her most fundamental duty; the value of these training letters will therefore be measured by their ability to develop the ideas of the National Socialist movement in a continuous and consistent manner, and to embed them ever more firmly in the hearts and minds of millions.

The following remarks are intended to outline the intellectual framework of our worldview, which all subsequent issues of this year are intended to fill.

The Essence of Racial Studies

The essence of racial science consists in the deeply rooted realization that it is no accident that people of completely different colors and types live on this globe, and that the presence of different cultures finds symbolic expression precisely in this. Racial science is therefore not a new materialism, as alleged idealists have claimed in recent years, but rather a new science of the soul and nature - a new attempt at research to trace the laws of this nature, and thus consciously reintegrate ourselves into a life against which abstract democrats have demonstrated in vain.

The political collapse of the peoples existing today results from the fact that blood-foreign brains in the world's cities taught and enforced constitutions that were not in accordance with the aristocratic laws of nature; nature then takes revenge in great catastrophes and wipes those who do not want to recognize their errors from the face of the earth. In this context, we recognize that "blood" and "character" are just two different words for the same thing - that every race has its soul, and every soul has its race. The interaction or disintegration of these two forces determines the life of individuals as well as entire peoples and ethnic groups.

From this single observation, a new evaluation of so-called "world history" logically follows. Based on this realization, there is actually no longer any world history in the sense of a so-called plan that all peoples must serve; this "plan" was ultimately only a theoretical assumption made by various people, at best a consolation in the face of the tragic fate of many nations; the history of the Indians, Persians, and Greeks was therefore not a preparation or a preliminary stage for our age, nor was it a preliminary attempt at Christianizing all races and peoples, but appears today in our eyes as a dramatic struggle between different races and racial souls.

Decisive considerations on the question of blood and its laws of inheritance, together with the presentation of the history of peoples, will occupy the largest part of future considerations.

Numerous distinguished researchers, parallel to the National Socialist movement, have greatly deepened our knowledge of race and have shown us the picture that this knowledge unfolds for us today - we can safely say that a new historiography has begun.

The New Symbol

Every truly great awakening brings with it the emergence of a new symbol - that is why it is a mysterious source of strength for our age that such a symbol has been given to us in the flag of the NSDAP. Today, 70 million people have already rallied around this symbol, and the most tremendous sacrifices have been made in its name; this flag has thus been sanctified, and will fly as the banner of victory for all future generations.

Even if it is sometimes only of historical interest to follow the paths of a symbol in the past, the history of the swastika is nevertheless an indispensable asset for every National Socialist - its emergence in Europe 5,000 years ago, its journey through the world, and its appearance in Germanic history will therefore also be an important topic in the training letters. Using various illustrations and historical evidence, we will recognize the recurring meaning of this symbol of eternal life; we will follow it when it appears on the spears of Germanic spearmen, in the catacombs of Rome, in the symbols of Troy, and on the jewelry of the Germanic past. Just as many ancient things are coming back to life today without any surviving archaeological accessories, so the 5,000-year-old swastika is the symbol of the modern 20th century.

The Redemption of the Farmers

The awakening of our times finds its first expression in the magnificent fact that the German peasantry has been lifted out of all professions and classes, and is now recognized not as a class below other classes, but as the prerequisite for our entire existence. It will be necessary to show what enormous sins against the German peasantry have been atoned for by this, and it will also have to be explained that it was not the old peasant parties that fought for the liberation of the peasants, but the National Socialist movement, including the urban population, so that it is shown that many unemployed proletarians also shed their blood for the liberation of the peasants.

This recognition of the peasantry meant in many cases a renunciation of some interests of the other sections of the population that were important in themselves. However, the fact that it was possible to recognize this renunciation as inwardly justified is perhaps one of the greatest educational achievements of the National Socialist movement.

From now on, domestic and social policy will have to be based on blood and soil, but the whole of German legal life will also have to be permeated by these values in order to replace late Roman law with a German common law.

A New Culture

The totality of these presentations will then lead to a deeper treatment of the Marxist problem, and it will be necessary to expose the whole anti-popular absurdity of the teachings of the International, of class struggle and pacifism, along with the total misunderstanding of what Marxism claimed to understand by "property"; the German working class will then recognize that all the slogans of the 19th century that it followed were nothing but a mirage created by fantasists or demagogues, which could never lead to its salvation - only to its ruin. The inevitable collapse of Marxist politics, especially after its victories, was therefore no accident, but only the necessary consequence of a system alien to the people, which, when implemented, could bring nothing but misery.

When the German Labor Front advocates cultural renewal, this is also a sign visible from afar that the outward ideological departure from the 19th century must necessarily lead to the establishment of a new cultural ideal. The old generation had lost its ideal of beauty and, despite all its expressionism, had nothing left that it could truly express. Here, the National Socialist education system now has the great task of using significant visual material to prove that the true ideal of beauty, of the decayed Greek civilization, was identical in essence to the figures painted and depicted in the Renaissance, and is also identical in essence to the Germanic people; the figures of the Parthenon in Athens, the paintings of the great Venetians, and the pictures of Holbein are, after all, wonderfully similar in many essential respects, and the heroic figures of ancient India and ancient Rome bear the same characteristics as Gudrun or Siegfried. It will be left to our art historians and artists to address these questions in the training letters, so that all National Socialists will be able to experience the characteristics of art that is true to its nature with ever greater clarity and instinctive certainty, and thus return to the fundamentals of our thinking and our entire worldview.

On the great days of 1933, this will to reshape society was expressed in a way that was tangible and visible to everyone: on May 1st, 1933, when German workers made peace with their people; on October 3rd, 1933, when the great day of German farmers took place on the Bückeberg and the honor of German farmers was thus restored; and finally on October 14th, German Art Day, when a new commitment to the old-new cultural ideal was made. Considering that this new state was founded by an act of state at the grave of Frederick the Great, the symbolic unity of all these days is tangible for anyone who wants to see it and forms the foundation for all future expressions of a new attitude toward life.

Prophets

Even though the foundations and lines of thought of the movement are now clear to us, after a great deal of preparatory work and experience, the supervisory office entrusted to me by the Führer is not an inquisition. Rather, we believe that it is not so important to check a thousand units in a schoolmasterly manner, but that it is only crucial that a soul takes a certain direction and actively moves in that direction. From that moment on, the personality should come into its own and, developing and enriching itself in this way, contribute even more strongly than before to the overall reconstruction. It is clear from this that the personality should not be lost in a rigid structure of thought, but, on the contrary, that a new thrill should inspire it and make it even more fruitful than it would ever have been without a unified attitude. Thus, the personality for which we have always fought for does not appear as a coincidence, not as a “disease,” as a liberal age portrayed it, but as a worthy crowning achievement of the aspirations of all our fellow citizens - just as a great artist clearly expresses what millions can otherwise only dimly imagine, so a great thinker and statesman shapes those forces that often dwell isolated and confused within the human soul.

The National Socialist movement thus has another task: not only to shape the present for a great future, but also to commemorate those great men of the past whom we recognize as the forerunners of our time, not in the sense that we are now the consummators of everything they thought, but in the joyful realization that what we have experienced and are striving to shape is in accordance with what the great men of the past—often lonely and abandoned—strived for themselves. That is why the personalities of Friedrich Nietzsche, Richard Wagner, and Houston Stewart Chamberlain stand out for us from the history of the last decades. A debt of gratitude to them will also prompt the training letters to provide an account of their lives from a qualified source and, above all, to make full use of their life's work, which will also be able to give us much for the future.

These great figures of the past must also be followed by a portrayal of the people of our time. We must commemorate those fighters who fell during these fourteen years, who waged war against the whole world and now, under the leadership of Adolf Hitler, now fight for a new world. It is necessary that the younger generation and future generations know about this work and show the respect that the founder and his comrades-in-arms are entitled to and deserve.

On the Nature of Our Struggle

The enormous growth of the National Socialist movement has appeared mysterious and frightening to millions; representatives of the ideas that prevailed before 1914 and advocates of the ideological and

political systems that dominate today are therefore trying to “explain” this growth of a phenomenon that was once ridiculed and is now rightly feared to their remaining followers, doing so in such a way that the hypnotic influence of the new idea is removed from their believers as much as possible. For this reason, “temporary events” such as economic hardship and trade stagnation are invoked in order to proclaim, with promises of better times that are sure to return, the eventual decay of the National Socialist “disease”; what these critics of National Socialism overlook is the fact that these great crises of our time are themselves signs of illness, symptoms of the most terrible kind, external parables of an inner collapse, and also evidence of the sickly rule of a spirit that sees economic profit as its highest good. Since such a spiritual attitude is contrary to the organic structure of any community life, the sin of a generation that has become worthless has taken its revenge in political and economic catastrophes.

The final consequences looming on the horizon of the future are two possibilities: either those who have been deceived by the unscrupulous economic spirit will increasingly break away from the ideas of loyalty, devotion, and civic spirit that still bind them, and smash the world to pieces in violent rebellion, or these moral force will coalesce into an iron will to restore, with a rod of discipline, the law of nature and the law of every great soul, so that profit will be at the bottom of the hierarchy of values and not at the top. Usually, in times of destiny, both forces come together and the struggle is not avoided by compromise but fought to the end. The outcome of this struggle often determines the further course of history for a people, a group of peoples, or a race for centuries - sometimes forever.

We are living in such a turning point in history today. The spirits that were once evoked by teachings that placed the absolute ego at the center of all values have been unleashed. There is not a single concept that unites them all. For the most part, only individuals who are agents of the crudest speculative interests are at work in the center of the decision-making process of the whole. There are almost no statesmen left, only syndicate lawyers for corporations, trusts, and monopolies - all too often creatures of the lowest speculative instincts. Law and judges are degraded to tools of the narrowest party spirit, and the last remnants of popular trust are thus undermined by the rulers of a decadent era. Necessarily! Otherwise, people who often make important speeches at world economic conferences would have to sit on prison benches.

This disintegration from above also increasingly loosens the loyalty of the ruled masses. From here the aforementioned day of decision arrives: either chaos or a fighting spirit. In the second case, the great masses will begin their confrontation with the criticism of the immediately tangible debris; some heads will search more deeply for the conditions under which the decay took place, and one or perhaps a few will give birth to a new idea that can lead a people back to greatness.

Against Fatalism

Thoughts come like children of God - no one can trace their origin back to its ultimate source based purely on experience. And yet, the way in which people conceive of the birth of an idea reveals the characteristic mindset of different personalities, peoples, and races. From a purely historical and external point of view, the widespread view is that after an “era of liberalism,” the “new idea” must now be born in a “fateful” sequence. However, this is not true from a purely historical point of view, because all too often such a saving idea was not conceived - many peoples of the greatest cultural power were destroyed forever in the fires of battle on this earth. We National Socialists do not believe that an idea has descended

upon us “fatally” from misty heights; we do not feel fatalistic as “chosen ones,” as the presumptuous profession of humility would say - what sustains us is precisely the living awareness of the creative force rising from below; the innermost knowledge that ideas and values have risen up in our hearts, driving us to a powerful commitment to action, sacrifice, and victory. That beautiful German phrase that not “fate” alone is great, but the courage that carries it unbroken, shows the same spiritual attitude, which is ultimately a question of character, the exploration of which then leads to the mystery of soul-bound blood. People who believe they must burden us with a magical idea declare themselves fanatical opponents of the purely materialistic concept of causality—and then reintroduce it through their dogma. In doing so, however, they undermine the dignity of the birth of an idea in the human heart, which always remains a mystery.

Idea and Führer

According to Goethe, every great idea comes into being in the form of legislation. However, every truly great synthesis is always the spiritual and emotional birth of a personality. At best, the experiences of an era flow together through a few individuals—not through amalgamation, but because they stem from the same longing, the same character, the same myth of life.

In this world, an idea needs a body in order to be represented - this urge gave rise to the Parthenon, the Sistine Madonna, and the Ninth Symphony. Man, idea, and work have become a spatial-temporal unity that can never be separated. This fundamental insight also applies where humans are both subject and object, where human life is in flux, where a changing number must therefore be the representation of a thought. Here, the work is replaced by the human being itself.

The National Socialist movement has followed its own law, according to which it has acted since the first days of its existence. Blood and soil are the prerequisites for all action; personality is the crowning glory of a people; leadership is opposed to democratic egalitarianism, and the final battle is against Marxism as a whole, that is, against social democracy as well as Bolshevism, and the replacement of the incompetent bourgeoisie by a new elite of the nation...

Before an idea can become a formative, propagating type, it is inseparably linked to its living creator. This is something that anyone who thinks and forms ideas themselves understands without further ado, but it is also something that every Germanic character, no matter how simple, feels just as deeply and immediately. When the enemies of an organic uprising arise from outside, fighting the new phenomenon of life at its roots, and now try to appear to acknowledge the “greatness of the idea” and dismiss names as “smoke and mirrors,” it is quite clear that we are not dealing here with “idealistic” motives or “loyalty to ideas,” but with an expression of tendencies that are bred on the asphalt of the world's cities, with people who understand neither ideas nor great personalities and are therefore incapable of judging them.

When a new great will emerges, many newcomers will soon join and commit themselves without having experienced a complete transformation from the idea. Many join the organization in the naive belief that they will find a convenient forum for their plans and schemes in the party, since perhaps no one else would listen to them before. These people then usually like to talk about “the idea,” imagining only the figments of their imagination and viewing the new entity merely as a test object to see to what extent it can be influenced by all kinds of previously suppressed thought forms; these people are therefore embarrassed by the personality of a genuine leader, because here the idea and form already exist and there

is little opportunity for attempts to pose. From this they emphasize “loyalty to the idea” with suspicious zeal, and yet draw from this only the conclusion that they themselves should take the place of the creators.

Before a doctrine can become a rock-hard way of life—and thus an eternal law—it must first be carried through the flames of time by a leader. Anyone who is truly faithful to this idea will therefore emphasize the present inseparability of leader and idea, and will either correct people of the above-mentioned type with iron discipline or, if their character inferiority is not yet curable by ambition, exclude them. It is precisely the strongest personalities and the most conscious members of a new great spiritual movement who will refuse to turn the organization, born in pain, into a public debating club for fickle people who confuse chatter with problem solving. The idea is fixed, firmly connected with the Führer, and from its center grows decisions bound to human beings, not to bloodless abstractions, which give the world a new direction. The genuine expression of freedom lies in the unique inner recognition of the idea; this is also the inner attitude of the National Socialist. Loyalty to it is then loyalty to oneself. The power of this common idea is strengthened by supporting the Führer in the struggle against decay, in the struggle for a great future.

One must keep in mind this organic connection between ideas, the Führer, and his followers, which runs through all levels of human possibility, and not misinterpret the overall phenomenon of National Socialism from the outset. And from here, the path leads into the depths of the thought itself.

Revolution in itself against rotten conditions means nothing. Moreover, a revolution that preaches “absolutely new ideas” after thousands of years of a people's existence shows that it must be inorganic and hostile to the people it claims to champion, for if a people has not held certain ideas in its history, and has not paid homage to certain values, this proves that these ideas and values do not belong to its nature. A revolution or an evolution is only genuine if it is a means of restoring the neglected eternal values of a nation, in our case the German nation. That is precisely the greatness of the National Socialist movement: it is the eternal German idea in the forms of our time. That is why we feel an affinity for everything great that once made the Germans proud, and why we are enemies of anything that seeks to distort the essence of the Germanic character - we want to work in the forms of our time. We reject those often untruthful pseudo-ethnic teachers who, out of an inability to affirm our age—despite all its signs of decline—seek satisfaction in imitating the forms of the past, whether in art or in work; we National Socialists affirm our era with all our hearts, for we ourselves feel that we are elements of rebirth; we know that the Great War of 1914 to 1918 will live on in the memory of future generations as a mythical feat without equal. We know that these generations then saw an almost hopeless chaos spreading across the fields of Germany. Until the columns of National Socialism become visible, the nation will come to its senses under its leadership and experience the greatest and most profound rebirth. It is not what others are that determines our judgment, but what we ourselves represent through word, will, and deed; that is decisive for our assessment of our time. Only those who understand this belief and its emphatic and well-founded exclusivity will also know how to integrate the individual correctly; only those who witness the struggle of the blood and values of the awakening Germanic racial soul will be able to pass judgment on our economic aspirations. By emphasizing character values, however, a bridge is built between every era of the German people, no matter how distant, and the present.

These general considerations should first give our party comrades a general picture of the educational plan of these training letters and, at the same time, a framework for the lectures in all our party schools. It

will probably take a whole year's work to present this general plan in detail, to justify the commitments and to deepen the insights already gained.

We are aware that our revolution has replaced an old world. With the founding of the Third Reich, not only did the Second Reich of the 19th century die, but also those remnants that still lingered into our time from the era of the Holy Roman Empire of the German Nation.

On March 21st, 1933, at the grave of Frederick the Great, the entire democratic world of ideas died, but so did the world of ideas of the Middle Ages. The 20th century only began visibly on that day - our entire generation now stands in the service of this great era that has now begun. Being aware of these duties every day is therefore an honor and an incentive for every National Socialist. If he fulfills these duties of honor toward his nation, then at the end of his days he will be able to say with peace of mind: No god could have asked more of me.

What Every German Needs to Know

A registered unemployed citizen receives 19.50 Reichsmarks per week in welfare assistance for himself, his wife, and four children—a total of six people.

A mentally deficient adult who is in closed care—in other words, one person—and requires weekly institutional care costs 28 Reichsmarks.

A mentally deficient young person in welfare care—in other words, someone who is not yet fully grown—costs 42 Reichsmarks per week in welfare care. And yet there are Christian clergy who oppose the sterilization law...



The French army has a wartime strength of 4.5 million men, equipped with the most modern weapons. This does not include the French colonial troops, which have a wartime strength of around one million men. Yet France supposedly needs security...



In 1401, Mongolian hordes occupied Mesopotamia. The population of Baghdad did not offer the invaders the slightest resistance - the conquerors rewarded their pacifism by erecting a monument made of 100,000 skulls.



Adolf Hitler replaced the rubber truncheon with the unification of the people and reaped love!
Mr. Dollfuß replaced the unification of the people with the rubber truncheon and reaped blood.



In 1901, 2,032,000 children were born alive in Germany; in 1932 only 978,000. This was despite the fact that the population in 1901 was around 57 million and in 1932 around 65 million. Fertility had therefore fallen dramatically.

In 1901, the birth rate was 37.7 per 1,000 people, but by 1932 it had fallen to just 15.1 per 1,000 people. Unless there is a fundamental change in population trends, Germany's population will fall below 50 million by the end of this century.

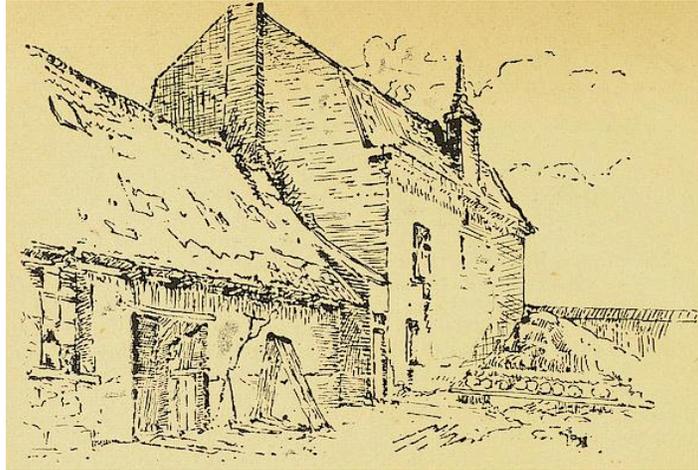


Berlin is, alongside Vienna, the city with the lowest birth rate in the world. In 1932, there were only 8.1 live births per 1,000 inhabitants, whereas mathematical and statistical calculations indicate that 17.4 births per 1,000 inhabitants are necessary to maintain the population. Since the death rate in Berlin in 1932 was 11.0 per 1,000 inhabitants, there was a death surplus of 2.9 per 1,000 inhabitants, or in other words, around 12,500 more people died than were born alive. If Berlin were solely dependent on its offspring, the population would fall below 100,000 in about 150 years. However, population movement depends not only on the ratio of live births to deaths, but also on immigration and emigration. Until 1929, Berlin had a strong immigration surplus, a “migration gain” that exceeded 100,000 in 1925, for example. Since 1930, Berlin, like a number of other large German cities, has experienced a migration decline. In Berlin, 49,570 more people left than moved in 1932; in 1933, the figure was 44,600.



In 1871, there were eight large cities (with over 100,000 inhabitants) in Germany. Almost two million people lived in these cities, which was 4.8 percent of the total population. In 1933, there were 52 large cities with a total population of almost 20 million, or 30.1 percent of the total population. This means that almost one in three Germans lives in a large city. One in 15 Germans lives in Berlin.

From the History of the Movement: The Beginning



A war sketch from Adolf Hitler's sketchbook.

The hideous shouts of fierce fighting and dying groans wail through Flanders. Armored death is rampant! Decomposed earth trembles in its wake, in this defensive battle of 1918. Fire rolls over craters and trenches. English troops fail in their attack on the heights of Moche, close to Comines. Waves of Americans collapse against the few loose stones of this field-gray defensive wall; tank squadrons run themselves to death on the cliffs of German heroism.

Through the rattling of machine guns, howitzers bark, cannons crash, mines roar, and showers of fire rain down from diving air squadrons. Blood fertilizes the earth, the air reeks of gunpowder, and the dead find no peace among the ruined landscape. From hecatombs of victims, fate piles up a monument to heroism, and the gruesome torment of a humanity almost torn completely apart.

A world had conspired in hatred. Destruction! Ruin! roars from the hot barrels of their cannons...

We fight! We battle! We protect our homeland! pulses in response through the bleeding veins of German trenches...

Such was the front!

Scattered in craters and trench holes lie the heroes of the List Regiment - at the machine guns, with their rifles, pressing themselves into the furrows of the churned-up earth; they bleed, but still fight - they curse, but never contemplate retreat!

The evening of October 19th, 1918, falls over the dead and wounded land of Flanders. But death still does not sleep. The fiery battle rages on, flashing yellow and red in the dark. The troops are exhausted, wet and caked in mud, tired and hungry. A few men climb out of the German trenches and stumble hastily, from crater to crater, toward the rear: they're off to gather food! Yet the enemy doubled their fire towards them. Three musketeers, messengers from the regiment's staff, race with the spectre of death. Somewhere behind them is the abandoned artillery shelter - that's where the field kitchens are supposed to be. They leap through the hail of shot and shell.

Between the fronts, the will-o'-the-wisps of colorful rockets flit about. Finally, they come across cartridge cases and empty grenade baskets. In front of them stands the block of a bunker. Cooking utensils clatter. The field kitchen shelter has been reached. Three musketeers breathe a sigh of relief! But enemy batteries rage again. Blow after blow, flashing lightning tears open fountains of earth. Wood and iron debris swirl up from the mud and rain down on the roof of the shelter. Quarter after quarter of an hour passes. It is impossible to move forward now. Soldiers crouch in the bunker, waiting. And to the right and left, in front and behind them, the effects of the most gruesome, destructive technology rages and rattles.

Three Bavarian musketeers are trapped in a hole in the ground by the whims of cannon barrels, and their lives now depend not on their courageous deeds and their own will, but only on the senselessness of chance and the duty of some gunner at the rear of the German batteries who is busy fighting the English enemy.

Such hours on the fronts of the World War demanded men of integrity. And even if some were overcome by horror and despair, here in the half-buried dugout near Moche in Flanders, on the night of October 19th, 1918, there was one who mastered it - a lance corporal, a messenger, a brooder, and a good comrade. He had conquered within himself what sometimes made others tremble. He had now been in the field for four years, had already once passed his baptism of fire here in Flanders, and since then had gone through hardship and death in the voluntary service. Bayernwald, Wytschaete, La Bassée, Fromelles, the Somme, Bapaume, Soissons, La Fontaine—these were the fierce battles he had lived through. When everyone else despaired, he remained upright; when others cursed, he remained silent. When they collapsed from exhaustion, he did his duty, and more than that - he stepped in for his comrades and took their place in the hell of battle, facing certain death.

The regiment's messengers knew his urgency—forward, forward—when it was necessary to carry orders forward through barrage fire. When he started to jump, surrounded by raging destruction, leaving cover: “Let's go!”, his voice sounded firm. He seemed to have no nerves, and when others lost theirs, he looked at them with his big, clear eyes, and they calmed down and continued to fight.

When he spent the rare hours of rest with them behind the front lines, he spoke enthusiastically of his love of something called: the Fatherland! He spoke of the inevitability of victory and of the destiny that Germany would one day fulfill. They didn't understand him - they shook their heads when he spoke like that. But nevertheless, they sensed something like a new great truth in his words. That frightened them, made them feel helpless, and made them laugh.

“One day – much later – you will understand me!” he used to say. Such conversations were interrupted by the alarm, the order to return to duty, and then the lance corporal and the messengers stood to attention again, back in line.

Now the three of them sat here in the rickety shelter. Outside, there was crash after crash. Hour after hour passed, and there was no end to the misery.

Then, suddenly, and long expected, the flash of a dying grenade flickered into the bunker. The detonation threw people to the ground, whirled up the earth, and paralyzed them with terror. A direct hit had exploded at the entrance to the shelter. It all happened in a flash.

Then, the most diabolical cruelty of warfare in our civilized age drifts by in invisible clouds: gas!

While the attack rages again in the trenches, here in the shelter men fight against the corrosive death that eats away at their lungs and eyes. The attack storms ahead, while in the shelter, the night drags on endlessly...

At dawn, a lance corporal stumbles onto the dressing station; a few days later, a hospital train rolls toward home. In the carriage, next to exhausted, wounded soldiers, lies a blind soldier, yesterday's messenger - the good comrade.

He, who in the immensity of battle could not see beyond his section of the trench and the miserable patch of crater, where death had tried in vain to rob him of his life and the orders for the fighting troops, now—though blind—can see. Night surrounds him, but in his heart burns the flame of holy transformation.

He—the blind man—now sees with final clarity in the light of this flame the infinite vastness of world events that began with blood and will end with blood. He sees the fateful longing of his people, sees the torment and misery of an entire world. Yes - he sees the path to redemption!

And while red saliva spits on the coat of arms of the Reich, while mutiny stirs up the remnants of cowardice, a will matures in this man: the blood of this war shall not have been shed in vain. Germany shall one day attach the laurel wreath of a better victory to the new flags of its renewed people!

That was the silent oath of a blind soldier. On November 9th, 1918, in the military hospital in Pasewalk, the history of the National Socialist movement began. He left that hospital bed and became a drummer, and everywhere where new Germans were being reformed, they raised their arms in a sign of their new faith, just as their forefathers had raised their spears when they greeted their duke - and now they raise them for their Führer. - Kurt Jeserich.

(According to reports from Ignatz Westenkirchner, the Führer's comrade-in-arms who recently returned from America.)



Call to Arms!

The times of external and internal struggles of the NSDAP to seize power are now part of history. Blood and heavy sacrifices of a spiritual and material nature - deprivation, hardship, and bitterness - mark the path that National Socialism, carried by the noblest of intentions, had to march.

Victory was ours, for it was the victory of the people!

When I now approach all those who were there, all those who want to serve the cause, and ask them for reports and pictures of this deeply moving, powerful struggle, I know that this request will be generously granted, if only for the sake of the cause.

It is important to organize a collection of material that is of the utmost importance, all the more so because the history of the party will one day be the history of the new Germany. This collection must be made now so that nothing is lost. Send everything, because some things that are discarded or thrown away, as worthless as they may be, could become essential and vital to researchers and future historians. If the owner believes that the original cannot be dispensed with, the office will make a copy or produce prints from pictures. All reports from the period of struggle up to January 1933 are welcome, as well as

pictures and printed accounts. Confidentiality is expressly guaranteed, for example in the case of diaries. The shipment should be accompanied by a list of contents and, in the case of pictures, a brief factual description.

Particular value is placed on factual reports from former opponents, regardless of their nature.

Confidential treatment of this material is guaranteed.

The material sent in will be collected and stored in the archives of the Reich Training Office after being reviewed.

Address: Reich Training Office, Party Archives, Berlin SW19, Märktisches Ufer 34.

- **Reich Training Director Gohdes**

The Road to Training

Our old fighters still remember those discussions at the employment offices during the years of the struggle for power. It was frightening to hear the half-baked wisdom spouted by incited fellow citizens - crammed full of knowledge in Marxist party schools that remained incomprehensible to them because they lacked the necessary foundation for criticism due to their lack of prior education, they parroted memorized phrases and couldn't see the forest for the trees. They couldn't see it because they had been educated in criminal arbitrariness to become incomplete brain acrobats, and every emotion was stifled under the rubble of the last century. Feelings were to die in these people, and only the intellect was to live. That is what we see in this the mechanical-materialistic idea of Marxism: arising from reflection, from a quasi-mechanical function of the mind, from the contortions of Jewish brains, it culminated in the deification of matter; Marxism thus denied the existence of the soul and heart, and speculated in a so-called "logical" continuation of liberalist ideas about the instincts of human weaknesses, ultimately addressing only the intellect.

Never, not even in the revolutionary periods of the past, were the followers of Marxism capable of real, sustained enthusiasm. Rarely, even among the most honest, were the ultimate motives for their actions other than selfish ones. Nowhere, neither in Germany nor in other countries, have their instigators ever been able to muster themselves to heroic deeds - for their will was cowardice and their deed was murder.

National Socialism stood and continues to stand in contrast to this. Rooted in the soul of the people, born of our blood, developed and grown from cell to cell, its idea is organic in the truest sense of the word. Adolf Hitler nurtured it within himself, sowed it again and again, prepared the ground for a great harvest, and reaped thousands, millions. What he thought, what he crystallized in his speeches, was first and foremost an appeal to the feelings, the blood, and the character of the German people. He did this in the knowledge that in the triad of soul, mind, and body, the soul is the foundation of man and that, first and foremost, this foundation of all existence had to be freed from the dross of a misguided mind.

For many, the feeling that grew out of the humus of the soul matured into knowledge and recognition. They remained in the minority. In others, on the other hand, the faith hardened during the years of struggle alone created a certainty that could never be clouded. But they too remained in the minority. In the course of time, the racial instinct awakened in millions upon millions, and they too moved from pure emotion to the National Socialist idea - now it is necessary to unite the certainty of feeling with the clarity of knowledge.

The appeal to emotion, to instinct, was a fiery call - it was propaganda. But after more and more sections of the population had joined the ideological stream of our blood and Adolf Hitler had seized power, it became clear that propaganda alone was no longer enough. Therefore, the Reich Training Office for the NSDAP and the German Labor Front was established, and in May 1933, the head of the PD, State Councilor Dr. Ley, entrusted Pg. Otto Ghodes from the Gau leadership of Pomerania with its leadership on behalf of the Führer. The central office of the German Labor Front was designated as the headquarters of this office. It is located in the former headquarters of the General German Trade Union Federation, in the south-west of the capital, at Märkisches Ufer 34.

The most important task of the Reich Training Director, who had been physically and mentally prepared for his work after 14 years of military service and many profound years of political activity, was to first effect the transition from propaganda to the dissemination of actual knowledge.

Curricula were developed to ensure that National Socialist education was provided everywhere. These guidelines provide instructions for teaching in the three main areas of life: culture, government, and economics. These plans will be discussed later. For now, only the framework of the organizational structure will be outlined.

Organisational Structure

The Reich Training Office of the NSDAP and the DAF¹ is divided into the following departments: Staff management: Grundmann; Organization department: Simon, Munich, Hotel Reichsadler; Office for Education and “Kraft durch Freude” (Strength Through Joy): Godenschweger, Deputy Reich Training Director; Personnel office and department for vocational training: Schwarzer; “Der Schulungsbrief” (The Training Letter), editor Jeserich, director: Schild; Party archives: Dr. Uetrecht; Department for Foreign Education: Wehmeyer; Curriculum and Teaching Materials: Maierhofer; Department of Economics and Construction: Steinbömer; Adjutant's Office: Stubaf. Schneider.

The five state leadership schools are considered higher schools of the PD: State Leadership School 1, Königswinter am Rhein, headmaster: Friedrich; State Leadership School 2, Burg Lobeda near Jena, headmaster: Wippermann; State Leadership School 3, Plassenburg near Kulmbach, Headmaster: Hölscher; State Leadership School 4, Paulinum near Hirschberg, Headmaster: Hannes Schneider; State Leadership School 5, Sassnitz auf Rügen, Headmaster: P.A. Müller.

The lower officials are trained in the district leadership schools: Gau Danzig (Gau training director Helbing), Gau leadership school 1, Stutthof, headmaster: Helbing. Gau leadership school 2, Pellonken-Oliva, headmaster: Löbsack, Gau East Prussia (Gau training director L.D. Dargel), Gau leadership school 1, Rippen, headmaster: Schulz. Gau leadership schools 2, headmaster: Heß. Gau Schleisten with three sub-Gaus (sub-Gau training leaders Stolpe in Görlitz, Kothe in Breslau, Geißler in Oppeln), Gau leadership schools 1, Weißenhof near Liegnitz, headmaster: Gabriel. Gau leadership schools 2, Bischwitz, Trebnitz district. District leader schools 3, Schirmischow, Groß-Strehlitz district, school director: Dr. Michalick. Bavarian Ostmark district (district training leader Dr. Eduard Kolb), district leader schools Kulmbach, school director: Dr. Kolb. Pomerania district (district training leader Karl Neumann), district leader school Wartin near Casekow, Randow district. Headmaster: Bahr. Gau Kurmark (Gau training leader Richter), Gau leader school (Dietrich-Eckart-Schule), Gehren, Luckau district. Headmaster: Richter. Gau Hannover-Ost (Gau training leader Rector Dörmann), Gau leader school 1, Steinbeck, Harburg district, Göring House. Headmaster: H. Meyer, Lower Saxony School of Crafts, Soltau near Hanover, Headmaster Heisig. Gau Hannover-Süd (Gau training leader Schirmer), Gau leadership school Wennigsen am Deister, H. Soltsien. Gau Weser-Ems (Gau training leader Buscher), Gau leadership school Loy in Oldenburg, Headmaster: Buscher. Gau Westfalen-Nord (Gau training leader Rosenbaum), Gau leadership school Nordkirchen, headmaster: Bigenwald. Gau Westfalen-Süd (Gau training leader Dr. Schwarzschatz), Gau leadership school 1, Hagen, headmaster: Heiner, Gau leadership school 2, Arnsberg, Im Hasenwinkel, headmaster: v. Streitschwert. Düsseldorf District (District Training

¹ German Labor Front

Leader Dr. Ruschen), District Leader School Welchenberg near Grevenbroich, Headmaster: Breuger. Essen District (District Training Leader Dr. Sträßle), District Leader School Zeche Herkules, Headmaster: Augustini. Cologne-Aachen District (District Training Leader Jentgens), District Leader School Wahn, Cologne District. Headmaster: Kölker. Gau leadership school 2, Engelskirchen, district of Wipperführt. Gau Koblenz-Trier (Gau training leader Beckmann), Gau leadership school Brodenbach a.d. Mosel, headmaster: Gärtner. Gau Hessen-Nassau (Gau training leader Prof. Werner), Gau leadership school Frankfurt, Villa Manskopf, headmaster: Werner. Gau Kurhessen (Gau training director H. Neuburg), Gau leadership school 1, Walkenmühle near Melsungen, headmaster: Wagner, Gau leadership school 2, Marburg, headmaster: Pachale, Gau leadership school 3, Weyhers near Fulda, headmaster: Kirchner. Gau Sachen (Gau training director Sudentkowsky), Gau leadership school Augustusburg, Post Eppendorf, headmaster: Seifert. Gau Halle-Merseburg (Gau training director Prager), Gau leadership school Seeburg, headmaster: Grabe. Gau Magdeburg-Anhalt (Gau training director Opdenhoff), Gau leadership school Dessau, Bauhaus, headmaster: Opdenhoff. Gau Thuringia (Gau training director Minister of State Wächter), Gau leadership school Egendorf near Weimar, headmaster: Eybel. Gau Mecklenburg-Lübeck (Gau training director H. Materna), Gau leadership school Schwerin, Nordischer Hof, school director: Rolde. Gau Hamburg (Gau training director Gundlach), Gau leadership school Hamburg, Ritterstraße, school director: Gundlach. Gau Lower Franconia (Gau training director Knaup), Gau leadership school Kahl am Main. Headmaster: Knaup. Gau Württemberg (Gau training director Dr. Klett), Gau leadership school Röthenbach near Nagold, headmaster: Nill. Gau Schwaben (Gau training director Dr. Matheis), Gau leadership school Bleichach near Sonthofen, headmaster: Giesler. Gau Baden (Gau training director Ministerialrat Gärtner), Gau leadership school 1, Karlsruhe, Bismarckstraße, school director: Kramer. Gau leadership school 2, Unterwasser, Black Forest. Gau Rheinpfalz-Saar (Gau training director Kirro), Gau leadership school Hambacherhöhe near Neustadt a.d. Hardt, school director: Kölsch.

There are also schools for economics and labor in Bad Dürrenberg near Leipzig (principal: Rüniger) and in Düsseldorf (principal Arnswald), the NSBO² school on Werlsee near Erkner, now called “Dr. Robert Ley Schule,” principal: Kohnen, and the NSBO state leadership school of Bavaria in Neuburg a.b. Donau. In the districts not listed, schools are currently being established.

² Related to the National Socialist Civil Servants Federation.

Question Box

Question 1 – Female officials.

In the past, women served as PD officials in individual districts; these female officials were also replaced by men in an appropriate manner throughout the country. The above does not apply to the NS-Frauenschaft (National Socialist Women's Organization).

Question 2 – DHV³, Hamburg.

The deduction of NSBO contributions from the DHV association membership fee is not permitted. Pg. Albert Forster, with the consent of Pg. Dr. Ley, has prohibited the deduction of NSBO contributions from the association membership fees of employee associations.

Question 3 – Dietersdorf.

You can find out more about the uniforms of NSBO officials from your local district organization.

Question 4 – E.R., Bremen.

The German Association of Engineers is the professional association for all technical employees.

Question 5 – H.Sch., Brunsbüttelkoog.

Under no circumstances is it possible to have the membership number backdated. However, since you applied for membership in the party on January 1st, 1932, but your application was not forwarded through no fault of your own and despite your frequent inquiries, you can try to submit a request to your local party leadership to have the waiting period shortened.

Question 6 – A.R., Heilsberg district.

Of course, an illegitimate person can also be a political leader if he can prove his Aryan ancestry.

Question 7 – W.K., Danzig

The brochure “Discussion of the Program Points” announced in Training Letter No. 9 will not be published for the time being.

Question 8a-c – H.K., Hennef-Sieg.

³ The German National Association of Commercial Employees.

- a) Awards made during the war that were not presented as a result of the collapse of the regime will not be taken into account under any circumstances. The only “old order” that will continue to be awarded is the Rescue Medal.
- b) There is no obligation to join the German Labor Front. The NSKDV⁴ does not belong to the German Labor Front, but is a subdivision of the party.
- c) It is not yet known when the party ban will be lifted.

Question 9 – H.K., Moers.

Foreigners and stateless persons who are employed in Germany can join the German Labor Front as paying members.

Question 10 – K.Th., Hof.

There are no official party training courses, classes, or magazines other than the National Socialist Monthly, which provide further education specifically on National Socialist foreign policy. Foreign policy articles can be found in the daily press, in the “Preußische Jahrbücher,” in the “Süddeutsche Monatshefte,” in “Der Tat,” and elsewhere.

We would also like to draw your attention to “Der Weg zur Freiheit” (The Road to Freedom), a journal of foreign policy published by Dr. Heinrich Schnee and Dr. H.C. Hans Draeger, Verlag Arbeitsausschuß Deutscher Verbände, Berlin NW 7, Schadowstr 2.

The so-called “Grünen Briefe” (Green Letters), published by Josef Sonntag, are published in Berlin-Lichterfelde and deal with pressing foreign policy issues.

Question 11 – P.A., Hillesheim.

Of course a worker who is war-disabled can be a foreman. However, if this worker suffers from fits of rage, his suitability appears questionable. But these fits may just be tantrums, and you may be mistakenly associating them with his war disability and therefore calling them “fits of rage.” Check the case carefully!

Question 12a-b – Walter G.

The regulations governing the SA sports badge have already been issued. Anyone of Aryan descent can obtain this badge. However, the tests are only conducted by SA leaders.

It is not only possible, but even mandatory, that a block warden attend one of the PD leader schools sooner or later. Registration is done through the local group and district by submitting a request to the responsible district training officer.

Question 13 – R.M., Frankfurt.

⁴ The National Socialist People’s Welfare organization; the K signifies this as a county-level subdivision.

Until the party was banned, any member of the national community could apply for membership, provided they had not committed any acts hostile to the state or dishonorable.

Question 14a and b – G.B., Düsseldorf.

a) If the compulsory transfer does not involve a reduction in contractually agreed remuneration and if no other contractually agreed right is violated as a result, the employee cannot take any action against the compulsory transfer; otherwise, he could sue for restoration of the previous situation or, at least, for compensation for any damage incurred, which, however, as already stated, must be caused by a breach of a contractual right.

b) If you believe that the refusal to offset new purchases and repairs against the tax arrears for “bribes” was unjustified, the only option is to lodge an appeal with the competent state tax office.

Question 15 – H. Sch., Magdeburg.

If you have been a member of the NSBO since June 10th, 1931, and registered with the party in April 1933, your membership in the party cannot be backdated despite your previous membership in the NSBO, nor can the waiting period until your final admission be shortened.

Question 16 – H.K., Hirschberg.

All types of pensions are considered income. They are exempt from income tax up to the statutory limit of RM 1,200 per year. Reichsfinanzhof IVa/339/33.

Question 17 – E. Sch., Freystadt.

According to the legal provisions currently in force, if you receive multiple pensions or if you receive pensions from both disability insurance and employee insurance, you will generally only receive the higher pension.

Question 18 – M.G., Eisenberg.

Orphan's pension is still granted today beyond the age of 15 in cases of infirmity and associated incapacity to work. The emergency ordinance cited merely reduced the age for orphan's pension from 16 to 15, but left the other provisions of the Reich Insurance Code unchanged.

Question 19 – H. Sch., Chemnitz.

There are no exceptions to the rules on pensions for frail and sick persons who have not yet reached the age of 65 and are not considered disabled within the meaning of the law.

Question 20a-b – A.W., Schwarpeln.

Membership in the NS Civil Servants' Working Group is not counted toward membership in the NS Teachers' League. The date of entry into the NSLB is decisive. The same applies to party membership. As a member of the NSLB, you must also wait two years before you receive your NSDAP membership book.

Question 21 – W.A., Charlottenburg 4.

No teacher is obliged to join the NSLB. However, in order to obtain information on modern education, it is advisable for teachers to become members of the NSLB⁵. Since most districts have also taken over the management of the KUK⁶ membership of the NSLB would be important for this reason alone; however, the latter point only applies if this is the case in the district of the teacher concerned.

⁵ National Socialist Teachers League

⁶ Unsure what this refers to.

The German Book

Will Decker

“Der Deutsche Weg” (The German Way)



The Gauarbeitsführer (district labor leader) and inspector of leadership schools, Dr. Will Decker, wrote this book (published by Koehler & Amelang, Leipzig, 1933), which is intended to serve as a guide for the political education of young people in the labor service; by throwing intellectual complications out the window, he highlights German idealism, “which has always decided every battle.”

In order to achieve inner readiness to serve the German community of destiny, the soul and spirit must be trained - following an old urge of our people, the Gauarbeitsführer explains the concept of “work” in an ennobling sense, saying this with regard to leadership: "The honest leader always appeals to good and strong feelings... The dishonest leader, however, appeals to the base instincts in people." - an apt distinction, and understandable to anyone whose feelings spring from the Nordic spirit and are not buried under the slag of a fading era. From this feeling grows trust in the leader, the ability to follow him: “He does not need brains, but he must have the hearts of his followers.” In order to reveal them, to find resonance in them, the author strikes the pure bell of racial consciousness, enlivening the history of our Germanic ancestors with an almost primal creative power, and provides a historical overview up to the present day.

Because of its scientific accuracy and clear language, this book should not only be in the labor service camps, but should also be in all editorial offices, along with in the hands of teachers, educators, and all those who have something to say to our youth or something to clarify within themselves.

Gerhard Starcke

“NSBO. und Deutsche Arbeitsfront” (NSBO and the German Labor Front)



Starck's book “NSBO. und Deutsche Arbeitsfront” (Reimar Hobbing Verlag, 1934) will be indispensable as an authentic source material for the historian who will one day write the comprehensive history of National Socialist Germany - driven by a passionate commitment to the Führer's ideology, the value of this work lies not only in the verve of its carefully crafted prose, but equally in its objective analysis of the problem of workers and the nation, along with its knowledge and understanding of both the institution of the new state and its socialist aspirations.

The growth and flourishing of the organization from its most primitive beginnings to its present size is eloquently recounted, supported by data; finally, a detailed insight is given into the pyramid-like structure of the German Labor Front: its nature, goals, and the development of its leader, Dr. Ley, and his colleagues. All of this, not least the examination of reactionaries and Marxism, makes this book a standard work that is useful, necessary, and indispensable for anyone who has a stake in the construction of the Reich and its estates.

“Der unbekannte Soldat erzählt...” (The Unknown Soldier Tells His Story...)

Unknown, illustrated by Günter Zoellner



The chief of staff and group leader Ernst [Röhm] wrote the forewords to this book, “Der unbekannte Soldat erzählt...” (Rudolf Mosse Foundation, 1934) - this account describes the war in all its forms on both the Eastern and Western Front, in terms of its suffering, deprivation, and horror, and unobtrusively shows why and where the man in the trench’s mental strength came from, how it allowed him to endure and overcome all came before him, and ultimately allowed him to become a fighter in the German revolution with gritted teeth.

Erhard Wittek [Fritz Steuben]

“Durchbruch anno achtzehn” (Breakthrough in 1918)

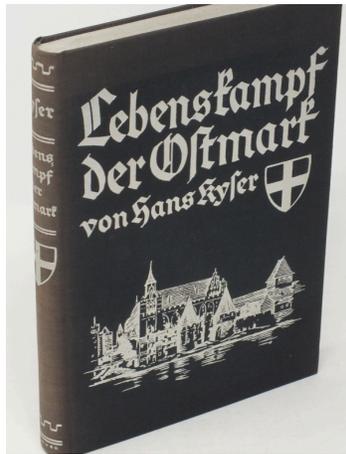


With epic breadth, ranging from the depiction of entire scenes with short strokes to works of immensely appealing fine detail, Erhard Wittek has achieved an immense accomplishment with his “Durchbruch anno achtzehn” (Frankh'sche Verlagsbuchhandlung, Stuttgart, 1933). Two figures are at the center of this struggle on the ‘Chemin des dames’: a young war volunteer, still a child but already a fighter, and an officer, simple and tall. The lieutenant of 1914, once degraded to a caricature or idolized with false sentimentality, is here memorialized and shown as he was - not a shoulder board wearer with lazy

pretensions, but a leader, born of the blood of German ancestors and hardened in the fire of battle. A portrayal without adulation, of poetic beauty, worthy of being ranked among the great models of war depiction. Wittek did not copy from them, however - he has become their equal.

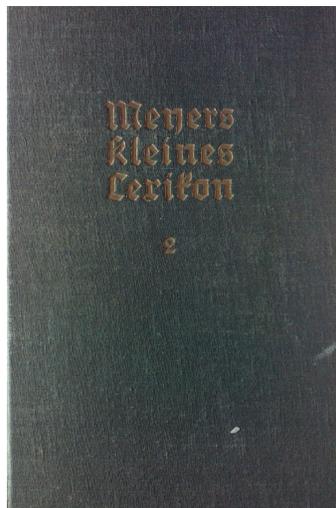
Hans Kyser:

“Lebenskampf der Ostmark” (The Struggle for Survival in the Ostmark)



Hans Kyser, not to be judged by his phantastic comedy “Rembrandt vor Gericht” (Rembrandt on Trial), which in no way redeems the conflict between the calculating bourgeoisie and ingenious artistry, has enriched the German nation’s bookshelves with a valuable gift in the form of his “Lebenskampf der Ostmark” (Velhagen & Klasing, Bielefeld, 1934). Kyser is not only an excellent advocate for the vital importance of the eastern region for our people, but he also demonstrates an ancient, enduring right that we have to these territories.

“Meyer's Kleines Lexikon” (Meyer's Little Encyclopedia), 1933



The attempt to move beyond the typical liberal reference work—even if it may not have been successful in every respect—has been tried in a welcome manner in the ninth new edition of the “Kleiner Meyer” (three volumes, Bibliographisches Institut, Leipzig, 1933). There are short articles on the meaning and purpose of the Arbeitsfront and Arbeitsdienst, on the disastrous influences of Meyerbeer and —albeit less questionably—Mendelssohn on music, and of Heine on German literature. The institutions of the National Socialist state have been given appropriate recognition in this first and so far only encyclopedia since the German Revolution; the latest findings in racial research are also discussed.



Triptych: "Sacrifice"
by Hanns Haas