

**Der Schulungsbrief [The Training Letter]**  
**Issue 2, April 1934**



## **Contents**

**Days of Commemoration**

**Soldier of the Revolution**

**The Führer and You**

**Dr. Walter Groß - "The Racial Idea of National Socialism"**

**What Every German Needs to Know**

**From the History of the Movement - Peter Lindt - "November"**

**Chart - Reich Leadership of the NSDAP**

**Question Box**

**The German Book**

## **Days of Commemoration**

April 1st, 1815 - Bismarck is born.

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

1933 - Commissioning of the armored ship "Deutschland" and the launch of its sister ship, "Admiral Scheer."

April 2nd, 1798 - Hoffmann von Fallersleben, the poet of the German national anthem, was born.

April 6th, 1528 - Albrecht Dürer is born.

1925 - The willingness of the party organization to make sacrifices provides the necessary funds to ensure that the "Völkischer Beobachter" becomes a daily newspaper again.

April 8th, 1919 - The Jews Toller, Levien, Leviné-Niessen, and others revolt in Munich against the People's State of Bavaria.

April 9th, 1747 - The "Old Man" from Dessau has died.<sup>1</sup>

1809 - The Tyroleans rise up against Napoleon.

April 11th, 1814 - Napoleon I abdicated for the first time.

1933 - Party comrade Göring becomes the Prime Minister of Prussia.

April 13th, 1933 - The German press becomes German again - the editor-in-chief of the Völkischer Beobachter, Party Comrade [Wilhelm] Weiss, now leader of the Reich Association of the German Press, takes over the Berlin regional association.

April 18th, 1521 - "Here I stand, I cannot do otherwise, God help me. Amen!" - this is how Martin Luther defended himself at the Diet of Worms before the Holy Roman Emperor.

April 19th, 1917 - Repeal of the Jesuit Law of 1872.

April 20th, 1889 - Our Führer Adolf Hitler was born.

April 21st, 1918 - Undefeated by his enemies, fighter pilot Manfred von Richthofen crashes to his death.

April 22nd, 1724 - Immanuel Kant was born.

April 24th, 1891 - Helmuth v. Moltke has died.

---

<sup>1</sup> Referring to Leopold I, who modernized the Prussian military.

April 26th, 1894 - Deputy Leader and Party Comrade Rudolf Hess was born.

April 27th, 1809 - Schill rises up against the French.

April 28th, 1896 - Heinrich v. Treitschke died.

1933 - Party Comrade Rudolf Hess becomes Deputy Leader of the party.

April 29th, 1933 - Foundation of the Reich Air Protection Association.

April 30th, 1919 - Defenseless hostages are murdered in Munich by red hordes.

May 1st, 1919 - End of Bolshevik rule in Munich

1933 - German workers make peace with their people - National Labor Day.

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



**April**

**Max Beulich, Mittweida/SA, April 4th, 1932**  
**Otto Schmelzer, St. Ingbert, April 4th, 1933**  
**Paul Passmann, Bochum, April 5th, 1933**  
**Friedrich Hellmann, Berlin, April 8th, 1932**  
**Ludwig Frisch, Chemnitz, April 8th, 1932**  
**Karl Ludwig, Wiesbaden, April 10th, 1927**  
**Bernhard Gerwert, Haltern 1. W., April 10th, 1923**  
**Heinz Brands, Hamburg, April 10th, 1932**  
**Harry Hahn, Hamburg, April 10th, 1932**  
**Silvester Gratzl, St. Andere (Kärnten), April 17th, 1932**  
**Wilhelm Hofmann, Wölfersheim, April 18th, 1933**  
**Johann Broweleit, Hamborn, April 23rd, 1932**  
**Johann Luchtenborg, Ikenbrügge 1. Oldenburg, April 23rd, 1932**  
**Udo Curth, Berlin, April 24th, 1932**  
**Fritz Kröber, Durlach (Baden), April 26th, 1925**  
**Karl Freyburger, Liebstadt (Ostpr.), April 27th, 1931**  
**Gottfr. Thomae, Essen, April 28th, 1928**



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

## **The Führer and You**

On April 20th, flags will fly across Germany and countless congratulations will arrive at the Reich Chancellery, because on this day the German people celebrate the birthday of their Führer; that in itself would not be surprising, because the great leaders of other countries are honored in the same way by their peoples. But there is one thing that distinguishes us from all other nations on such a festive day, something that is unique in our time and unprecedented throughout the entire world: it is the wave of love, gratitude, and loyalty that flows from the hearts of sixty million people and overwhelms this man who became the leader of the German people.

Germany does not wish to honor him with flags and celebrations, but with the power of its soul, and so nowhere in the world will so many sincere wishes be offered on a person's birthday as on April 20th for Adolf Hitler! Never has Germany been more united than in its love for him, who was, in the desolation of decline, strong in battle, unyielding in will, and superhuman in his faith in his people. More than a decade had to pass before these people understood him and sensed in him the essence of its own noblest blood.

He responded to baseness with loyalty, and to meanness with character; thus he had to be victorious in the end. Once he was surrounded by hatred, and if this hatred has now turned to love, then let the world outside recognize that it was not a people who allowed themselves to be swayed by sentiment generated by clever propaganda, but let it appreciate how bitterly hard the struggle was to awaken the German soul!

The German people celebrate April 20th, and you too, soldiers of the movement, should remember on this day the man to whom you are bound for life by your oath. On this day, give silent thanks once again to fate for allowing you to become comrades-in-arms in the great events of the German revolution - be proud, for the spirit of Adolf Hitler was carried to the people through you, and through you it has been anchored in the people.

One day, much later, history will judge us; may the generations that live then say of us that we were worthy of our Führer. Go forth, comrades, and do your duty, fight and work, day in and day out, so that the Führer's will may become reality. We do not show that we belong to him through Byzantine worship, but through the eternal rebirth of his spirit within us!

Always examine, you brown fighter, whether what you do can stand before the eyes of your Führer - ask yourself how would he act in your place, for everything you begin in your office, you begin on his behalf. The responsibility for the welfare of your people rests on you! Think of him when you act, and you will not stumble!

Adolf Hitler was born for Germany. Act in such a way that his spirit is constantly reborn in your deeds; only in this way can our Führer be eternal, for he will live in the German heart, and the spirit of the nation will be the spirit of his spirit. In him, future generations will live, and through him they will overcome hardship and danger - with his name in their hearts, may they march into eternity!

In battle and strife, the name Adolf Hitler will decide victory far into the future; this name is the guarantee that victory is for the German people. That it will once be so, comrade, is up to you! Fulfill the tasks that

the Führer has set for you. Be loyal, and then you will be close to him. And if you can honestly say: I have done what I could, then be sure that you could not have given the Führer anything better on April 20th, for then you gave him yourself!



## **“The Racial Idea of National Socialism”**

**By Dr. Walter Groß**

The word “race” is on everyone's lips today; nowhere else has the tremendous upheaval of the past year been as dramatically apparent as in the change in attitude toward this word, which was still considered heretical only yesterday. The number of books on racial issues that appeared on the market last year is almost impossible to overlook - speeches, lectures, and newspaper articles follow one another in rapid succession, and we are not far from a situation where every new word on this now seemingly outdated topic is rejected with utter disdain.

That is the picture today—but we would do well to take a look back at the beginning of our educational work and convince ourselves that this unanimous enthusiasm for racial matters is, on the whole, only a phenomenon of the last year; the danger of fast-moving times is that we too easily forget the path of yesterday, and thus the struggle that alone reveals the deeper historical meaning of things.

Until the day of the breakthrough of the National Socialist revolution, the word “race” was a slogan in the struggle for a new world, and it was met with hatred, contempt, and rejection from all sides of the old order; this applies not only to the political press of all past orientations, right or left, but also to the scientific world, which today sometimes wants to give the impression that the truth and essence of racial thinking have been a matter of course for decades; it is good to remember that even the mere study of the historical development of racial thinking earned a distinguished researcher, Prof. Schemann in Freiburg, the wrath of Severing and led to the withdrawal of support from the Emergency Association of German Science; it is also good to remember that the scholarly world silently accepted this brutal interference with the right to free research without finding the courage to protest vehemently against such arbitrariness; it is even good to remember that until a year ago, the word “race” was hardly ever found in the books and publications of physicians and biologists, and that, indeed, a strange zeal was seriously attempted to remove it from the only place where it had gained a modest foothold: I am referring to the efforts to eradicate the term “racial hygiene” and replace it with the more colorless term “eugenics,” which came to us from England.

All this must be remembered today if we do not want to forget that, in truth, there are fundamental decisions behind the issues of race, which found their outward expression in yesterday's bitter rejection of even the word itself; only if we remain aware of this fact can the current flood of publications and lectures on all these issues be of value to us in the long run.

To understand this fully, a further consideration seems appropriate here:

At present, our practical demographic policy is far more prominent in the treatment of racial issues; the development of birth control, the law on the prevention of hereditary diseases, and the scientific foundations of racial studies make up the essential part of public concern with racial issues, and accordingly, physicians, biologists, and anthropologists are at the forefront in this field. However, this entirely welcome, objective, scientific examination of racial issues harbors an enormous danger: that the ideological significance of the scientific facts will be overlooked; that is, that the consideration of individual building blocks will overshadow the understanding of the structure as a whole.

This danger is a genuine legacy of the bygone liberal era - science, and natural science in particular, owes its tremendous upswing precisely to its loving preoccupation with the individual parts and particles of the world and of life. Its method was to break phenomena down into fragments as far as possible, to investigate each of them individually, and only rarely and hesitantly to look at the whole. This approach has resulted in admirable expertise in individual areas, but also in what we now consider an intolerable overestimation of the individual and an intolerable lack of an overall view. The pride of liberal scholarship in knowledge for its own sake, in the knowledge of individual facts, has become incomprehensible to us; what we seek and long for is an overall picture of the world that is true and strong enough to prove its worth as a guide in the daily life of the people and of the individual; all the individual scientific facts that together form the basis of the new racial thinking are only of value to the public insofar as they contribute to this overall picture. They are worthless to the non-specialist, however, and do not deserve to be learned and known if they lack a connection to the fundamental and general principles of a worldview.

This is the criticism we must level at the flood of publications in this field: with relatively few exceptions, they all represent diligent and commendable compilations of scientific facts that are of very limited value to the general public, because they lack the broad intellectual and ideological framework that alone can unite them into a whole and thus give them value.

This is where the educational and training work of the party comes in - when the Deputy Leader tasked me on November 17th with overseeing and standardizing training and propaganda work in this area, it was not out of concern that scientifically incorrect views might be spread somewhere, but the thousand times greater and more justified concern that the one-sided flooding of the public with purely scientific discussions could cause the view of what is essential and fundamental in this field to be lost; that is why we must speak here of the intellectual and revolutionary significance of racial thinking before presenting in detail, (in the next training letters), the facts that are of importance in our field.

\*\*\*

When, in 1918, an order that had been taken for granted for decades was shattered, and suddenly the German people were faced with the necessity of creating a completely new order to life, the time had come when all serious people had to give account of questions that never came to the fore in peaceful and secure times; the decisive question was obviously what forces shape and sustain states, for it was these forces that had to be awakened and used as weapons in the struggle for the rebirth of Germany.

Let us quickly recall the views that were expressed at that time:

The oldest view, which has basically survived from ancient Rome to the present day, saw the state itself as a force that shaped history and believed in the direct divine origin of the state.

Whether it was based on medieval ideas of the Church or conservative thinking that granted princes absolute power, in both cases a divine right of kings of a constitutional nature was the bearer of historical life and thus also of all historical power; in the years after the war, various parties attempted to draw political conclusions from this conviction. Indeed, to this day, the idea lives on in the two forms mentioned above, living a last dying life in our sister country Austria, where it has become the cause of the turmoil and convulsions of recent months.

A bourgeois-democratic development of the aforementioned views is represented by the formal legal opinion of some constitutional lawyers, who now, of course, denied divine powers to individuals, but replaced them with formal law as it had developed in the course of history as state and international law, and who now believed that the essence and power of historical life were expressed in questions of constitution and the legal structure of the state.

In contrast to these convictions, which basically always boiled down to rigid state thinking, a new movement had emerged since the middle of the previous century which, overwhelmed by the tremendous upswing in economic life, increasingly focused on the economy and its forms and ultimately regarded it as the driving force of history - Marxism on the one side and liberal high capitalism on the other are the representatives of such views, which found their classic expression in Rathenau's fateful words: "Economy is destiny."

It is well known how, in the years after the war, the struggles between the parties and factions were essentially struggles between the fundamental views outlined above. As different as they were from one another and as bitterly as they fought out their differences, they all had one thing in common: a complete lack of understanding of the value that we and millions of others who march with us have dimly experienced since the war as the highest historical and political concept: the value of the people themselves.

The word 'people' has had a chequered history over the last three generations, and this history is a significant part of the intellectual history of that period as a whole:

A century ago, 'people' was the battle cry in the struggle of one class against another - the people demanded rights, the people demanded a share in the government of the state, the people rebelled against the exclusive rule of princes, priests, and squires.

At that time, the democratic bourgeoisie, which was struggling for recognition, also belonged to the people. When they achieved their goal, when the third estate was incorporated into the government by the constitution; when the citizens abandoned the banner of revolution and swung over to the property-owning, state-preserving estate, the newly emerging proletariat, the fourth estate, was left behind and continued the struggle against the ruling forces with bitterness in the name of the people; the term "people" remained a battle cry of one class, and the bourgeoisie continued to recognize this character of the word - having counted themselves among "the people" as long as they were rebels against the existing order, they now, counting themselves among the masters, moved far away from it and left the word and the concept to their successors in the revolutionary struggle.

It is good to remember in our time how thoroughly desecrated was, for decades, every word that today embodies for all of us the highest value of historical life - “the people”, as a slogan in a bitter class struggle, spoken with the fervor of proletarian indoctrination, soon spoke with the pitying contempt of the sated bourgeois—that was still reality in Bismarck's time; it was so self-evidently practical that it caused a huge stir when the chancellor himself one day indignantly hurled his own confession against this desecration of the term: “People! People! What does “the people” mean? We all belong to the people! I too belong to the people!” No wonder that this statement by the great chancellor provoked opposition on the one hand and incomprehensible mockery on the other - it expressed a new concept that was only reborn in the battle thunder of the World War.



*"Our flag..."*

It is no coincidence that the pre-war period had no word for the wholeness of the nation extending beyond all classes, strata, and estates, for it did not possess the concept or experience of the whole, but, in accordance with the liberal attitude, only an understanding of fragments and parts, down to the last indivisible fragment, down to the “individual,” which in the end became the content of experience and the fulcrum of all action; its ever-increasing dissolution represents the essential intellectual development of the liberal era, and it found its end and its overcoming in the experience of war.

At the front, the feeling of fateful togetherness, of community in the great whole to which we all belong, whose law stands above us and rules us in life and death, in happiness and suffering, was reborn. In the experience of the front, the realization reawakened that this indissoluble community is not the result of a voluntary union, a contract of mutuality, or whatever other rationalistic phrases there may be, but a fateful law from which we can never escape; the postwar period found its spiritual meaning in transferring this experience, born in the storms of steel of the front and created in a unique and extraordinary historical situation, into the everyday life of the entire nation as a new sense of community - as a German form of socialism. This gave the word “people” a completely new and at the same time ancient meaning.; from a slogan of class struggle, it became a symbol of the indissoluble, fateful community into which every individual human being is born. The self-centered thinking of the pre-war period was suddenly replaced by the life, thoughts, and feelings of 70 million mighty people, who live or die as a whole, are rich or poor, happy or desperate as a whole, and in this destiny of the whole encompass all the small events of individual human beings. The individual human being, indispensable as part of this whole and yet at the same time small and insignificant in relation to it, has moved out of the center of the world and reintegrated himself into the people as a particle of that 70 million; he became necessary and meaningless at the same time, like a drop of water in the great sea.

As tremendous as this change in perspective is compared to the pre-war period, it does not represent the end of this intellectual development.

The people of 70 million are great and worthy of life and death - but under National Socialism, an even greater idea broke through and allowed us to see even further. Before the 70 million who make up the German people of our generation stand their fathers and mothers, their parents, generation after generation through centuries and centuries, back into a remote past; after the 70 million of today will come children and grandchildren, century after century, millennium after millennium, into a misty distant future. Through the ups and downs of state history, through the rise and fall of cultural forms, through war and murder, through peace and tranquility, as recounted in the books of history, the stream of our people's blood flows from an unknown past toward a known future.

As great as the people of 70 million are in comparison to the fate of the individual, they are small in comparison to this stream of blood flowing through the millennia; if it seemed to us just a moment ago that we were floating in a sea in which we drift as drops, the fate, happiness, or misfortune of an entire generation of 70 million, seen from the height of this new perspective, becomes as small as a wave in the stream, which rises and sinks again, only to be replaced by the next; it is random and meaningless, and only one thing is important - that the stream itself continues to flow toward its distant goal...

The recovery of the concept of the people as a great community of destiny was the first stage on the path to a new way of thinking; the second will be reached at the moment when we see behind the temporal people of 70 million the greater unity that we call the eternal people of Germany.

### **The Awakening of a New Spirit**

This way of thinking, in terms of generations, marks a decisive turning point of not only an intellectual, but also practical and political nature, and this seemingly simple and self-evident idea has implications that are controversial and significant in the midst of today's political debates.

The concept of the people has acquired a character that is fundamentally different from the meaning still associated with the term in international law today; it is clear that, in the sense developed above, descent, i.e., blood ties and historical affiliation, are decisive for belonging to a people. In the political world, the term "people" has been and continues to be understood in a completely different way; much more superficial factors are decisive for belonging to a people, primarily, even today, formal legal citizenship. In the present day, under this definition, state borders run right through the middle of ethnic groups, which are to be maintained rigidly and inviolably, not only out of political calculation, but also out of fundamental ideological conviction that is historically justified and therefore politically necessary. For formal legal thinking, the Galician Jew was a member of the German people as soon as he paid his taxes here instead of in Lodz, and he should have become French or English if he had naturalized in Paris or London. As senseless as such a view is, it still lives on in a weakened form among us today in all those bourgeois minds that now, of course, deny with us the significance of a citizenship certificate in determining nationality, but nevertheless believe in the decisive role of language, for example, in determining ethnic affiliation. Anyone who, as the scientific literature on democracy has attempted, conceives of a people as merely a linguistic and cultural community, completely disregarding blood ties, is just as far removed from our organic, i.e., blood-based biological concept of a people.

Here we have reached the point where scientific ideas and concepts relate to the political and historical thinking of the new era - whereas in the past all state life was a matter of formal law more or less detached from human beings, and whereas the individual was at the same time a phenomenon belonging to the realm of purely spiritual or religious-ecclesiastical ideas, today we see human beings once again as the creators and bearers of the essential content of the state; at the same time we see human beings and peoples as a physical, spiritual, and emotional unity which can never be understood if one attempts to approach it exclusively from the perspective of the pure spirit; thus we understand that the physical, biological, and scientific facts of human and ethnic life also belong to the sphere of every consideration that strives for a complete understanding of historical life. The natural history of man joins intellectual and cultural history as an indispensable prerequisite for a picture of the world, and serves as history that does justice to the practical necessities and spiritual needs of our time.

It should be mentioned here, only briefly, that the beginnings of such a view are basically ancient - since Plato wrote about the state 3,000 years ago, clear-minded individuals have repeatedly recognized that state life is inconceivable without physical health. With the rise of scientific knowledge in the last century, increasing attention began to be paid to these connections; while [Arthur de] Gobineau made the first major attempt to explain the diversity of cultural and historical phenomena by the racial differences of

creative peoples, but at the same time the kinship of cultural achievements by the elements of the same blood, [Francis] Galton laid the foundation for understanding the biological destruction of peoples and at the same time raised scientifically based demands for the avoidance of such dangers. Galton, based on this recognition, became the founder of 'eugenics', which we in Germany have known for decades as 'racial hygiene'.

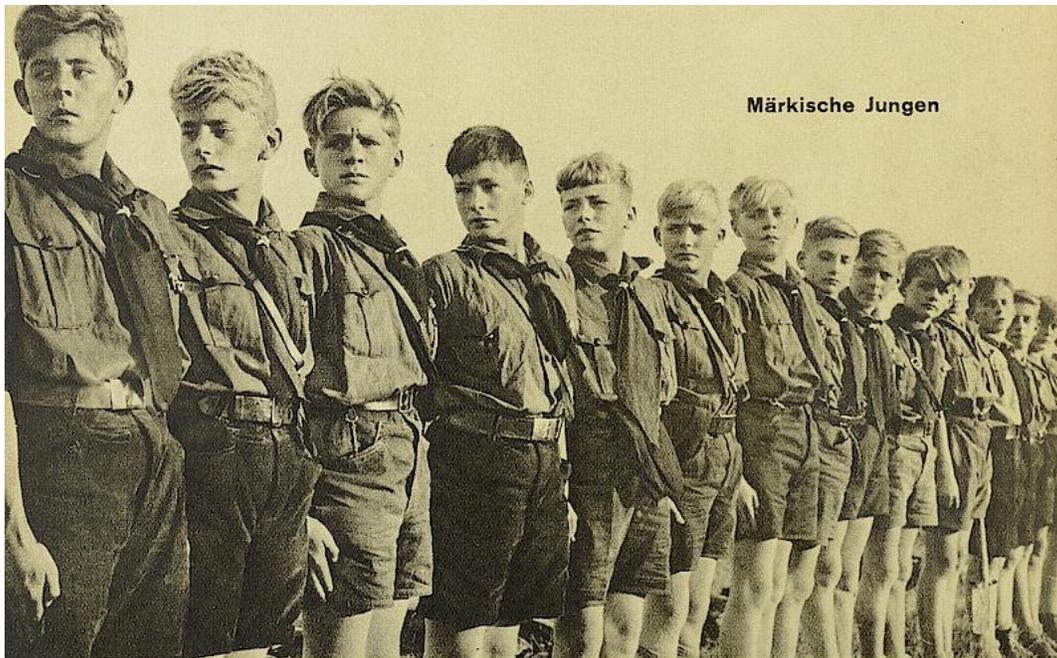
In rapid succession, scientific findings that had remained unproven in these first attempts at a completely new way of thinking were vitalized, and the first heralds of the new biologically justified view of history appeared among thinkers: Nietzsche passionately repeated demands that corresponded to this new spirit, [Ludwig] Schemann and [Ludwig] Woltmann continued Gobineau's work, and at the dawn of the 20th century, Houston Stewart Chamberlain gave us the first major outline of a racial view of history in his "The Foundations of the 19th Century", which remained a decisive work for two decades, dividing public and private opinion.

While natural science once again brings new insights, a fundamentally new picture of the forces and forms of historical life grows in the minds and hearts of our newly awakened people, often unconsciously and only slowly becoming clearer, which then finds its political and practical expression in Adolf Hitler's National Socialist movement, but at the same time its intellectual and scientific expression in Alfred Rosenberg's "The Myth of the Twentieth Century".

Measured against earlier ideas, this biological view of history represents a revolution of the mind on the grandest scale.



*Frisian girls*



*Märkisch boys*

## What Is Causing The People To Perish?

As long as people have been interested in the history of past times and past peoples, they have always been preoccupied with the big question of the causes of decline and the fall of states and cultures; despite all attempts to reconcile history, what remains is a shocking and depressing picture: somewhere, as if out of nowhere, a people entered history, became great and powerful, conquered countries, built a state, created works of art and faith, and in just a few centuries enriched humanity with values that we still admire and are grateful for today. After a period of rise and prosperity, a time of stagnation came, which was soon followed by the first signs of disintegration and decline. The power of the state waned, art decayed, spirit and faith fell from their lofty heights, until finally, the once proud people were reduced to a shadow of their former selves, and their history was wiped out by the rise of another. The great empires of Aryan India, the Persians, the Greeks, and the Romans have sunk into the grave, and often only decaying ruins, overgrown by the jungle or covered by the sand of the desert, remind us of the great deeds of past peoples whom history has passed over.

Time and again, the human spirit has searched for the causes of these events, and such questions are by no means fruitless or idle; on the contrary, politicians in particular must ask themselves these questions at the beginning of their careers, because the nature and meaning of their goals depends on those answers.

For a long time, attempts to attribute the decline of great civilizations to political or economic causes were in vain - none of these answers were satisfactory, and they were therefore ultimately rejected by the weary belief of a resigned era, which in our time has come to regard the passing of peoples not as the result of any individual causes, but as the fateful necessity of the life of peoples themselves. The exaggeration that the lifetime and vitality of peoples and their creations are as limited as those of the individual human being, and that therefore decline must inevitably follow rise and prosperity, and old age and decline must follow youth and creative manhood, led to the doctrine of the decline of the West, and thus became the inner prerequisite for the moral and ethical decline of the postwar period, which we have all experienced with horror. If the end and downfall of our people are predestined and inevitable, then the sacrifices and renunciations demanded by the struggle for the future are no longer worthwhile, and thoughtlessness, selfishness, and the unrestrained satisfaction of all one's own desires are justified by the futility of all greater goals for the future.

Germany would never have been able to experience the turnaround of the last year if that tired doctrine of renunciation of the fateful end of our people had found general acceptance; instead, it was shaken, indeed, had already been overcome when it found its loudest advocates—it was overcome by the insights of a racial view of history which, guided by healthy instinct and confirmed by the latest science, answers the questions about the causes of the decline of peoples in the course of history in a fundamentally different way; it teaches us that it is not economics and politics, not natural disasters or constant struggles that can destroy peoples in the long run, but that behind every national decline in history there is a biological cause that broke the strength and health of the race. It is not the favorable or unfavorable conditions of the environment that determine the fate of peoples, not climate, economy, or politics in themselves, but solely the strength of the race and the health of its blood, in which both its rise and fall are determined. As long as the peoples of the earth have watched over these foundations of their existence and protected and

preserved them, their works have endured, and every defeat in war or every crop failure with its consequences could be overcome.

Only a people whose race has been destroyed are lost forever, for the strength and health of the blood are given to a race only once, and once they have decayed, they can never be rebuilt like destroyed cities or devastated fields. If we look back at history with this view, which modern science has taught and confirmed to us, a completely new picture suddenly unfolds before us, and countless individual examples suddenly make it clear how, always and everywhere, the beginning of the decline of great peoples has had its causes in the destruction of their racial substance; on closer inspection, we recognize that such biological decline, which is closely followed by political decline, is possible in three different ways, which, of course, always occur simultaneously in the reality of historical events, but which, for the sake of clarity, should be separated for a moment in this consideration:

The first process of biological decline is a decrease in numbers. All life on earth is threatened by endless dangers and hardships, and humans and peoples are no exception - wars claim countless men in the prime of their youth, epidemics depopulate entire countries, and natural disasters and famines have often left vast areas of land deserted; life in this world of struggle and danger would long since have been destroyed if nature had not found protection in the ferocity of its creatures. Every autumn, it scatters billions of tiny beings across the earth; even if millions upon millions of them are destroyed, there are still enough left to take root and grow into the bearers of life.

In humans, the will to live beyond oneself, the instinct to reproduce and multiply, has been instilled in us so that through all the dangers and hardships and catastrophes of human life, new generations can always take up the work of their ancestors and continue into a distant future. No matter how heavy a fate may have befallen the peoples of the earth, no matter how great a proportion of living human beings may have been destroyed in the moment, in a few generations they recovered to rise again, as long as their will to live was healthy and their fertility undiminished - from the bosom of a defeated race, the avengers and liberators grew up in crowds of healthy children, and at the same time the source that gave new greatness and prosperity to culture sprang forth.

But woe to the people who forgot that the way to the future leads only through children - when families become small, where the number of children merely replaces the number of deaths, every casualty of war or every period of economic hardship is a catastrophe that strikes at the very heart of the life of the people, for this leads to a decline in numbers, and thus to a weakening of strength, triggering new threats from stronger neighbors, which all too easily lead to their final downfall. History does not tolerate empty spaces, and where the will to live of a people has declined and its national strength has been broken, another, stronger people will, according to eternal laws, take its place and wipe it out, because strength and power are God-given values of life.

However important the number of people may be, the biological fate of a people is far from being decided by its preservation; it is not numbers in themselves that determine value in life, but solely the number of those who possess strength, ability, health and performance. It is precisely for this reason that nature created such abundance and superabundance of living beings, because from its infinite supply, through the harsh law of selection, it can continually raise and improve the value and performance of its creatures.

In the life of peoples, the danger of a reversal in the form of a perverted selection process arises time and again - it consists in the fact that instead of the best and most capable, it is precisely the weak and sick who are given special care; a people is, after all, a multitude of hereditary lines, all of which have different values and different capacities. It is decisive for the historical fate of a people whether, in the course of the centuries, the hereditary lines that are the bearers of the highest and most capable values increase in number and thus elevate the people, or whether, on the contrary, they are destroyed and cut off, and in their place those hereditary strains predominate that harbor inferior and unsuitable predispositions.

The medical aspect of the question is by no means the most important consideration; in ancient times there was not yet an exaggerated sense of humanity that in our days preserves even the most serious hereditary burdens until their reproduction and thus their repetition in ever new generations. In their time, hereditary strains with severe degenerations died out sooner or later, and yet the value and performance of a people shifted toward the unfavorable side due to incorrect selection, for even in the realm of the normal and healthy, there is no equality among human beings. Some individuals exceed the average in strength of mind or body, while others lag behind them without being pathological or abnormal - woe to the people who, in the course of their history, use up those few families with particularly high-quality heredity until they are extinct, instead of jealously preserving them! The result is that gradually the outstanding talents disappear, while on the other side the less valuable ones gain in importance; sooner or later this inevitably means the decline of the state and its culture. The number of people remains the same, or may even increase; the language may be the same, the borders of the country are unchanged, but the people who fill them have become different. They no longer create new values from the inexhaustible source of racial efficiency, as the generations before it did, but is content to preserve what has been handed down, until even this is no longer possible, and finally a degenerate race of imitators allows the achievements of their ancestors to fall into decay, because the power of their creators no longer lives in their blood.

\*\*\*

All these dangers of numerical decline and hereditary deterioration of a people through false selection only acquire their ultimate and deepest meaning when we are clear about the role that race, in the narrower sense, plays in the history of peoples.

The word "race" is used today in two different senses, and this explains many of the misunderstandings that are found in its definition - until now, we have spoken of race in the sense of all those characteristics that are hereditary in humans, that is, in all humans, and are therefore not determined by environmental influences but solely by heredity; science has introduced the term "vital race" to describe this. Alongside this, however, there is the concept of race in the proper sense, the systematic race of the scientist, with which we designate a group of people who are similar in essential physical and mental hereditary characteristics; thus, we speak of the various major races of humanity and contrast them as groups that belong together.

If we look at the peoples who have played a role in the course of history, we see that they mostly consisted of people of different racial origins. However, it was not racial mixing that caused such diversity to grow together into a people, but always started first with racial stratification.

The ancient civilized states owe their existence to the Aryan people of Nordic blood, who created them and their cultures; wherever they encountered foreign inhabitants of the country, they did not mix with them, but subjugated them and placed their fellow tribesmen over them as a ruling class. From this class of Nordic conquerors came everything that the ancient peoples produced in terms of values and achievements, and their greatness lasted only as long as the Nordic blood that created them remained strong and influential enough. As soon as the feeling and purity of the blood for the differences between the races was lost, and foreign blood seeped in, the decline of cultures and states began, and we can follow with shock throughout history how the intrusion of foreign blood is accompanied by the decomposition of customs, beliefs, values of character, and morals, thereby irretrievably destroying the foundations on which the edifice of a flourishing culture was once built.

Everything we see in the course of the history of such a collapsing people in terms of political aberrations and economic turmoil is basically nothing more than the consequence of the destruction of biological strength, which became weak because the purity and unity of the blood has been irresponsibly abandoned.

### **Nature or Nurture?**

The overview just given of the forms of biological decline among peoples, which is itself the cause and ultimate content of historical decline in general, can only be understood in its full significance if we take another moment to look separately at the last two processes mentioned, counter-selection and racial mixing, for while the significance of numerical decline is immediately apparent, the two processes mentioned above raise a question that requires thorough examination: the question of the equality or inequality of human beings.

It is well known how, after the French Revolution, the dogma of "equality of all human beings" began its triumphal march through the world in the wake of Marxism. The conviction of the equality of human beings, that is, of the complete absence of all essential differences, has been widespread throughout the ancient world to a much greater extent than it appears at first glance; we will soon discuss the serious consequences that arose from this conviction. Before then, however, we must first answer the question of how it was possible to arrive at and adhere to a view that so drastically contradicts everyday observation, for every glance at life itself shows that people are not equal - a Frisian farmer is different from a Negro or an Eskimo, but also that even within the German people, for example, the physique, talents, and character of each individual are different from those of others. It is therefore extremely important for us to understand the intellectual tool that enabled Marxism and liberalism to cling to their dogma of equality despite these obvious differences: the doctrine of the environment, or milieu theory.

The meaning of milieu theory is as follows: it was believed that all living beings were decisively shaped and determined in their development by the forces of the environment in which they grew up; the same environment, it was believed, had to lead to the same results of development, and different environmental influences inevitably produced differences in peoples. These differences were only external, accidental, and could be changed at any time by a change in environmental conditions; this made it possible to hold fast to the conviction of the fundamental equality of all human beings without having to deny the unmistakable differences between living forms.

This environmental doctrine and the doctrine of equality it supports have now provided the seemingly scientific basis for a whole series of political and intellectual conclusions; domestically, all democratic thinking was based on it, for if there are no essential differences between human beings, then there can be no essential differences in rights and duties: equal rights for all was then a logical demand. Democracy, parliamentarianism, irresponsibility, and the destruction of all individuality were the consequences of this view, and what they meant in practice was experienced by Germany in the postwar period, but to an even more terrible extent by Russia itself.

Where, with the best will in the world, the dogma of equal rights could no longer be upheld, where the deviation of an individual from the norm became so great that, even with the worst will in the world it could no longer be overlooked, Marxism attempted to intervene with completely inadequate means in the spirit of environmentalism: the born criminal, the cold-blooded murderer, who from early youth had lived his life as a social parasite with antisocial instincts, was in the past merely a “victim of his environment”, and it seemed appropriate not to brutally destroy such dangerous individuals, but to carefully educate and reform them by transferring them to a ‘better environment’. The beginnings of a “modern” penal system spoke for themselves: prisons with radios, billiards, and libraries, where murderers led a hundred times more comfortable lives than the hard-working laborers of the country—that was the logical conclusion of the belief that it was possible to decisively influence or even change human nature through external influences.

It should not be forgotten at this point that such an absurd error was not only at home in the Marxist world, but basically filled the world of the bourgeoisie as well - the overestimation of education and upbringing, which led to class snobbery and senseless educational mania, has its roots in the belief in the possibility of shaping human beings through environmental forces. It was only because the bourgeois world saw the guarantee of human value in proven school and university education that it was convinced that human values were imparted by the intellectual environment in which people grew up.

At the time when Rousseau became the pioneer of modern educational demands, or when Marx placed the decision about rise or decline in economic conditions or in the environment, this whole milieu-theoretical thinking could still be regarded as scientifically possible; however, natural science has since shown us its complete untenability. The science of heredity, which is now practically only a generation old, has taught us irrefutably that the decisive factor in the development of living beings, including humans, is first and foremost the genetic material they receive from their parents at birth - no power of the environment can change this in any significant way. It may promote the development of predispositions in one area, and inhibit or hinder it in another, but no force of the environment, whether material or spiritual, can ever decisively change the innermost essence of predispositions, and thus the nature of human beings themselves.

The full significance of this insight becomes clear to us when we consider the conclusions that follow from it; at the same time, it becomes understandable why it is useful to familiarize ourselves with the scientific facts of heredity, at least in broad outlines and in detail, for they overturn a world that until recently seemed unshakable.

Human values, both good and evil, are no longer the result of a ‘good or bad environment’, but are instead an expression of hereditary factors that lie in human blood and have been passed on from fathers and mothers. We cannot change them, nor can we recover those that have been lost, or create them arbitrarily.

Instead, based on our current knowledge, we must imagine that a people enters its history with a set of predispositions, and that these predispositions continue to circulate within that people until the flow of blood is interrupted, leading to a part of the original predispositions being destroyed forever.

The vast majority of people will originally have useful, average predispositions; a small number will rise above them in physical, mental, and character traits, and a small number may be burdened with inferior and diseased predispositions - all this, let it be said once again, not for reasons of different environmental forces, such as social position, but according to the will of fate, which here reigns as heredity.

With this in mind, the important concept of selection becomes understandable: if the predispositions that rise above the average are carefully nurtured, if their bearers are protected, if their number is increased over the course of generations, then the value of the nation is raised through the selection of the most capable. Conversely, it will decline through counter-selection, when those with above-average abilities are destroyed or reduced in number while the inferior are promoted and increased. Decisive for understanding this process, whose significance for history we mentioned above, is therefore the fact of heredity, which at the same time shows us the insight that it is impossible to create new valuable abilities from outside through arbitrary human measures, or to improve defective or inferior ones through environmental influences.

This also gives decisive significance to the visible differences between people, which manifest themselves in physical, mental, and character traits - they are an expression of the natural essence of their bearers and demand the attention that was denied them in the past. We therefore recognize inequality as a universal phenomenon of all life and must also take it into account in the existence of the state.

With this break with all democratic and parliamentary concepts, it means that we take on a truly aristocratic attitude - it means enshrining the principle of leadership and a different distribution of duties and rights according to the abilities of the individual. The phrase "equal rights for all" is now replaced by the National Socialist principle: to each his own—that is, the rights and duties, and their influence and responsibility that corresponds to his particular abilities.

In foreign and cultural policy, the recognition of human diversity has equally serious consequences.

Yesterday, essential differences were denied and attempts were made to explain those that were observed by environmental influences; the differences between peoples and races were said to be due to climate, diet, or education, and thus to be only superficial and insignificant. It was believed that beneath this, the general human nature and the equality of mankind would prevail - this is the basis, with apparent justification, for all the international efforts we have seen in politics, economics, and culture in the past. If peoples and races are fundamentally the same, then the borders between states lose their meaning and remain nothing more than arbitrary coincidences of historical development; this has also been the historical justification to demand that the borders between today's states be abolished in the same way that the toll gates between the cities and principalities of the colorful German Middle Ages were gradually abolished in the past.

Over the course of history, tribes, cities, countries, and states have become the great empires of the present; it seemed logical to present the merging of these empires into an even larger entity, a world state, as the inevitable end of this development. Many groups in the old world consciously or unconsciously served such a goal, whether they pursued it with Stresemann on the path of an "economic Pan-Europe," with Trotsky's revolutionary struggle for the "United States of Europe", (as a precursor to the United States of the World), or, like other groups, continued to dream the old dream of the Roman Empire.

Alongside these political and economic aspirations, however, the same goal existed in the cultural and intellectual spheres: here too, the aim was to bridge all differences between cultures and intellectual expressions of peoples that were considered merely external and accidental; scientists dreamed of an international republic of scholars, a one true science that would be the same across all national boundaries, while in art, the search was on for “the” beauty in itself, which in Europe as in Japan, in America as in Africa, must have basically the same laws and forms. If in the rationalistic world of yesterday there was still room for belief in divine powers and a sense of their worship, then one could not help thinking that the belief in God and its forms would one day take on a single form for all people on earth.

It is well known that serious efforts were made to realize such fantasies, such as the League of Nations commissions negotiating the foundations of a unified European history book, or the Marxists repeatedly advocated a unified language such as the artificially invented “Esperanto”; in ecclesiastical circles, voices were raised in all seriousness for a time in favor of reviving Church Latin as a living world language. With the discoveries of heredity, all these impossible goals have been deprived of their foundation - this is their true significance. The diversity of human forms that we see before our eyes as human races is not the result of different environmental influences and cannot be transformed into a uniform type of “human being” by eliminating these influences. Instead, we recognize the racial differences between the large groups of humanity as an immutable, hereditary, and fateful law, just like the differences in talents within a people, and it follows that our political and cultural will is only natural, that is, historically correct, as long as it takes into account this immutable fact of racial differences. This may mean the end of the dream of a world empire, but also the end of the false ideal of a human culture or art that could be valid in the same forms and norms throughout the world. Instead, we recognize the natural conditionality of national cultures and nation states, the diversity of ideals of beauty and the surrounding forms of artistic expression, and we understand that it is precisely in the deepest depths and highest heights of the human spirit that the old dream of supra-ethnic unity and uniformity will forever remain a dream.

The findings of modern science and its theory of heredity lead to such conclusions, which are revolutionary in the truest sense of the word; only those who have recognized and affirmed these conclusions know anything about their significance.

### **The Nordic Race**

The doctrine of equality repeatedly gave rise to a view of history that sought to demonstrate a uniform cultural life, even in the past. All the diverse historical phenomena of the past millennia were seen as expressions of the development of “humanity,” which was supposed to progress from the simplest to the highest, thus presenting a linear development from the most primitive conditions of the Stone Age to the modern present; as a result, every historical or cultural-historical phenomenon that had ever been a reality anywhere on Earth was forcibly falsified into a stage of development of our own spirit. For example, children in German schools had to learn the names and dates of the Jewish past year after year; they had to recite prophets and psalms and believe that every word about it was a piece of the history of our own culture.

Today we see the indelible differences between the races and the blood-based conditioning of all the historical forms of the millennia. What instinct has always resisted, our scientific insight now also rejects with good reason: there is no uniform, unbroken line of historical advancement of mankind, but only

cultures that are different from one another, yet each bound by blood, and thus expressing the essence of a race or a mixture of races, between which there are unbridgeable gaps because they are again racially determined.

Nevertheless, in a large number, indeed in most cultures of human history, a series of similarities and correspondences remain unmistakable: the world of Indian thought, Persian heroism, Greek art, and Roman statehood, in their heyday, are so similar and related to the Germanic-Germanic type in countless ways that we had to search for a common source of all these phenomena. Racial science has taught us with surprising clarity that the assumption already so emphatically defended by Gobineau was correct - it has revealed to us the presence of the Nordic race, which is also the defining element in the racial mixture of the German people and unites us all, biologically, as the great bearer of culture in human history. Today we know and can prove step by step what was still more of a guess in the days of Gobineau and Chamberlain: in massive migrations, originating from Northern Europe, groups of people of Nordic blood have repeatedly crossed the globe and became the founders of states and cultures, whose similarities can be traced back to this common Nordic blood, but whose differences and variations can be traced back to the different racial admixtures of the subjugated indigenous peoples. Their creations lived and flourished until the aforementioned forms of biological decay finally destroyed the bearers of the creative Nordic blood.

With this in mind, the German people of today must also seriously guard the Nordic components of their racial mixture in order not to fall prey to the same fate. We are also aware that, according to the laws of heredity, physical characteristics alone do not allow any binding conclusions to be drawn about a person's racial makeup, and that the degree of Nordic heredity can ultimately not be judged by the shape of the head or the color of the hair - it can only be judged by the degree of achievement with which a person responds to a task assigned to them in accordance with Nordic values.

### **Materialism?**

Until recently, various parties have accused National Socialism of racialism, claiming that it denies spiritual and ideological values and is a materialistic, physical worldview that must lead to the death of all true culture. Nothing could be more false and hypocritical than this accusation - it is all the more hypocritical because it was precisely the non-racially minded past that sought to derive spiritual values in their most vulgar form from material conditions in their doctrine of social milieus.

It should be remembered that in the 1860s, the Englishman [Henry Thomas] Buckle, in his "History of Civilization in England", seriously attempted to understand the spirit and form of the literature of different peoples by studying the chemical composition of their food; the French philosopher [Hippolyte] Taine, in his "Philosophy of Art", was seriously convinced that one could produce any number of gifted artists at any time simply by saturating people with the spirit of their age; even today, in a widely read cultural history, one can find the outbreak of the German Reformation explained, in all seriousness, by pointing to the outflow of currency that the sale of indulgences meant for Germany, while at the same time representing an influx of financial resources for Italy: contentment beyond the Alps, but rebellion and religious strife on this side of the Alps...!

If we want to speak of materialism, then this accusation applies to the forces of yesterday, not to the racial thinking of the present. None of us sees race as a merely material and physical phenomenon; none of us believes that spirit and culture are a “function of the skull.” Rather, in full agreement with science, we see in the concept of race the wholeness of human life, in which body and spirit, matter and soul, are bound together in a higher unity. Whether one determines the other, whether the physical form is shaped by the soul or, conversely, the spirit is conditioned by matter, is a metaphysical question that goes beyond what is scientifically known and knowable; however, the fact is that both sides of human nature are closely related and the reality of the concept of race can no longer be disputed today.

The concept of race, which compels us to reshape our entire view of history and the world, is not a presumptuous materialistic “explanation,” but merely a scientifically accurate description of actual facts. and National Socialism is well aware that beyond this knowledge of the differences between races and their value lies the world of the unknown, before which we bow in humility.

### **The Task**

In the preceding pages, we have outlined the National Socialist view of race and contrasted it with the ideological and political convictions of the past. We have shown how significant the individual findings of natural science and biology are, which will be discussed frequently in future issues of this journal; at the same time, however, we have shown how their true significance does not lie in themselves as individual scientific facts, but only in their value as individual building blocks in the great edifice of a new worldview.

In National Socialist educational work, certain details will have to be taught and learned; knowledge of a whole range of facts will be necessary, especially for practical population policy. However, we must never forget the fundamental connections mentioned in the introduction, and we must therefore never allow people to become teachers in this field who, although they have comprehensive knowledge of the details of population statistics, heredity, racial hygiene, and scientific racial studies, are unable to see the totality of ideological and political issues, or who even inwardly reject the conclusions that National Socialism draws from the scientific knowledge of our day. This is why we have a difficult and responsible task ahead of us, all of us who are working to educate the party and the nation. The great revolution of the spirit, and with it the true fulfillment of the National Socialist struggle, is not at an end, but only just beginning - its outcome will be decided in the struggle for racial thinking.

## What Every German Needs to Know

The Treaty of Versailles stripped Germany of 70,540 square kilometers—13 percent of its total area—and 6.5 million people, or 10 percent of its population. While in 1913 there were an average of 124 inhabitants per square kilometer, in 1933 there were 140.6 (including the Saar region). However, the actual reduction in living space is much greater than these figures suggest, because Germany also lost its colonies, which naturally expanded its food supply.

Today's Germany has the most restricted living space of any nation on earth.



The increase in industrial production from mid-1932 to October 1933 was 9.9 percent in England, 13.5 percent in Italy, 19.4 percent in Belgium, and as much as 21.7 percent in France, although armaments accounted for a very large share of this. In Germany, this increase – excluding the arms industry! – was 22.4 percent. During the same period, unemployment fell by 14.1 percent in England, 11.5 percent in Italy, 8.7 percent in France, and 17.2 percent in Germany. In our sister country Austria, however, unemployment rose by 14 percent during the same period.



In 1921, there were around 3,000 Africans and 1,400 Asians living in France; by 1926, this number had increased several times over, with 7,200 Africans and 4,300 Asians among the 2,505,000 foreigners living in France at that time. Over the past seven years, immigration has increased at least at the same rate, so that in many places there are now as many foreigners as French people. The town of Aubons has some truly staggering population figures; of its 5,000 inhabitants, only 1,200 are French and 3,800 are foreigners. Africa ‘ante portas’<sup>2</sup>?

While in 1884 there were still 4.8 children per marriage, on average, in 1904 there were 4.2, in 1914 only 3.9, in 1924 2.9, in 1927 to 2.2, and today it is only about 1.9. This means that the German people are no longer able to maintain the current population in the long term, because 3 to 4 children are necessary for each marriage.



If Germany had closed its borders to Eastern European Jewish immigration in 1875, we would not have a Jewish problem today; while the total German population grew by 27.1 percent, the domestic Jewish population has grown by only 17.4 percent - the Jewish population would thus have gradually died out.

---

<sup>2</sup> Latin phrase meaning “at the gates”, a sign of impending danger.

The immigrant Jews from the East, on the other hand, had a population growth of 22.4 percent after they had settled here. The danger of this Jewish flood becoming a threat is evident from the fact that, for example, between 1910 and 1925, 13 to 15 Galician Jews immigrated to Germany every day.



In 1929, 513 people in the United States had an annual income of \$1 million or more; by 1932, only 20 people had such an income. These figures show the enormous economic upheaval from prosperity to the global economic crisis, which is now being tackled so courageously by the new American government.



1,000 Russians have four times more children than 1,000 Germans, and 1,000 Poles have three times more.

Comrade, do you know what this means for the future of your country?

## From The History of the Movement:

**“November”**

**By Peter Lindt**



*To the front!*

An alarm sounds in the darkness...

A village comes to life - a village in Flanders, shrouded in a murky night, shaken by the roar of the front. There had been some rumblings going on since the afternoon - for weeks, you could almost count the shots fired by friend and foe. Recently it has been uncharacteristically quiet - much too quiet.

The alarm echoes...

In the Flemish village, soldiers jump out of their beds cursing, grabbing their belongings; they stumble and scramble, packing whatever they can into their knapsacks, running to the machine guns, to the ammunition boxes and water kettles. Horses are harnessed, chains clatter, vehicles rattle. The captain stands in front of a farmstead with the company commanders of his machine gun and sniper unit.

“Listen as I tell you the sections at the front, gentlemen!”

Commands. Hurried footsteps. The clatter of horses and wheels. A long line of column vehicles begins to form. The snipers drive to the front.

In the front car, the leader of the 1st Company talks to a tall corporal: “How's Germany doing, Brandt?” He lets his cigarette smolder under his steel helmet. “Only got as far as Brussels, Lieutenant. Very pleasant vacation there. As for Germany—I don't know... You always come back feeling so stupid.” After a while, he speaks again: “Where is Germany today, anyway?”

The lieutenant remains silent. Germany—it's somehow far away. The closer you get to the border, the further away it is.”

The bright voice of a sergeant breaks the silence: “Boys, we're coming to our old stomping ground! Remember, Fritze, how we shot down that plane there in September? Fifty meters up, the cheeky bastard.”

“What a daring guy,” says Brandt. “He was dead right away. And the smoke trail... What was his name again?”

“Guynemer,” explains the lieutenant, “France's best fighter pilot!”

“Right turn,” someone shouts from behind. A car rattles past: the captain is driving ahead. Half standing, he waves, raising his arm twice briefly. The vehicles start moving.

The front stretches out in a mighty arc, a gaping maw from which flames flicker. Crumbling walls loom out of the darkness; from here, the journey continues on foot.

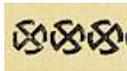
Heavily laden with rifles and ammunition, the riflemen stumble through the churned-up ground, forward, ever forward. Grenades howl, first far away, then closer and closer, until a thunderous roar engulfs everything; the earth shakes with a deafening rumble, and a burning smell fills the air. Shrapnel whizzes around.

The gray-clad men fall into craters, pull themselves up again, claw their fists into the cloth of their belts, and drag their rifles behind them. Flanders has become hell again. There! Where a rifle was just visible in the dancing glow of the flames, the earth rears up, sprayed with swirling embers. No cries can be heard; only the captain grits his teeth. In front of him, our artillery fires in a disorderly fashion. He rolls forward, meter by meter. He jumps to a gun and roars with rage: “Fire faster... Cover that bunch over there!”

A steel helmet appears and says: “We can hardly stop laughing, Captain - we're being told to save ammunition.”

“You're joking!”

“Unfortunately not sir - there's a munitions workers' strike in Germany!”



The moles in Germany had been preparing their subversive work for a long time; numerous organizations were pulling strings in neutral foreign countries and the Entente states, such as in Stockholm at the “Zimmerwald International,” which worked together with the “Foreign Representation of the Bolsheviks,” led by Karl Radek-Sobelsohn. Reference should also be made to the USP, the “Left-wing Radicals on the Waterfront” in Bremen, the “Central Committee of Revolutionary Sailors” in Wilhelmshaven and Kiel, and the “New Fatherland League” led by the Jew Witting, which was affiliated with the political salon of Countess Hetta Treuberg. These organizations not only had the connections mentioned above, but also links to the entire Entente anti-Christian service and the “Association of German Deserters” in Amsterdam.

These agitators' activities only became public knowledge when Liebknecht distributed leaflets on May 1st, 1916, and gave speeches at the Potsdam train station to prevent soldiers from being transported to the front. “Away with the beneficiaries of genocide!” Liebknecht had shouted, diverting attention from the real beneficiaries in the manner of a criminal shouting “Stop the thief!”

We know who they were today - they were Liebknecht's and his allies' principals. They were in many states, not just ours. They stirred up, pushed, and raked in the profits.

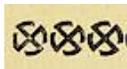
In Washington, for example, the Jewish industrial magnate Bernard Baruch persuaded President Wilson to bring America into the war. He was assisted by Otto Kahn, a German-hater born in Mannheim. “Three more months,” he told a French journalist in 1917, “and you won't hear the thunder of cannons from Paris anymore - that will be victory.” An endless round of “non-Aryans” also assisted in this.

With combined forces, they sought to bring Germany under the economic, political, and cultural yoke of Jewry; so far, they had not been able to do so. In almost all other countries, they had succeeded in gaining a decisive influence over the affairs of state by more or less peaceful means; against the Germans, however, whose efficiency was beginning to be feared as devastating competition, not least on the world market, only the use of force could help.

It is curious that in the countries of the Entente, the leading Jews appealed to national passions and only resorted to Marxist fraternization when the flagging strength of the people made a complete seizure of power seem likely, as events in France in 1916 and in Russia in 1917 proved. The existence of a unified plan may not always have been a prerequisite for this, since the destructive tendency in the sovereign sense and the constructive tendency in the supranational sense have been in the blood of the Jews for generations; this is the only way to understand why Jews living in Germany preferred to join parties and political associations which, unlike similarly named parties abroad, had as their goal the destruction of the ethnic identity of our nation.

At the beginning of the war, with the first great flare-up of ethnic awakening, these goals seemed to have been destroyed forever. The slogans of the International in all its shades were thrown overboard like useless ballast - but it was not only the Marxist slogan “Proletarians of all countries, unite!” that went unnoticed and was reduced to ashes in the fires of patriotic enthusiasm; no, the charity that gave the Negro in Timbuktu priority over one's own fellow countrymen sank just as low as the principle that one should love one's enemies.

The German people revolted against all these views, which had been imposed on them for decades or even longer, especially against the tenets of liberalism of 1789, with a fanaticism that could only come from the unconscious, from a blood-bound instinct. Historically, therefore, the beginning of the German revolution must be sought in the days of August 1914.



Liebknicht, who instigated the first major mass strike in 1916, was sent to prison, but Rosa Luxemburg took his place: “Down with the war! Down with the government!” This call resonated with those whose minds were confused, whose hearts were weary, and whose will was weak, especially in those parts of the navy that belonged to the almost always reveling high seas fleet. Leisure and boredom were the breeding ground on which the “Central Committee of Revolutionary Sailors” sowed the seeds of its propaganda.



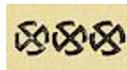
*Two Generations*

In 1917, a group of rebels were arrested, court-martialed, and two leaders, Köbes and Reichpietsch, were shot; the chief stoker, Sachse, who was also charged, later boasted of his connections to the “Zimmerwald International” and the Entente agencies.

Stockholm was the headquarters - Stockholm, where Ebert and Scheidemann also went at about the same time for a confidential “peace conference” at which Marxist representatives of the enemy states were also expected; they did not come only because the Entente governments refused them passports and sent their most capable agents to eavesdrop on the conference instead. The English agent Tinsley worked feverishly with his people, and the French intelligence officer Crozier-Des-granges brought rich spoils back to Paris: figures on the strength of the revolutionary anti-war alliances in Germany. These were astonishingly high figures, which gave new impetus to the Allies' desire for destruction; this desire grew even stronger when, a few weeks later, in July 1917, the peace resolution proposed by Erzberger and supported by the majority parties in the Reichstag became known abroad.

The reports on the sailors' debate in the Reichstag were read with great pleasure in Paris and London; the eternally indecisive Reich Chancellor von Bethmann-Hollweg had been replaced by the even more inadequate Michaelis. This was an excellent opportunity for the Social Democrats to table an interpellation on patriotic education in the army. Dittmann of the Independents agitated, eagerly supported by his party comrade Haase. The names Reichpietsch and Köbes were mentioned. The government also joined in the debate. Material came to light that delighted the enemies but also incriminated the Independents; Dittmann and Haase had to admit that they had been in contact with the mutineers. Ebert then took the floor, but this “gifted tactician of social democracy,” as Scheidemann called him, Ebert, about whose “nationalism” , did not speak of the sailors' mutiny, the call for disobedience, the hoisting the “Schwapper” and ‘Pütz’ flags instead of the war flag, but spoke of “the pursuit of personal interests by the sailors, including through his party.” Ebert!

The government repeatedly tried to “explain,” to “prove,” to make things “understandable.” This was demanded by the spirit of the constitution, for Bethmann had already promised in April 1917, in an imperial decree, to relax it in order to “resolve the dispute”; now anyone who felt like it could talk. “Weakness, thy name is minister!” sneered the front. Another also sneered and rubbed his hands: Clemenceau! He had done things differently.



On Boulevard des Italiens, in Café de la Paix, on Montmartre, sit the discontented, mostly writers and other “experts” on the war.

Nivelle, the dashing, sharp-tongued Nivelle, has failed with his offensive; Verdun had costed untold blood, Passchendaele costed even more than that; troops are mutinying, generals, officers, enlisted men. Then Poincaré remembers the “Tiger” - his newspaper, “L'Homme Libre”, lies on the table. The headlines alone are full of harsh criticism. And then he reads the text: “I would show you how to wage war!”

One day later, Clemenceau arrives. His first conversation is with Pétain: “How many reliable corps do you have, Marshal?”

“Two.”

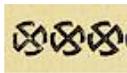
That's nothing, almost nothing. Clemenceau's mouth drops open. He presses his lips together, narrows his eyes to slits, then hisses: “All mutineers are to be shot immediately! No word of negotiation! All officers and non-commissioned officers who have failed are to be shot immediately!”

No mercy, no pleading helps. How fiercely the executioner strikes in France! Salvos crack, machine guns rattle. Writers are arrested in cafés, politicians are imprisoned. “The executions must be given the widest coverage in the press,” hisses the “Tiger”, and bans newspapers that protest. He also reserves the right to make major tactical decisions, snapping at the generals like recruits: “I'll show you how to wage war! And I'll win it, ‘parfaitement’”<sup>3</sup>

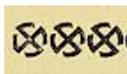
Another man has already played the war trumpet to the deputies: Marshal Liautey, Minister of War. They question him about events at the front. He jumps between them. “I will not tolerate discussions here about things that the enemy must not learn!”

“You don't mean to say that there are traitors among us?”

“Yes, I do,” shouts Liautey, purple with rage. “Now shut your mouths!”



That was the case in France; in Germany, on the other hand, a Stresemann was able to trumpet his thoroughly superfluous criticism of submarine warfare, and a scoundrel like Erzberger was able to serve as the Allies' henchman with impunity. Erzberger schemed with the Vatican, played one German authority off against another, and betrayed a confidential memorandum from the Austrian foreign minister to Emperor Karl to the world public, only to say in his Ulm speech: “The government is now completely in the hands of the peace party.” The Entente ministers smiled. They had flooded Germany with an army of agents. They handed out questionnaires. “Do the Germans love their emperor?” “Do you believe in the outbreak of revolution?” “Do you believe you will win the war?”

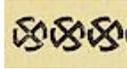


“In collaboration with French spies,” wrote former Canadian Prime Minister Sir Robert Borden in the Cincinnati Free Press on December 22nd, 1930, “the Social Democrats worked diligently to undermine the German front from behind.”

The Social Democrats have never wanted to acknowledge this fact. But when the Russians extended feelers for peace, the first telegram was not received by a representative of the German government, but on November 14th, 1917, by the notorious Jewish agitator Parvus-Helphand, who immediately traveled to Stockholm with his party friend Scheidemann and negotiated there with the Bolshevik representative Worowski. The Russians wanted strikes and demonstrations in Germany; Scheidemann agreed to understanding and “appropriate resolutions.”

---

<sup>3</sup> Means “perfectly” in French.



This led to a strike, the largest mass strike of the war, and the first death throes of the old empire.

On January 28th, 1918, munitions workers, repeatedly incited by slogans of “peace” and “freedom,” left their factories in Bielefeld, Bremen, Danzig, Mannheim, Munich, and elsewhere.

In Berlin, crowds gathered in Treptower Park. Dittmann and Barth, where two independents were supposed to speak; another speaker, however, got there first and demanded that the workers stick to their strike decision so that the government would be forced to make peace. It was Ebert, the “gifted tactician of social democracy,” who was determined to drive the masses away from the independents, even if it meant the downfall of Germany.

Count Hertling's government was indecisive.

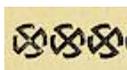
“Don't give in! We'll make it even!” Ludendorff warned from headquarters over the telephone.

“A fool who believes in victory!” shouted Scheidemann. And Ebert, who was later convicted by a German court of treason, joined the strike leadership.

“We must prevent the German spring offensive!” screamed the Galician “literary figure” Kurt Eisner from the podium in Munich.

But one apartment in western Berlin was aglow with joy. The pseudo-countess “Lisa Rollenberg” sat opposite a dark, fiery-eyed man. “In the fourth year of the war,” she said, “you, Pierre Desgranges, are a French general staff officer and member of the German Revolutionary Committee.”

Crozier-Degranges rose. “Not for long, Countess. I must get to Paris as quickly as possible.” But first he made sure that the coffers of the traitorous parties were filled with francs and English pounds. So too did the rubles.



That was what the bourgeoisie in Germany found so disturbing about the men at the front: in parliament, people talked and talked, and when someone came home from the front and told them how they had “worked” for the heroes out there, they were not understood and looked at blankly.

The men in the trenches couldn't understand these people at home. What were they fighting about?

Ultimately, it was just about interests - the Marxist groups believed they were representing the “interests” of the working class; the right-wing parties, on the other hand, felt obliged to stand up for the “rights” of large-scale agriculture or heavy industry. In between were the groups representing commercial capital and the clergy. Everyone for themselves! As for God... he did not think of doing anything for them, for those who, in their criminal blindness, did not recognize or frivolously disregarded the fact that the personal obsession with interests of the uninhibited individual would ultimately lead to the dissolution of the community, especially in a time of extreme hardship.



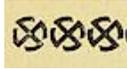
*The breakthrough of 1918*



*English tanks*

In this triumph of the uprooted individual, in this exaggeration of individualism, which must be regarded as one of the forms of rule of liberalism, its decline was already apparent.

On the one side stood the majority of the "I," fighting among themselves and dissolving into nothingness; on the other, turning away from chaos, stood the smaller number of a united "we," fighting with their front turned toward the enemy.



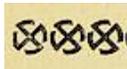
In early spring 1918, the German army was ready to attack from the Flemish coast to the Swiss border. General Ludendorff has planned the great battle down to the smallest detail. Thousands of guns, including heavy and very heavy artillery, are massed in the section between the Scarpe and Oise Rivers.

In the early hours of March 22nd, the German guns roar into action; a tremendous barrage of fire pounds the British trenches, and waves of storming German infantry break through the March morning fog. There is a tremendous advance, a powerful thrust against the retreating enemy. Now, at last, horses reappear at the front: limbers, machine gun vehicles, and ammunition convoys race across the torn lowlands of Picardy. It is an advance that reminds the men of 1914. It is war again, real war!

The attack continues for weeks - from Reims to Arras, the front is pushed back in a wide arc. The Germans are back on the Marne. The dull sound of cannon fire echoes across Paris.

Clemenceau hands over command of the suffering Entente armies to Marshal Foch, but it was not solely to his credit that he was able to halt the German advance at the last moment. Rather, it must be stated as a historical fact that the force of the German spring offensive of 1918 was weakened by the powerlessness of the rear. It lasted until well into the summer. On July 16th, Ludendorff called off the attack and had to report to his supreme commander that the battle was undecided.

Ludendorff looked around, tormented. His energy was not broken - even on the threshold of the fifth year of the war, the army was still performing astonishing feats. But the homeland! Wherever the general looked, groped, felt his way, there was no politician, no leader of the caliber of Clemenceau or Lloyd George. Everywhere he reached into the void, thrusting forward with his unheard-of energy. He was no politician - but he did what he could, for there was no one else but him.



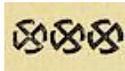
As the sun set on August 8, 1918, doom gathered over the German army.

Hours earlier, nearly 500 small tanks had overrun the cratered landscape. They climbed and rattled with incredible speed, pointing their barrels and spraying scorching bursts into the German ranks. They swept the trenches clean with their machine guns, overran the artillery positions, and raced into the hinterland as fast as weasels. Around 500 small tanks!

Ludendorff calls in reserves, fresh troops from home; among them are union secretaries who were arrested for their participation in the last mass strike and sent to the front. What they shout as the healthy parts of the reserve courageously go into defensive battle is just one word: “Strike breakers!”

The rabble is being wiped out. “Manly courage is the right remedy against tanks,” says the Supreme Army Command.

Germany hardly had any tanks. It had ordered them—a design by Oberster Bauer that, as a model, had been tried and tested and could overcome any terrain, except the mountains of paperwork in the German bureaucracy. It was only years later, toward the end of the war, that production finally began. It was too late.



“I realize we have to take stock,” says Kaiser Wilhelm. The war has now abandoned the prospect of complete victory, but has not yet abandoned the empire.

Panic only breaks out among the German military and political leadership when, on September 14th, 1918, Karl's government makes a special peace offer to all the warring powers and, shortly thereafter, the Bulgarian front collapses. The flank of the Central Powers was now exposed to an enemy advance.

“An armistice offer must be sent to Wilson immediately,” Ludendorff telegraphs to the new chancellor, Prince Mar von Baden, while Colonel von dem Bussche informs the parliamentarians.

“How is this possible?” they ask themselves, they who for years had done nothing but paralyze German resistance with their egoism and obstructionism. Erzberger, who was complicit in Kaiser Karl's betrayal, is completely distraught. So they sit there, clueless, as imperial-parliamentary state secretaries, Gröber and Erzberger, Scheidemann and Ebert. But after the initial shock, they think again about their own party soup that needs to be cooked.

Wilson's response means annihilation - he demands complete submission and evacuation of the occupied territories. Only then will negotiations begin. Germany is to surrender itself without any guarantee against the whims of its enemies.

Ludendorff rebels. Anything but that! The army is still alive! And this is perhaps unprecedented in the history of these German troops: they are weary, hungry, and defeated. They are bleeding, but they are still standing at Reims, at Laon, and in Belgium, all the way to the coast.

Ludendorff appeals to the honor of these troops: Peace—yes! But not humiliation!

This is too much for the imperial state secretaries. Honor? What does honor mean? They go to the chancellor. They threaten and raise the question of the cabinet. They call the appeal to honor “high treason.”

Ludendorff and Hindenburg are then received by the emperor. Ludendorff is dismissed.

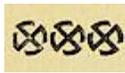
But the victors were not those debating politicians in the Reichstag - the victors were Clemenceau, Lloyd George, and Wilson, whose 14 points the cunning tiger falsified into a stick with which to beat Germany.

Why are the warships dozing in safe harbors? The reduced army is still fighting, fighting again and again. It would have been the fleet's task to relieve them and negotiate a more favorable armistice. The admirals have recognized this; they gather on board the "Baden." A naval battle of the greatest magnitude can be fought with prospects of success. The plan is ready.

But then the sailors mutiny, destroy the anchor lights, shoot down officers, and hoist red flags of treason. The officers fight back. Submarines rush in and want to torpedo the mutinous ships. The commander of Kiel, Admiral Souchon, gives the order not to fire. Mr. Noske, the representative of the SPD, soon becomes governor of Kiel.

In Bremen, Hamburg, Hanover, and Munich, riots are raging. In Berlin, Liebknecht, released from prison, sits at the banquet of Soviet prisoner Joffe and waves his arms wildly. Revolt... the storming of the food distribution offices.

Meanwhile, Wilson has issued a second note demanding the abdication of the Kaiser. "Of course, it's the only right thing to do," say the imperial state secretaries of the SPD and the Center Party. Even Max von Baden becomes uncertain and, albeit unconsciously, increasingly falls into line with those who want to deal the second Reich its death blow and know no fatherland called Germany.



A new man has moved into headquarters in Spa: General Groener is sitting in Ludendorff's chair. Erzberger's camarilla has maneuvered him into this position. The main topic on November 9th is the question of abdication.

A number of troop commanders have been summoned, including the heir to the throne and his chief of staff, Count von der Schulenburg.

The telegraph lines are buzzing from Berlin: "All of Germany is in turmoil... Cologne, the bridgehead, is occupied by Bolshevik marauders, threatening the army's food supply... Heavy bloodshed in Berlin can only be avoided by the emperor's swift abdication..." That is what the chancellor has said.

Discussions take place in Spa. Opinions vary. With the new quartermaster general, a different, completely different spirit has taken hold. What does the army think? At dawn, the troop commanders arrive. After the field marshal has given a bleak report on the situation, they are asked the following questions:

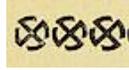
"Does the army stand by the emperor?"

"Will it fight against the Bolsheviks and rebels in the homeland?"

One by one, the 39 troop commanders go to Colonel Heye and tell him their opinion, under the seal of honorary secrecy regarding the naming of names.

But no one thought that the officers could give a binding answer to the questions they were asked; at the front, there was no question about the emperor. For the soldiers, the emperor was the incarnation of the empire, the supreme leader, the ultimate decision-maker, the last, albeit increasingly fading, anchor for the soldiers' hearts. If anyone at all could have provided information about the feelings of the men in the

trenches on this point, it would have been, at best, those lieutenants and non-commissioned officers who lay together with their comrades in the field of shell craters every day and knew how they thought and felt.



In Villa Fraineuse, standing by the glowing fireplace, is the last monarch of the Second Empire, wrapped in a cloak. The flames do not provide any warmth. It is cold, and a gray, pale day seeps through the tall windows. Surrounding the emperor are the officers of the Supreme Army Command: Field Marshal von Hindenburg, First Quartermaster General Groener, Count von der Schulenburg, and other gentlemen in black diplomatic coats. Standing at the door, upright like a warrior from a distant age, Colonel General von Plessen stands guard.

Heye enters, rustling papers. The front commanders have, for the most part, denied or deemed doubtful the army's readiness to march into Germany with the emperor at its head. However, twelve believed that the troops would defeat Bolshevism, while nineteen also had doubts, and eight had even voted "no." Schulenburg flares up: "You will not teach me to disrespect Prussian soldiers." Plessen agrees with him. The emperor turns to Groener:

"What of the oath of allegiance that the soldiers swore to their king?"

Groener replies. Never has a parting been so straight. He stands there vain, cold, and hollow. His lips barely move.

"Oath of allegiance?", he says, "An oath? - That's just an idea!"

Did no arm reach for a sword? Schulenburg trembled. At that moment, the entire weight of the fragile structure that held the empire together rested on him, on his loyalty, on his initiative, on his shoulders alone. Responding to a quickly formed thought, the emperor assured him that he would abdicate as German emperor, but not as king of Prussia. He would remain with the army in any case.

Schulenburg breathed a sigh of relief. The main thing was that the emperor was staying. Only when the count had returned to his army group did Groener dare to come forward again - he demanded that the emperor sacrifice himself by fleeing, pointing out that even the field marshal no longer considered the army reliable.

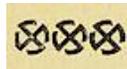
At that time, no one in the large headquarters was able to muster the strength to take decisive action. They thought in terms of calculations and business—truly liberal—and could not see beyond the confines of court life. Ultimately, the tragic absurdity of an outdated code of etiquette prevented men like Schulenburg, who would have been called upon to act, from taking swift and radical action.

The emperor then learned that the chancellor had already announced, on his own initiative, that the monarch and the heir to the throne had completely renounced their crowns. Rumors swirled: mutinous Hausen troops were marching from Cologne to Spa. That was enough for the courtiers.

The safety of His Majesty... As if there had not been 500 officers in the Grand Headquarters... as if the front had not delegated the storm battalion of Rohr and an MGSS<sup>4</sup> unit from its elite to protect the emperor – the reliability of a decidedly rear guard unit such as the gendarmerie brigade stationed in Spa could be left open.

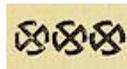
The emperor sits and ponders; perhaps that great man, his first chancellor, stood before his mind's eye, still admonishing him from the grave with words that he once wrote to him, the prince: “The strongest pillar of the monarchy is a monarch who not only works diligently in the affairs of state in peaceful times, but also, in critical times, would rather fall fighting for his rights with a sword in his hand on the steps of the throne than retreat!”?!

The next day, the Dutch barrier gate closed behind the last emperor of the Second Reich. An empire had fallen...



Max von Baden had been unable to prevent the bloodshed. Ebert escorted him out of the Reich Chancellery, and Scheidemann left his “thin water soup” in the Reichstag restaurant when he heard that Liebknecht was addressing the masses from the palace, and was about to proclaim the Soviet state. It smacked too much of dirty competition.

Scheidemann climbed onto the steps of the Reichstag and, as the democratic republic was proclaimed, uttered the famous words: “The German people have triumphed across the board.”



Scheidemann's victory fanfare found its shameful echo in the forest of Compiègne. Marshal Foch received the German armistice delegation in his special train: the spongy Erzberger, who was in a hurry like a business traveler. Behind him were General von Winterfeldt, deadly serious, and Counts Oberndorf and Helldorff.

Erzberger stammered: “We have come because of the proposals...”  
Foch, icy, full of scorn: “I have no proposals to make...”

Erzberger, the politician “of gigantic stature,” remained silent, embarrassed. It was only through the intervention of Count Oberndorf that he realized: this was no small talk about “proposals”, but a directive: the surrender of the fleet, a vast quantity of weapons and war material, even more than was actually available. Evacuation of the occupied territories would occur within 14 days; on the enemy side, operations would of course continue. The blockade would remain in place.

---

<sup>4</sup> German Sharpshooter Machinegun Unit.

The Germans stare in disbelief. Finally, after much back and forth, Count Oberndorf and General von Winterfeldt manage to obtain some concessions in a more private conversation with General Weygand, Marshal Foch's chief of staff. Nevertheless, the conditions remain devastating.

“Accept it,” gestured Erzberger.

“Accept it,” snarled the mob in Berlin.

But first, Winterfeldt and Oberndorf sent Cavalry Captain Count Helldorff back to his men; as he returned to his own troops, the German officer learned how much strength and a will to defend still remained in his army.

How fiercely these men chase the steel from the barrels! The earth glows and blazes and piles up in the sky. Not an inch of ground at the front where it would be possible to cross, where fighting has not continued with tenacious stubbornness. Two days pass before Count Helldorff finally makes it across, almost by accident.

This army, tired, pale, with hollow eyes, returned home in an orderly fashion after the shameful armistice; this abandoned army, which had been robbed of its ideals and thus its moral backbone, felt something else rising within it, something new. It did not know what it was. It said: "Home... Comrade...," and remained closed inwardly, even though they had been torn apart physically, even though they had been betrayed on all sides.

An empire had fallen, but not a people. The steadfast ones at the front held it together. And what bound them, the mercenary soldiers, was forever—it was blood.

It was nothing but blood that later drove them to attack the Spartacist hordes in the country. Some broke away and eventually found their way back; new ones would join them, new ones who understood the language of the blood that had flowed on French soil. The power of this blood brought them together and bound them more tightly than ever.

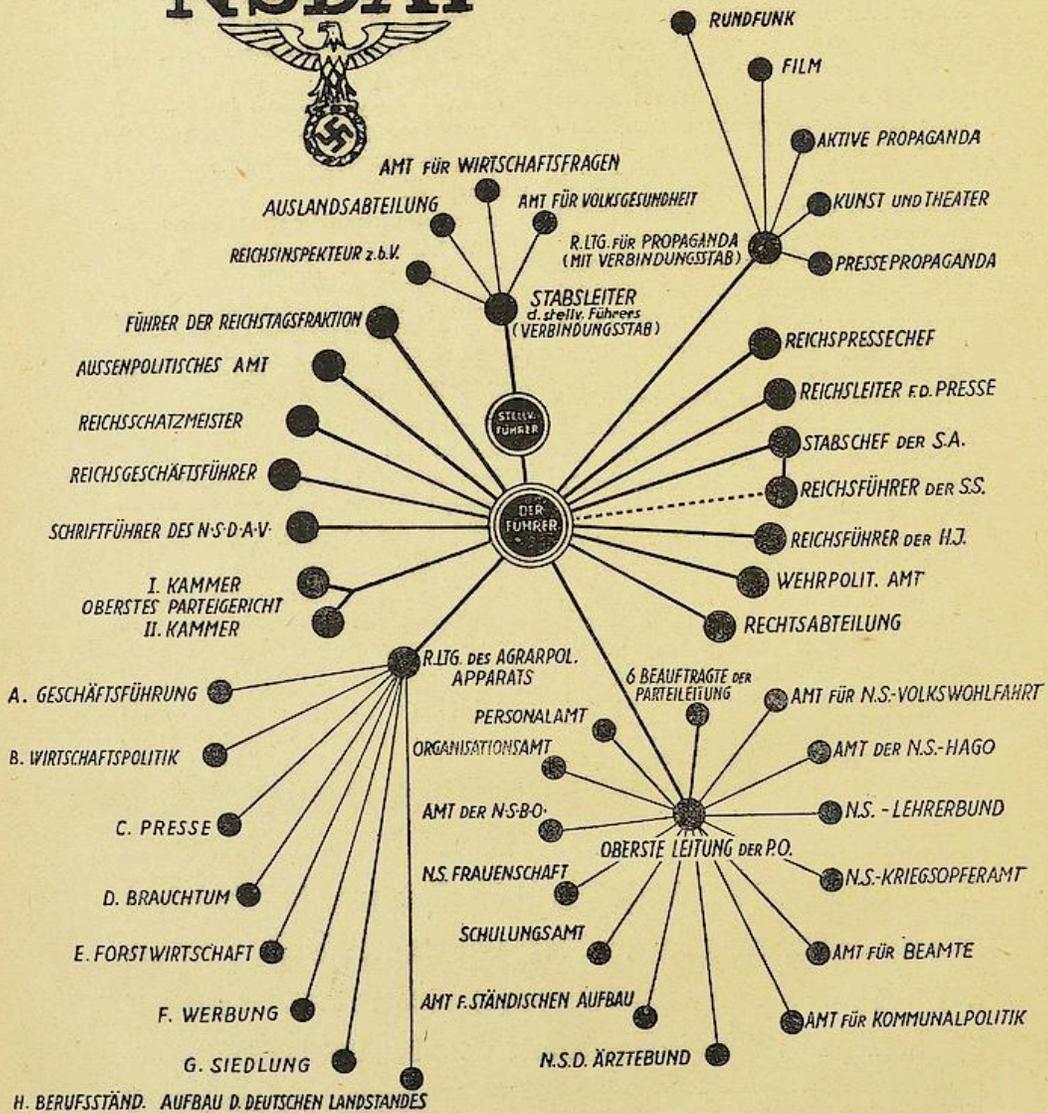
Power!

In the face of a merciless natural morality, there is no good or bad, but only the strong and the weak. Generations who fight to acquire the soil, where every drop of blood shed fertilizes the earth; generations who must sink ingloriously because the gaping blow tears nothing but withered flesh. The last ones on the front lines and those who joined them proved that they are what sustains a people, a race: the stronger half!

***“What we are fighting for is the preservation and propagation of our race and our people, the nourishment of its children and the purity of its blood, the freedom and independence of the fatherland, so that our people may mature and fulfill the mission assigned to them by the Creator of the universe.”***

***- Adolf Hitler***

# Reichsleitung NSDAP



Reich Leadership of the NSDAP

## **Question Box**

### **Question 1 - NSBO<sup>5</sup>, Frankfurt**

#### Definition of Unemployment Benefits

Entitlement to unemployment benefits expires after 20 weeks of receiving benefits. New benefits are only granted after a new statutory waiting period has been completed. The duration of benefits for unemployed persons who are unemployed for reasons customary in their occupation is only 16 weeks. After the benefit period has expired, the unemployed are considered to have exhausted their entitlement under the Employment Services and Employment Insurance Act. Three weeks before the end of the unemployment benefit period, the unemployed person can apply for crisis support; only unemployed persons who have exhausted their entitlement to unemployment benefits can receive crisis support. Various occupational groups are excluded from receiving crisis support by regulatory provisions. The prerequisite for receiving crisis support is that the unemployed person is in need.

The principles of social welfare apply to the determination of need. The amount of crisis support may not exceed the general guidelines for welfare assistance. Unemployment and crisis support are generally only granted for a total period of 58 weeks. After this period, only welfare assistance, known as “unemployment assistance,” is granted.

#### Amount of Welfare Assistance

The amount of unemployment benefit is based on the average earnings of the last 26 weeks before the claim was made. The unemployment benefit recipient's financial need is not assessed. In the case of crisis and welfare assistance, the benefit is calculated according to different principles, with particular consideration given to financial need. As a result, welfare assistance may in some cases be higher than unemployment benefits, especially if the unemployed person received a very low wage in the 26 weeks prior to receiving assistance.

### **Question 2 - E.R.N., Dusseldorf**

It goes without saying that individual members of the German Labor Front must be Aryan; see Circular No. 3 from the Führer's Office of the German Labor Front to all departments of the German Labor Front.

### **Question 3 - Sch., Lower Schönbrunn**

It is not necessary for the leader of the Patriotic Women's Association to be a party member. The Patriotic Women's Association of the Red Cross is not aligned with the National Socialist Women's League in this sense; rather, it is affiliated with the German Women's Association. The Women's Association is the unified organization of all German women's associations and has its headquarters in the Reich Ministry of the Interior in Berlin.

---

<sup>5</sup> The "Nationalsozialistische Betriebszellenorganisation", an organization which sought to organize workers in factories and businesses. In later years it became part of the German Labor Front.

#### **Question 4 - NSDAP, Greater Wusterwitz**

If your office assistants are paid according to the wage scale for Reichsbahn workers but are nevertheless covered by employee insurance, you must contact the relevant association and the labor trustee.

#### **Question 5 - F.J., Augsburg**

It is recommended that the photographer, who worked in a machine factory and was transferred from salaried employment to wage labor with the same working hours and paid by the hour, contact the Reich Insurance Office for Salaried Employees or the competent administrative office in Augsburg, whose address he can obtain either from his payroll office or from the Chamber of Commerce; there he can apply for employee insurance stamps to be affixed to his employment contract. In our opinion, he is entitled to this, but it can only be enforced after a corresponding decision has been made by the Reich Insurance Office for Employees or its branch office.

#### **Question 6 - E.H., Lower Schönweide**

If an official moves to another local group, the political district leader responsible for that group must decide whether he or she will continue to be considered an official and allowed to wear the official uniform.

#### **Question 7 - Sch., Heilsberg**

Following the reorganization of the German Labor Front, there are now 20 company groups divided into company units. All employees working in different professions within these units belong to the company unit and thus to the company group. Main companies, insofar as they are located in different places, naturally belong with their entire workforce to the Reich company group responsible for them.

#### **Question 8 - H.J., Hannover**

All civil servants already in the civil service belong to the Reich Association of German Civil Servants. All other employees and civil servant trainees of the Reichsbahn belong to the Reich Transport and Public Services Group.

#### **Question 9 - H. Sch., Upper Wessel**

It is advisable to refrain from marrying if the parties are related in the third degree. We are not aware of any law prohibiting such marriages or when such a law will come into force.

#### **Question 10 - Kuttlau Local Group**

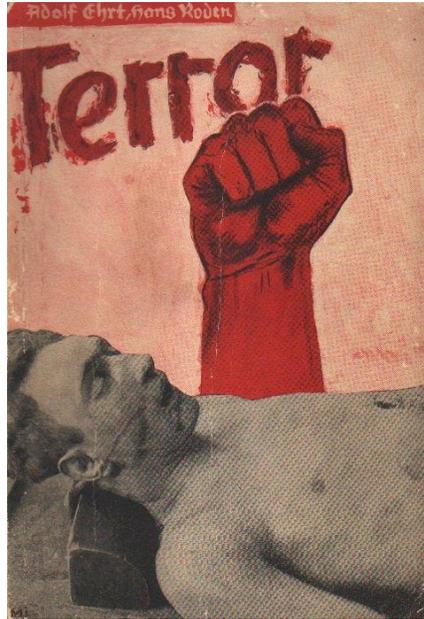
The appearance of the new uniforms for PD officials has been described again in great detail in the daily press.

## The German Book

**Adolf Ehrt and Hans Roden**

**“Terror, die Blutchronik des Marxismus in Deutschland” (Terror - the Bloody Chronicle of Marxism in Germany)**

**Eckart-Kampf-Verlag, Berlin-Leipzig, 1934**



Horror and dread! That is the terrible impression one gets, should get, and must get from this book, for it is its task to show, once and for all, with all the terrifying clarity of vivid factual material, to those who, in bourgeois narrow-mindedness, prattled on about the “poor communists” and, in the haughty humility of pious devotion, pulled their nightcaps over their philistine skulls, that they owe their very existence today to our movement, and to the fighters who were brutally murdered. Will these eternally indifferent people—despite their sometimes quite convulsive cries of “hosanna”<sup>6</sup> today—not be shaken out of their spiritual slumber, out of their mental lethargy? May they be shaken out of it when they see these images of death, these hills of corpses, these mountains of misery, these mountains of suffering, and this sea of blood and bravery.

They should, the ever-lukewarm! And they should stand there in awe of the greatness of these dead, those totems of self-sacrifice and holy idealism, who will light our way into the future like a beacon.

For this, too, Adolf Ehrt, the distinguished author of “Bewaffneter Aufstand” (Armed Uprising), and Hans Roden created this book, which one can only put down with deep emotion.

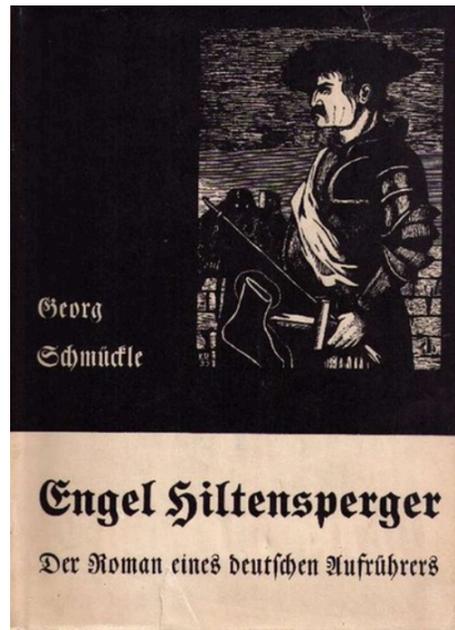
**Georg Schmückle**

**“Engel Hiltensperger”**

---

<sup>6</sup> An Aramaic word meaning “save”, usually used by Jews as a cry for help.

(Büchergilde Gutenberg, Berlin 1933)



This book was written by a poet, a real poet—well-regarded and not found wanting. Strangely, while reading it, I couldn't help but compare it to acclaimed works from a bygone era: Thomas Mann's “Zauberberg” (The Magic Mountain), for example. A different time, a different milieu, completely different people—certainly. What is to be compared here, the so-called “equal level” that is to be acknowledged, is merely the way of choosing, seeing, and shaping from one's own inner experience of material and characters. In Mann's work, it is the cold, intellectually clear arrangement of characters and plots; they remain characters, puppet-like, mechanical, transparent, filled only with a spirit that may sparkle dimly, but is incapable of shining.

Schmückle, on the other hand, draws from the depths of life in all its parts, never becoming abstract, and equips his characters with flesh and blood, allowing them to act and suffer within their time, their landscape, their customs, and their longings.

It is the time of Luther and Frundberg, of Sickingen and Hutten, in which Engel Hiltensperger struggles with himself and then for his peasantry, against the materialism of the Church, against a law that proclaims: “Do not refuse your coat to anyone who wants to take it, and if someone takes what is yours, do not demand it back”, while on the other hand also saying: “Where we have food and clothing, we should be content.”

This is not enough for a German farmer - he wants faith, but not one that is foreign to him and weighs down his pride, the strength of his soul, with burdens that will ultimately crush him.

This is what Hiltensperger, the peasant advocate of Auerberg, is fighting against, dramatically portrayed on an epic level in the form of blood and soil by an artist whom we place on a par with Scheffel.

**“Rasse und Recht” (Race and Law)**

**Dr. Helmut Nicolai**  
**Reimar Hobbing, Berlin 1933**



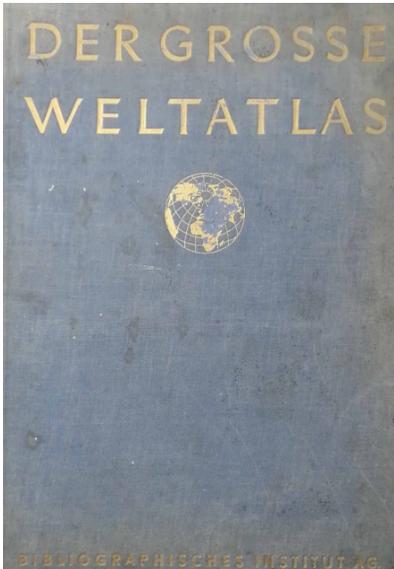
This lecture, given by the author at the previous conference of the National Socialist German Lawyers' League, proves to be an important contribution to the reform of German law in book form as well, notable above all for its general comprehensibility.

Law comes from “right,” meaning “truth”; however, no one would claim that judges always speak the truth - the author sees the reason for this in the imposition of Roman law, which was strongly influenced by the Orient and is not suited to our nature. The law must be “appropriate to nature” and aim to preserve the existence of a people in the preservation of its species (i.e., race). Even in ancient India, the eternal law of truth was called “Rta,” in which we recognize our German word “Art” (species), which contains the concept of “Geschlecht” (sex). From this point of view, marriage, as the basis of custom and law, acquires its racial-biological meaning, which criminal law must also serve. The author sees the artificial judge as a priest of the law, whose uniform structure he outlines so clearly in broad strokes that one can only hope that this book will be widely distributed.

**“Der Große Weltatlas” (The Great World Atlas)**  
**Dr. Edgar Lehmann**  
**Bibliographisches Institut AG., 1933**

---

<sup>7</sup> Not my censorship, only photo of the cover I could find online.



People usually think that atlases must all be alike - here, however, something new seems to have been created. The map material presented is so clearly structured that the viewer is not just shown partial excerpts; the map of Northern and Central Europe, for example, extends from the North Cape to the Black Sea, the Alpine countries from Geneva to Budapest, and even the map of East Asia reveals connections at first glance that one would otherwise have to search for. In addition, the explanations by Dr. Edgar Lehmann accompanying the maps provide a good insight into the spatial problems of the peoples.