Der Schulungsbrief [The Training Letter]
Issue 3, May 1934

Contents

Days of Commemoration

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

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

May 2nd, 1933 - An end to union bureaucracy - the Committee for the Protection of German Labor, led by Pg. Dr. Ley, is having union buildings throughout the Reich cleared of “functionaries.”

May 3rd, 1933 - Pg. Dr. Ley announces the establishment of the German Labor Front.

May 4th, 1933 - Pg. Schuhmann takes over overall leadership of the trade unions; calls for a “Foundation for Victims of Labor.”

May 5th, 1888 - Austria's nationalist leader G.v. Schönerer is sentenced to four months in prison.

May 7th, 1896 - Senior President Pg. Brückner, Breslau, is born.

1833 - The German composer Johannes Brahms is born.

May 9th, 1688 - The Great Elector has died.

1805 - Friedrich von Schiller has died.

1907 - Reich Youth Leader Baldur von Schirach is born.

May 10th, 1871 - Peace between Germany and France.

1933 - Opening of the first congress of the German Labor Front.

May 11th, 1933 - Adolf Hitler assumes patronage of the German Labor Front.

May 18th, 1782 - The Free Corps leader Lützow is born.

1848 - Opening of the National Assembly in Frankfurt am Main.

May 19th, 1762 - J.G. Fichte is born.

May 20th, 1927 - The representative Pg. J. Patzel, Bohemia, has died.

May 21st, 1471 - Albrecht Dürer is born.

1809 - Victory of the Austrians over Napoleon I at Aspern.

May 21st, 1921 - Contrary to the will of the November government, volunteer associations from all German districts storm Annaberg in Upper Silesia with the German national anthem on their lips, thereby saving German land from the Poles.

May 22nd, 1813 - Richard Wagner is born.

May 23rd, 1618 - Outbreak of the Thirty Years' War.

1900 - Minister of Justice Pg. Dr. Frank II born.

May 24th, 1933 - Opening of the German “University of Politics” in Berlin.

May 25th, 1809 - Schill occupies Stralsund.

May 26th, 1521 - At the instigation of the Catholic Church, the Holy Roman Emperor imposes the Imperial Ban on Martin Luther.

1923 - The National Socialist and freedom fighter Albert Leo Schlageter is shot dead by the French.

May 28th, 1933 - Gdansk declares its support for National Socialism: in the People's Assembly elections, the NSDAP wins 38 seats, while all other parties combined win 34 seats.

May 29th, 1809 - Victory of the Tyroleans on Mount Isel.

May 31st, 1740 - The accession of Frederick the Great.

1809 - Schill falls in Stralsund.

1916 - Battle of the Skagerrak.

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

May

Daniel Sauer, Sickershausen, May 1st, 1933
Franz Ertel, Ottendorf, Upper Austria, May 1st, 133
Heinrich Wöfel, Nuremberg, May 2nd, 1923
Paul Stenzhorn, Oberhausen, A.D. Nahe, May 5th, 1932
Heinrich Kottmann, Darmstadt, May 12th, 1923
Franz Engel, Stargard, March 12th, 1930
Josef Wiesheier, Gaiganz, May 21st, 1933
Fritz Tschierse, Königsberg/Pr., May 25th, 1931
Albert Leo Schlageter, Düsseldorf, May 26th, 1923
Georg Hirschmann, Munich, May 26th, 1927
Gerhard Liebsch, Berlin, May 26th, 1931
Paul Billet, Lahr 1. Baden, May 27th, 1931
Silvester Fink, Innsbruck, May 27th, 1932
Heinrich Stollenwerk, Düsseldorf, May 28th, 1933
Jodoc Kehrer, Burscheid, May 31st, 1932

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

Soldiers…

By Kurt Jeserich

It was May 1st last year - the government of national unity had called for a public holiday, and the people, the German workers, had come to celebrate this day. Millions gathered throughout the Reich; thousands upon thousands marched in huge columns through the streets of the imperial capital toward their common destination, the Tempelhof Field. There was one thing that was moving to see in these endless processions: the people who were marching there had not all come because they had suddenly become convinced National Socialists overnight, but they had nevertheless turned up—not like the ill-wishers beyond the borders who lied because they had been forced to—but because they were driven by the tremendous power radiating from the event of this revolution of faith, and because they sensed that what was happening was good. They had come because they felt something deep inside—something that seemed long forgotten and yet was nothing other than the pulse of their German blood!

And so they marched, the “proles,” the class warriors of yesterday, the German workers of the brow and the fist. Through streets decorated with flags, through rows of cheering people, they marched on, they whose longing for generations had been that this, this very first day of May, should become the holiday of the working people. Week after week, for endless years, they had gone to their party meetings, had made sacrifice after sacrifice in the belief that one day the day of freedom would dawn for them too, the holiday of the workers, May 1st; year after year they had marched out with red flags to celebrate this day, and time and again they had returned home disappointed, and all too often with bloody heads - May 1st, in the era of liberalism, and especially during the 14 years of the November government, was not a holiday, but a milestone in the tragedy of the German working class.

And now? Was fulfillment finally here? Wasn't it a joke of fate that what had once been dreamed of in flowery fantasies was now coming true? Was it possible that people were now suddenly marching, free, cheering and... victorious?

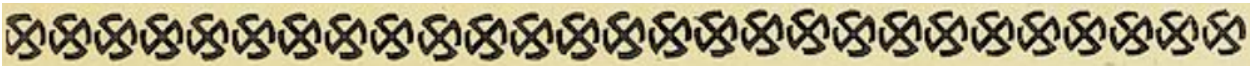
Anyone who knew the German worker, who knew his bitter hardship and his great, honest longing, could also sense what was going on in those hundreds of thousands of people on that May 1st of last year. They saw more than waving flags and singing people - they sensed how something that had once been created by poisonous lies was now breaking within them; they felt the almost tentative groping of the German working-class soul, that soul which for decades had been accustomed to nothing but being betrayed and trampled upon, sold off and denied, was now being illuminated by the first glimmer of a new era.

The men walked along pensively; somewhere, far away, music could be heard. The crowd was still marching, but each individual in it was fighting a battle; each individual had to come to terms with what was now happening, forcing himself to conquer the spirit of the past, forcing himself to suppress the “I” in order to see the triumph of the “We” - thus, the “demonstrators” formed a column of German workers' battalions, and under their marching steps, the doctrine of the individual was crushed.

From here the procession reached the Brandenburg Gate, the symbol of historical events in Prussia's history. A murmur ran through the column - was it the memory that was awakening in them? Did they think about everything this gate had already been through; did the old ones remember that they had once marched between these gray columns in the most violent of all wars; did they ponder how November 1918 had greeted them here with rattling machine guns and cries of “Freedom, beauty, and dignity”? Or

did the light of the torches shine in their hearts, under which the brown battalions had marched through this gate weeks earlier in the jubilation of victory?
No one knows what the individual thought, but they all experienced the same thing: like a spark, it suddenly spread through the ranks, jumping from row to row, passing through hundreds of thousands of people. The men fell into step; the sound of marching feet thundered, and a song rang out, once composed by someone in their longing, and now becoming the anthem of fulfillment. It rose up, loud and majestic, sung by German workers: **“Deutschland, Deutschland über alles, über alles in der Welt!”**
The “We!” has triumphed - thus, on this march to the May Day celebrations, the bonds of a new and better community were forged, for the people now began to understand what had happened: the fighters of the NSDAP had not gone to war simply to rule after victory, but had fought so that their victory would be that of the German workers.
They marched on, their steps light, their songs joyful, for they had found a home, not only in their fatherland, but also in the military community that was their true home. They had made peace with their people; they did not come as remorseful sinners, no, they marched forward as victors, for before them fluttered the symbol of a faith they had conquered their hearts through bitter struggle. When the celebration began, attended by more than a million people, the greatest celebration the world had ever seen, and when the Führer then coined the phrase “soldier-worker” in his speech, it found an echo in these millions, and this echo was a vow of loyal allegiance; the vast field became an altar of the fatherland, and the celebration became the hour of consecration of a new people - a religious service for the German people!

And now a word to you, you officials, you leaders of the German working class! The flame of love, strength, and faith that blazed at that time, and in which a spirit of class hatred and discord was melted down into the consciousness of the soldierly working community, the Führer has called upon you to keep this flame alive - in this flame the last dross of a bygone era shall be burned away. Yes, even more than that! In this blaze we want to forge the great coming of a bright future; just as Baron von Stein once freed the peasants from serfdom, so we National Socialists and Adolf Hitler will free the working German people from servitude to internationalism of any kind; he will enlist them in the nobility of labor, for this nobility is the sign of freedom in a duty called Germany.
On May 1st of this year, you will march again; when the flags wave, comrades, when you raise your arms in salute, let it be in a silent vow that German workers will never again stand by their people and their Führer in any other way than they do today. Fulfill this vow by doing your duty, and the foundation stone laid by German workers on the first national holiday of labor will become the foundation for the fulfillment of our only desire!



German Work
By Wolfram Krupka

We stand at work - the work is good,
It grows in our nature and blood,
And the blood is our defense.

We do not fight for wages or rank -
we want only our fatherland
and its honor.

The anvil, the hammer, and the plow
have become our altar - what hatred has destroyed,
love has now rebuilt.
We are happy and strong in our work—
And so we raise up its fruits
And remain faithful.

Hand in hand, heart to heart
The circle closes, strong as iron:
A people that create.
We listen quietly to the flow of blood,
And we build our cathedral of work
Out of duty and strength.

“Genetics and Race”
By Dr. Hermann Boehm

As little as the essence and content of National Socialism can be grasped in its deepest depths by purely intellectual means, it is nevertheless necessary to understand the scientific foundations of the National Socialist edifice.

National Socialism sees Marxism as its arch enemy - two worldviews stand in opposition to each other. Marxism is based on the doctrine that all people are born equal, and that the differences that arise between people in the course of their lives are the result of external influences; therefore, human development depends on the shaping of the environment (cf. the essay by Dr. Groß in the last issue of “Der Schulungsbrief”, “The Racial Idea of National Socialism”, page 14). The more favorable the environmental conditions, the better people will develop; the upward development of people can and must be achieved by improving external conditions.
The cornerstone of National Socialism, meanwhile, is the concept of race; this means that the physical and mental characteristics of human beings are primarily determined by their genetic makeup, their hereditary bloodline. The upward development of a people is only possible if their valuable hereditary streams flow ever stronger, while the less valuable and inferior hereditary streams dry up more and more. The scientific question is, therefore, to quote Dr. Groß: “Environment, or heredity?”

When we speak of environment, we are referring to all those countless influences that affect people from the outside, such as nutrition, climate, landscape, housing, economic situation, social status, occupation, education, etc. What do we mean by heredity from a scientific point of view? “In the general view, almost everything that one ‘gets after a person’ is described as ‘inherited’ from them, be it money or debts,

movable property or homes, office and dignity, characteristics or illnesses, business secrets and ideas" (Wilhelm Johannsen); people speak of "hereditary monarchies," "inherited beliefs," etc.

None of this has anything to do with heredity in the scientific sense; inheritance in the scientific or biological sense of the word refers rather to the fact that offspring resemble their parents. For example, when an apple seed planted in the ground develops into an apple tree, and a pear seed develops into a pear tree, "the offspring resembles the parent" - this is an expression of inheritance. Similarly, when the union of a black man's sperm cell with a black woman's egg cell results in a child with black skin and curly hair, and while the fertilization of a white woman's egg cell by a white man's sperm cell results in the development of a white-skinned child, these are again manifestations of heredity, for "the offspring resemble their parents."

The fact that offspring resemble their parents seems self-evident in everyday life, but is it really so "self-evident" that a child not only resembles its parents in skin color or hair type, but also shares with its parents or one of its parents all the many details that constitute the basis of "family resemblance"? That the child 'inherits' from its parents small deviations from the norm, such as a protruding lower jaw or excess hair whorls or the like, that it "inherits" mental and emotional tendencies from its parents - is that self-evident? We know that the child develops from the united sex cells of its parents; these sex cells are the only physical link between parents and offspring - therefore, everything that is inherited must be present in some way in these two sex cells, the female egg cell, which is just visible to the naked eye—yes, in a small part of the egg cell, the egg nucleus—and in the even tinier sperm cell! We stand in awe before this miracle of nature.

Needless to say, these tiny structures cannot contain physical characteristics or even mental and emotional traits as such, but they must be present in some form - we therefore speak of genetic factors for skin color, hair shape, nose shape, lip shape, eye shape, excess hair whorls, etc., although some of these characteristics are based on several different genetic factors. We refer to the totality of these countless genetic factors as the genetic mass or idioplasm. We still do not know for certain how to imagine this genetic material, these genetic factors or genes in material terms; it is even less possible for us to examine the genetic material directly in any way. We can only indirectly infer the nature of the genetic material (or the genetic image or predisposition) by examining living beings and their appearance (or appearance pattern) - genetic material is the foundation on which development is based.

This genetic material is definitively determined at the moment when the seed nucleus unites with the egg nucleus or, more precisely, when the genetic material located in the seed nucleus combines with the genetic material located in the egg nucleus to form the new genetic material of the offspring; the process of heredity is thus complete at the moment of fertilization. Everything that happens after the fertilization of the egg cell belongs to the concept of the environment.

The fertilized egg cell will only continue to develop if it receives nourishment - nourishment, including nutrition from the mother's blood in the womb, is an environmental influence. The nature of the nutrition will certainly shape the course of development; this can be seen most clearly in plants. Everyone knows that a seed develops differently in moist, nutrient-rich soil than in dry sandy soil; indeed, under certain circumstances, the plants that grow can be so different that they could be mistaken for completely different species. The great importance of environmental influences is therefore obvious.

So, is the Marxist doctrine of the paramount importance of environmental influences correct after all? We shall see.

For now, we can say that the appearance of a living being depends on two factors: its genetic makeup and environmental influences, i.e., its living conditions. Johannsen expressed this schematically as follows:

Genetic makeup ∞ Living conditions

Appearance

It is clear that certain environmental conditions can only have an influence if the organism in question responds to these environmental conditions, or “reacts” to them. The possibility and direction of the reaction to a particular environmental influence is by no means the same for all organisms - for example, the edelweiss plant responds to the environmental influence of the high mountain climate by forming a dense felt of hairs on its leaves, which disappears when the plant is moved to the lowlands; dandelions, meanwhile, respond to the same environmental factor of the high mountain climate with stunted growth. The type of reaction is determined by the genetic makeup - here, in the genetic makeup, there is something that responds to a stimulus from the environment and reacts to it in a very specific way; if there is no reaction at all to any external stimulus, then the corresponding string is missing in the genetic makeup; the effect of environmental stimuli therefore depends on the inherited reaction possibility and type of reaction. Erwin Baur put it this way: “Only a specific type of reaction to external conditions is ever inherited, and what we perceive as external characteristics with our senses is only the result of this reaction to the random constellation of external conditions under which the individual under investigation has developed” - the nature of the genetic material determines whether and in what way the organism in question is influenced by certain environmental factors.

A frequently cited example may help to clarify what has just been said: Among other varieties, there is a red-flowering and a white-flowering species of Chinese primrose. If a young plant of the red-flowering variety is placed in a warm, humid, slightly shaded greenhouse at a temperature of around 30 to 35°C a few days before it blooms, the flowers will be pure white and indistinguishable from the white-flowering variety grown outdoors under normal environmental conditions, i.e., at around 15°C. If, after some time, the greenhouse plant that has been artificially induced to bloom white is returned to “normal” environmental conditions, the white flowers retain their color, but the flowers that develop a little later show the normal red color again - this experiment shows that it is not the “red color” trait that is inherited; rather, what is inherited is the ability to produce red flowers under normal environmental conditions (10 to 20°C, grown outdoors) and white flowers at 35°C, grown in a humid, warm greenhouse - in other words, it is the reaction that is inherited.

However, two further important conclusions can be drawn from this simple experiment - first of all, the appearance of a living being does not allow any binding conclusions to be drawn about its genetic makeup. We have seen that the white-flowering plant grown in the greenhouse, which belongs to the “red race,” cannot be distinguished from the “white race,” which flowers white under normal environmental conditions; this should come as no surprise to us after the above explanations, because we know that appearance is the result of genetic makeup and living conditions. It follows that an assessment of appearance alone, without taking into account the “living conditions,” can lead to completely wrong conclusions - for example, if we observe a steep, “lopped-off” occiput in a human being—natural laws apply to all living beings—this may be a racial characteristic of the Dinaric race, for which this occipital shape is typical, but it does not have to be. It is also possible, and in fact often occurs, that a child born to

parents of the Nordic race, who have a protruding occipital bone, suffers from abnormal bone softness in the first year of life, and that the soft occipital bone is flattened by constant supine positioning and retains this shape for life; in this case, the flat occipital region is not a racial characteristic, but rather a consequence of environmental influences or a secondary change (paravariation, modification). Here, again, it is not the "protruding occipital region" that is inherited, but rather the ability to develop a protruding occipital region under "normal" environmental conditions. Needless to say, however, the flattening of the occipital bone caused by environmental influences does not alter the purebred status of the person in question; very similar to this case, this is very often the answer to other physical characteristics that are used as racial characteristics - it follows, therefore, that the racial assessment of physical characteristics is by no means simple.
The final, very important conclusion from our primrose experiment is this: environmental factors only influence appearance, but not heredity; in other words, secondary changes are not hereditary. When the greenhouse plant is moved outdoors, the new flowers are red again; even if a plant of the red variety is kept in a warm greenhouse for a long time, and if a whole series of generations are bred in the greenhouse, the genetic makeup remains unchanged. If such a plant, whose ancestors have been kept in a greenhouse for any number of generations, is brought outdoors, the new flowers on this plant will also bloom red again. The reaction of blooming white at 35°C and red at 15°C has not changed; the genetic makeup is therefore very stable.

It has been repeatedly emphasized that appearance, which alone can be the subject of our investigation and examination, is the result of heredity and living conditions; if we want to examine the influence of living conditions, we can only do so properly if heredity is not a second unknown variable. As has also already been said, we cannot examine heredity directly; however, we can use living organisms for our investigation in which the hereditary image is also unknown, at least to a greater or lesser extent, but in which the hereditary image is certainly the same.
The most common example is an experiment with the so-called "paramecium", a tiny animal about 1/5 mm long that consists of a single cell with a nucleus. This paramecium, which lives in stagnant waters, reproduces in such a way that the nucleus and then the entire cell divides into two equal halves; the offspring are therefore genetically identical. It is easy to breed a swarm of genetically identical paramecia (so-called clones) in an aquarium through continuous division; if you examine the body length of the individual members of such a clone, you will see that, despite having the same genetic makeup, the animals are by no means all the same length; rather, their size varies within certain limits - for example, in a particular experiment, between 140 μ and 200 μ (1 μ = 1/1000 mm). The reason for these differences in size is again due to environmental influences - growth depends on a number of different environmental conditions, such as food, oxygen, temperature, light, etc. An animal that has always been favored in all these respects will grow particularly large; an animal that has always been "unlucky" in these respects will remain particularly small. Most animals will have had some good luck and some bad luck, so most will have an average length of about 170 μ. Above and below this "average," the animals will become increasingly sparse, with very large and very small animals being very rare.
If we now breed a clone from the largest and smallest animals, the two clones will again show exactly the same size variations as the clone from which the two original animals themselves originate; it is therefore not the case that the offspring of the large animal are on average larger than the offspring of the small mother animal - this is further proof that secondary changes are not hereditary. Both clones again vary between 140 and 200 μ; if you proceed in the same way over several generations, always using the largest

and smallest animals of a clone as the starting point for each new clone, the new clones always show the same range of variation (variation or modification range) between 140 and 200 µ, and approximately the same number of animals in each size class; there is no animal larger than 200 µ or smaller than 140 µ. The genetically determined range of variation for this species is 140 to 200 µ; if, for some reason, it were desirable to obtain particularly large paramecia, one would have to look for another species with a higher or larger range of variation. Such species do exist - in another experiment, for example, the range of variation was 105 µ to 300 µ, with the ranges of variation of these two clades overlapping. An animal measuring 160 µ can, of course, belong to both clades; this is further proof that appearance does not allow any binding conclusions to be drawn about genetic makeup.

A large number of similar experiments have also been carried out on plants - hereditarily uniform material—i.e., corresponding to a clone—in plants is referred to as a pure line. If, for example, you test the weight of a pure line of runner beans, you will find—just as with the size of paramecia—a range of variation that is characteristic of each species; here, too, the range of variation always remains the same when breeding from the lightest and heaviest beans of a pure line.

The most convincing evidence for the stability of genetic material and its immunity to environmental influences comes from an experiment conducted with different pure lines of wheat, i.e., lines that differ from each other in terms of ear density. In 1840, a few dry ears from these lines were preserved, and they are still available today; although only certain “extreme specimens” have been used for further breeding over the many decades since then, these lines have not become any denser.

We have already emphasized that the laws of nature apply to all living beings; therefore, the laws derived from simple animal and plant experiments can also be applied to humans, even if, as we shall see, great difficulties arise when examining secondary changes in humans. One of the important results of the experiments cited was that what is characteristic of a particular clan or race is not a specific body size or weight, but a certain range of variation around a mean value, with the ranges of variation of different clans or races possibly overlapping. The application of this law to humans can be illustrated by the example of skull shape - it is well known that the length and width of the skull play an important role in human racial studies. The ratio of skull length to skull width is expressed by multiplying the skull width by 100 and dividing it by the skull length - for example, if the skull width is 15 cm and the skull length is 20 cm, the calculation is 15 x 100/20 = 75, the so-called skull index. This index, in which the skull width is three-quarters of the skull length, is approximately the average for the Nordic race. If we measure a large number of purely Nordic skulls, most will have an index of 75, but there will also be skulls with lower and higher indices - those with an index of 74 and 76 are quite common, those with an index of 73 and 77 are rarer, and skulls with a very low index—perhaps 70—and a very high index—perhaps 79 or 80—will only occur very sporadically. We will not find an index of more than 80 at all in purely Nordic skulls.

Just as in the experiment with paramecia discussed in detail, it is not a specific measurement but a specific range of variation that is characteristic of the race; just as in the experiment with paramecia, purebred Nordic parents who have a very low index – say 72 or 73 – can have children with a higher index within the range of variation – perhaps 78. It would be fundamentally wrong to consider the child “less Nordic” than its parents because of its higher skull index.

Of course, skull measurement alone is often not enough to determine a person's race - for example, if the range of skull indices for another race is 77 to 87, the ranges of the two races overlap, and a person with a skull index of 79 can belong to either race. A responsible assessment of racial affiliation is only possible

when taking into account the overall appearance and, if necessary, the “life situation.” Racial studies and findings without comprehensive knowledge and expertise should be avoided; they lead to confusion and cause harm.

Another important result of our experiments with paramecia or beans was that even if, over generations, only organisms at the upper limit of the range of variation are selected for further breeding, the offspring will never fall outside the range of variation - in general terms, this means that the ability to respond to external influences is genetically determined.
This is the fundamental scientific error of Marxist environmental theory; it denies the existence of hereditary differences and the diversity in the “range of variation”; it therefore concludes that, given the right environmental conditions, every human being can reach the same level, for example in intellectual or cultural terms - the “free rein to the capable” clause in the Weimar Constitution should be assessed in this light, for this is the source of Marxism's egalitarian madness. Certainly, free rein to the capable, to those who are genetically capable, regardless of the status or profession of their parents, as demanded by Point 20 of our Program[1] - to those whose genetically determined responsiveness creates the necessary prerequisite for high development. Education is not omnipotent; its natural limits are set by inherited receptivity, limits that cannot be broken by human hands; it is therefore a futile endeavor to try to elevate a race through education. It is certainly possible to educate individuals of a primitive race to a certain degree, determined by their genetic makeup; however, this elevation of the mind achieved through education, i.e., through environmental influences, is not hereditary.

The question of the inheritance of acquired characteristics has long been the subject of heated debate, with the French naturalist Lamarck seeking to explain the upward development of species through the inheritance of acquired characteristics; Lamarck's first law states:

"In every animal that has not yet exceeded the limits of its development, the frequent or constant use of an organ gradually strengthens it, develops and enlarges it, giving it a power proportional to the duration of that use; constant disuse of an organ gradually weakens it, deteriorates it, and progressively diminishes its capabilities, finally causing it to disappear."

The second law then states:

“Everything that animals acquire or lose through the influence of the conditions to which they are exposed for a long time, and consequently through the influence of the prevailing use or constant disuse of an organ, is inherited through reproduction, provided that the changes are common to both sexes or to those who produced these offspring.”

It is obvious that Lamarck's theory must be extremely welcome to those who, out of ideological considerations, deny hereditary and racial differences; it is easy to understand that Marxists and their

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

Jewish leaders were enthusiastic supporters of Lamarckism - in Soviet Russia, teachers are actually forbidden to deny the inheritance of acquired characteristics.
It is not possible here to discuss the numerous alleged proofs of the inheritance of acquired characteristics and their scientific refutation - just one example will suffice to show how even seemingly very convincing evidence for the inheritance of acquired characteristics does not stand up to scientific scrutiny:
If a bean plant is placed in the most unfavorable environmental conditions possible, that is, if it is given so little food and water that it barely survives, then it will naturally develop poorly. Seeds from such a half-starved and dried-up plant will again develop into stunted plants, even if they are cared for in a way that is sufficient for other bean plants to grow well; it therefore appears as if the damage to the parent plant has been "inherited" by the offspring. However, this interpretation is incorrect - the poorly nourished parent plant produces only sparse, equally "poorly nourished" wrinkled little seeds. As is well known, the seeds contain nutrients for the young seedlings; these therefore receive a highly inadequate diet, especially in the early stages of their development, and thus become stunted plants again. The damaging environmental influences have thus had an aftereffect on the offspring. However, the fact that this is not actually a change in the genetic material, i.e., not "inheritance," is evident from the fact that these aftereffects subside after a few generations when the triggering environmental damage is removed - already in the next generation, strong bean plants develop again.
These aftereffects must become more pronounced the longer a developing organism is dependent on nutrition from its environmentally damaged mother - if an expectant mother is in poor nutritional condition, whether due to constant hunger or a serious illness such as tuberculosis, her fetus will also receive inadequate nutrition, and if the newborn then comes into the world as a pronounced weakling, this is, just as in the bean example, an aftereffect and has nothing to do with heredity in the scientific sense.

Like every living being, humans are constantly under the formative influence of their environment. However, great caution must be exercised when assessing "secondary changes" in humans - if a group of young men who play sports have much stronger muscles than another group of young people who do not play sports, it is extremely tempting to simply attribute the different physical condition of the two groups to the effects of physical activity, i.e., environmental influences. Is this correct? We know that appearance is the result of heredity and living conditions; can we simply regard the different appearances of the two groups as a consequence of their different living conditions? No, because the two groups are almost certainly also different in terms of their genetic makeup - one group does not necessarily engage in sports because they are forced to, but because they have a natural inclination toward physical activity; the other group stays away from sports because they do not have this inclination, though they may have a much greater genetic predisposition toward mental activity - we therefore have genetically different comparison groups. This is in no way intended to downplay the beneficial and invigorating effects of sports; physical education is absolutely necessary, and it will always have a degree of success determined by the range of responses determined by genetics.
The goal of any form of education must be to bring the good predispositions inherent in the genetic makeup to their highest development by creating the most favorable living conditions possible. However, the limits of educational possibilities are immutably set by heredity - where the resonant string is missing in the hereditary makeup, even the most gifted artist cannot conjure up a sound; no educational factor can ever have an effect.
The extent to which heredity determines a person's fate is shown with shocking clarity by the failures of educational attempts on welfare pupils, as demonstrated by the surveys conducted by Johannes Lange on

criminal twins: twins can be conceived when two eggs are fertilized simultaneously by two different sperm cells, in which case the twins have different genetic makeup; these are referred to as fraternal or unequal twins. Twins can be also created when an egg fertilized by a sperm cell splits into two halves at a very early stage of development, each of which develops into a living being; in this case, the twins have the same genetic makeup and are referred to as identical or monozygotic twins.
Twin research has developed into a separate science because of the exceptionally favorable opportunity it offers to study the interplay between the two factors of "environment and heredity." Johannes Lange was able to record thirteen identical criminal twins - in ten cases, both twins were almost the same age and had committed crimes that were very similar. In contrast, among 17 fraternal twins, who are no more similar in their genetic makeup than siblings in general, only two cases involved both partners being criminal; in these cases, they had to answer to the court for crimes that were completely different in nature. This is just one of many examples where identical twins, some of whom had very different life circumstances, had identical life stories down to the smallest detail - "Race is destiny."

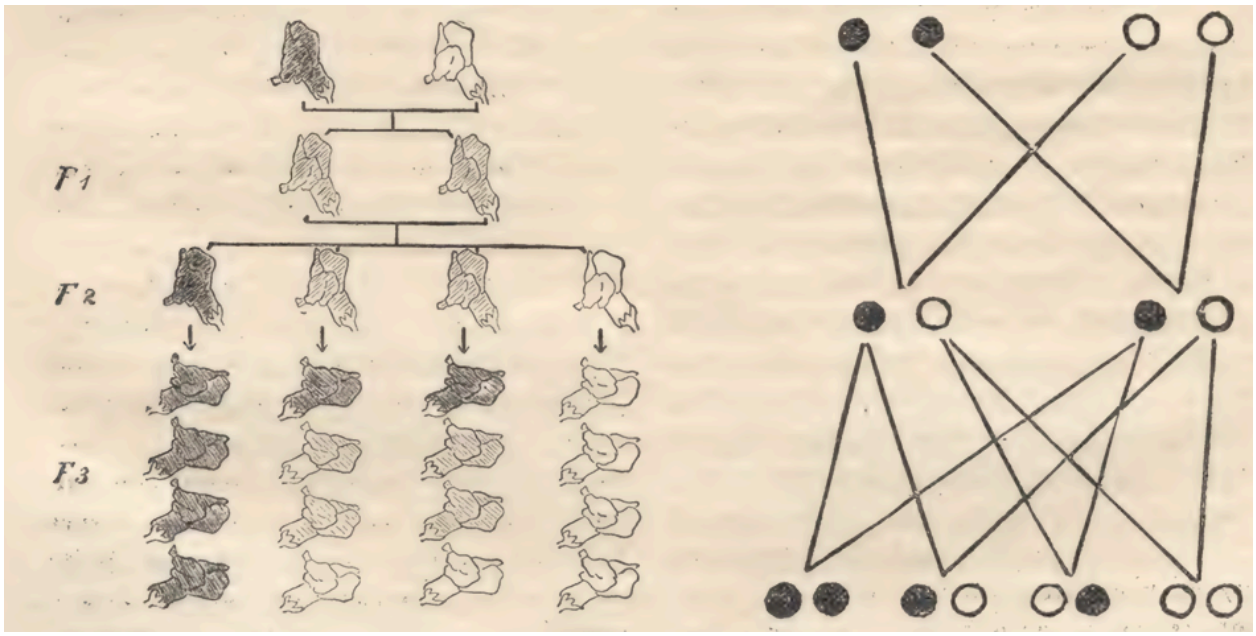


Figure One

This makes our moral duty to influence the race, the blood heritage of future generations, all the more glorious and important - the blood heritage of every human being is composed in equal parts of the genetic material of both parents. The distribution of genetic material from parents to offspring is by no means entirely arbitrary, but follows very specific laws; the credit for being the first to discover and explain these laws goes, as is well known, to the Augustinian priest Johann Mendel, whose monastic name was Gregor (1822-1884). This brings us to the field of genetics in the narrower sense - in the 1860s, Mendel conducted experiments in the monastery garden in Brno on the crossing of pea varieties that differed from each other in one or more characteristics of their appearance. The fundamental results, published in 1866, were ignored; it was not until 1900 that three researchers, the German Correns, the Austrian Tschermak, and the Dutchman de Vries, independently rediscovered the laws of inheritance; only then did Mendel's discoveries receive the recognition they deserved.

If two snapdragons, one with red flowers and the other with ivory-white flowers—i.e., two different races that differ from each other in one characteristic—are crossed, all the offspring will bloom pink. (See Figure One: dark shading = red, light shading = pink.) They occupy a middle position between the two characteristics of their parents - this is Mendel's first law, the law of uniformity. If plants from this first offspring or filial generation (F1) – i.e., pink-flowering snapdragons – are crossed with each other, three different flower colors appear in the offspring, i.e., in the second offspring generation (F2): red, pale red or pink, and ivory white flowers. A splitting occurs - this is Mendel's second law, the law of segregation. If a larger number of this F2 generation is counted, it can be seen that 25 percent of this generation has red flowers, 50 percent pink and 25 percent ivory white; the ratio is therefore 1:2:1. Only half of this F2 generation has the same flower color as its parents; a quarter has the red flower color of one grandparent, and a quarter has the ivory white color of the other grandparent. If the red snapdragons of the F2 generation are further bred, all descendants will always bloom red for any number of generations, just as only ivory white flowering plants will appear among the descendants of the ivory white flowering snapdragons. When crossed among themselves, the pink-flowering snapdragons of the F2 generation repeatedly split into 1/4 red, 2/4 pink, and 1/4 ivory white; a red-flowering snapdragon of the F3 generation originating from pink-flowering parents therefore has a flower color that was not seen in its parents, but which is present in the siblings of the parents; the same applies to the ivory-white-flowering snapdragon of the F3 generation originating from pink-flowering parents. The well-known phenomenon that a person is more similar in some physical or mental-emotional traits to one of their grandparents or a sibling of their parents than to their own parents finds its fundamental model in the simple cross-breeding experiment with snapdragons.

How can these peculiar phenomena in the flower color of snapdragons be explained? In sexual reproduction, an offspring is produced from the union of a paternal and a maternal sex cell; the sex cells contain the genetic material in their nucleus, including the predisposition for flower color. If a male sex cell with the predisposition for the red flower color combines with a female sex cell with the predisposition for the red flower color, the new plant resulting from the union receives the same genetic predisposition from both parents; it is homozygous with regard to the predisposition for the red flower color and will itself pass on the predisposition for red flower colors with its sex cells. Similarly, an ivory-white flowering snapdragon has a double gene—from both its father and mother—for ivory-white flower colors and passes this gene on to its offspring. If, on the other hand, a female gamete with the trait for ivory white flowers is fertilized by a male gamete with the trait for red flowers, or vice versa, a female gamete with the trait for red flowers is fertilized by a male gamete with the trait for ivory white flowers (see Figure One, right), a mixture of two genetic masses that are unequal in terms of the trait for flower color occurs, and the offspring are heterozygous, unequal, or hybrid, and bloom pink. In the genetic material of the hybrid, the genetic traits for flower color remain separate; when the hybrid reaches gamete formation, a special process of nuclear division produces two different types of gametes: those with the genetic predisposition to bloom red and those with the genetic predisposition to bloom ivory white. If pink-flowering snapdragons of the F1 generation are crossed with each other, there are four different possibilities for the gametes to combine.

1. Male gamete with the trait for red flowers + female gamete with the trait for red flowers = homozygous red-flowering plant.

2. Male gamete with the predisposition to bloom red + female gamete with the predisposition to bloom ivory white = heterozygous pink-flowering plant.

3. Male gamete with the predisposition to bloom ivory white + female gamete with the predisposition to bloom red = heterozygous pink-flowering plant.

4. Male gamete with the predisposition to bloom ivory white + female gamete with the predisposition to bloom ivory white = heterozygous ivory white flowering plant.

Since the pink-flowering hybrids, or bastards, produce gametes with the predisposition to bloom red and gametes with the predisposition to bloom ivory white in equal numbers, each of the four combinations has the same probability; therefore, in the F2 generation, 25 percent of the plants must be red-flowering, 50 percent pink-flowering, and 25 percent ivory-white flowering.
It has long been customary in genetics to represent genetic traits with letters (more recently, genetics has been using abbreviations of Latin names for the traits). If we assign F to the red-flowering trait and f to the ivory-white flowering trait, then a red-flowering plant has the formula FF—it receives the red-flowering trait twice—the ivory-white flowering plant has ff, and the pink flowering plant has the formula Ff. The sex cells of a homozygous red-flowering plant carry the symbol F, while the sex cells of the ivory-white flowering plant carry the symbol f; half of the sex cells of the pink-flowering plant are F, while the other half are f. Based on these symbols, the four possible crosses listed above would be represented as follows:

F + F = FF
F + f = Ff
f + F = fF
f + f = ff

If, as in the crossbreeding example described above between red-flowering and ivory-white-flowering snapdragons, the hybrid has a middle position between the characteristics of the parents; this is referred to as intermediate inheritance. However, the result of crossbreeding can also be different - for example, if a red-flowering snapdragon is crossed with a pure white (not ivory white) flowering snapdragon, the flowers of the hybrid Ff will be pure red, just like one of the parents; in this case, the predisposition to red flowering is stronger than the predisposition to white flowering; it masks the predisposition to white flowering. The hybrid Ff is indistinguishable in appearance from the homozygous parent FF; in this case, it is therefore not possible to tell from the appearance of a red-flowering plant whether it is homozygous or heterozygous; only through further breeding can it be proven that the hybrid also has the trait for white flowering, which is masked. Half of its gametes transmit the trait for red flowering, and half transmit the trait for white flowering; if we cross two red-flowering hybrids Ff with each other, there are four possible combinations:

F + F = FF homozygous red-flowering,
F + f = Ff heterozygous red-flowering,
f + F = fF heterozygous red-flowering,
f + f = ff homozygous white-flowering.

A quarter of the offspring in the F2 generation has therefore inherited a trait from its parents that was not visible in the parents' appearance, but which was probably displayed by one of the grandparents. The numerical ratio in the F2 generation: 3 (red) : 1 (white) is only an apparent contradiction to the numerical ratio of 1:2:1 obtained in the first crossbreeding experiment, because the hybrid is not outwardly recognizable as such due to the covering (or dominant) power of the red-flowering trait; only in its offspring does it become apparent that it also had the masked (or recessive) trait for white flowering in its genetic makeup - in contrast to intermediate inheritance, this is referred to as masking, striking, or dominant inheritance.

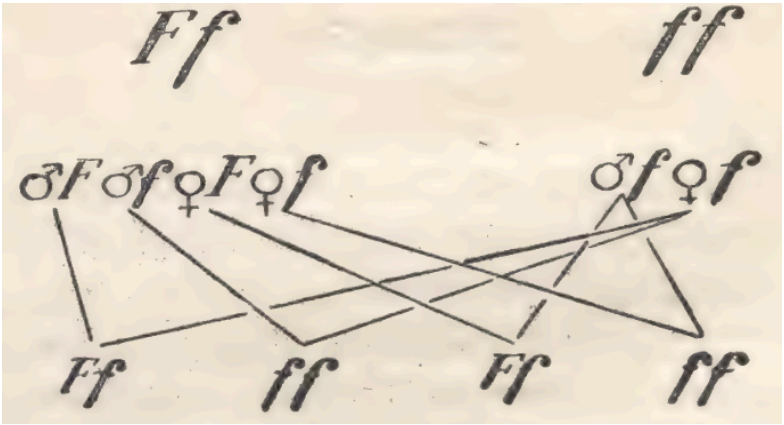


Figure Two

In previous crossbreeding experiments, either two homozygous organisms, FF + ff, or two heterozygous organisms, Ff + Ff, were paired. There is another possibility for crossing, namely the crossing between a heterozygous and a homozygous organism - for example, the crossing between heterozygous red-flowering snapdragons Ff and homozygous white-flowering ff. The result of such a crossing can be easily predicted by considering the possible combinations of gametes. The heterozygous red-flowering plants Ff form two types of male (♂) and female (♀) gametes: first, those with the F gene, and second, those with the f gene (see Figure Two). The homozygous white-flowering snapdragons ff produce only male and female gametes with the trait f. There are four possible combinations during pollination:

1. male F + female f = Ff
2. male f + female f = ff
3. female F + male f = Ff
4. female f + male f = ff

When an heterozygous organism is crossed with a homozygous organism, in a so-called backcross, 50 percent of the offspring will be heterozygous with red flowers, and 50 percent will be homozygous with white flowers.

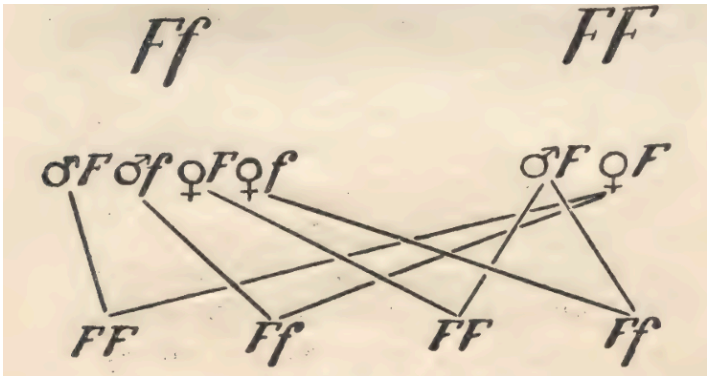


Figure Three

Of course, this does not necessarily have to be readily apparent in their appearance - for example, if a homozygous red-flowering snapdragon FF is crossed with a heterozygous red-flowering snapdragon Ff (see Figure Three), the result is naturally 50 percent heterozygous and 50 percent homozygous offspring:

1. male F + female F = FF
2. male f + female F = Ff
3. female F + male F = FF
4. female f + male F = Ff

However, all offspring bloom uniformly red, and the heterozygous red-flowering ones do not reveal the hidden trait for white flowering in their appearance.

The laws of inheritance of trait differences discovered by Mendel are valid as natural laws for all living beings, including humans; however, they are much less easy to prove conclusively in the human race. There are various reasons for this:
Firstly, we have seen that appearance alone does not allow us to draw any binding conclusions about genetic makeup—we cannot easily distinguish the heterozygous red-flowering snapdragon from the homozygous red-flowering one. If a geneticist wants to know whether a particular snapdragon is homozygous or heterozygous, crossing it with a pure white-flowering snapdragon will provide the answer the following year - if it was homozygous, all the offspring (heterozygous) will be red; if it was heterozygous, half of the offspring will be white (backcrossing!). The breeder can therefore learn about genetic material and inheritance because he has pure breeds at his disposal, because he can crossbreed at will, because the results of the crossbreeding become apparent relatively quickly due to the short generation time of the test plants or animals, and because the large number of offspring allows for an assessment of the numerical ratios. It goes without saying how unfavorable the conditions are for the human race in comparison; it would go too far to go into the methods devised to remedy some of these shortcomings.
Secondly, most physical characteristics and, even more so, mental and emotional characteristics in humans do not depend on a single genetic factor, as in the snapdragon experiments described above, but on several genetic factors.

Despite these difficulties, however, human genetics has led to very remarkable and, for the most part, thoroughly verified results.

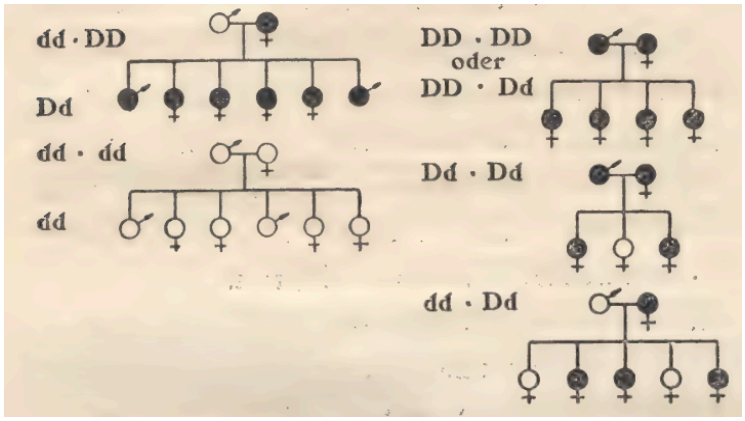


Figure Four
Inheritance of the Color of the Iris

Dark eyes are dominant (D)
Light eyes are recessive (d)
A person with dark eyes can be homozygous (DD)
or heterozygous (Dd).
A light-eyed individual must be homozygous (dd).

Pedigrees from Dr. Walter Scheidt: "Rassenkunde"

A relatively simple example of dominant inheritance in humans is eye color; more precisely, the color of the iris. Dark eyes are dominant, behaving in the same way as the red flower color in the second snapdragon experiment; light eyes are recessive, corresponding to the pure white flower color of the snapdragon. The trait "eye color" is—at least for the most part—dependent on a genetic trait - if we designate the dominant gene for dark eyes as D and the recessive gene for light eyes as d, then a person with dark eyes can be either DD, i.e., homozygous dark-eyed, or Dd, i.e., heterozygous dark-eyed, just as a red snapdragon from our second experiment can be either FF or Ff. A light-eyed person must be dd, i.e., homozygous recessive, just as a pure white snapdragon must be ff. There are a total of six different crossing possibilities:

1. DD + DD = DD, i.e., if both parents are homozygous dark-eyed, all offspring will also be homozygous dark-eyed.
2. DD + dd = Dd, which means that if one parent is homozygous dark-eyed and the other is homozygous light-eyed, then all children will be heterozygous dark-eyed.
3. dd + dd = dd, which means that the children of light-eyed parents will also be light-eyed.
4. DD + Dd = 50% DD, 50% Dd, i.e. if one parent is homozygous and the other is heterozygous dark-eyed, then all children will be dark-eyed, but half will be heterozygous (backcross!).
5. Dd + Dd = 25% DD, 50% Dd, 25% dd, which means that if both parents are heterozygous dark-eyed, then 3/4 of the children will also be dark-eyed (of these, however, only 1/3 will be homozygous and 2/3

will be heterozygous) and 1/4 of the children will be light-eyed; children of dark-eyed parents can therefore inherit light eye color, just as in the second crossbreeding example of snapdragons, where a quarter of the F2 generation inherits the trait for pure white flower color from the red-flowering parents.
6. Dd + dd = 50% Dd, 50% dd, which means that if one parent is heterozygous dark-eyed and the other parent is light-eyed, then, in genetic terms, there is a backcross with the result that half of the children (heterozygous) are dark-eyed and the other half are light-eyed (see pedigree charts in Figure Four).

It is important to warn against a widespread misunderstanding here - when we say that among the children of two heterozygous dark-eyed parents, 25% are DD, 50% are Dd, and 25% are dd, this should not be understood to mean that the first, second, and third child must necessarily have dark eyes and the fourth must necessarily have light eyes; as already briefly indicated, the ratios are the result of counting a large number of offspring. For example, if we had 100 married couples, all of whom—both husband and wife—have unequal dark eyes, and if we had a total of 400 children from these 100 married couples to examine, then probably almost exactly 300 children would have dark eyes and 100 children would have light eyes. We can only say this much: if both parents are heterozygous dark-eyed, then for each child born of this marriage, there is a one-quarter probability that it will be light-eyed and a three-quarter probability that it will be dark-eyed. Of course, given the small number of offspring a married couple may have, it is entirely possible that among six children of two parents with unequal dark eyes, none, or perhaps three or four, will have light eyes; this applies not only to the inheritance of light eyes, but also to all genetic traits that are passed on through dominant inheritance.
It is very important to note that a number of hereditary diseases are inherited in the same way as light eyes, i.e., in a dominant or recessive manner; these include, for example, hereditary deaf-mutism. This means that a person who is hereditarily deaf-mute must have received the predisposition to this condition from both parents, must possess it twice in their genetic makeup, and must be homozygous. If we denote this pathological genetic predisposition as g, then the genetic formula for a person who is deaf and mute is gg; we denote the genetic predisposition for normal, healthy hearing as G (dominant!). A healthy person can be either GG, i.e., homozygous, or Gg, i.e., heterozygous; in the latter case, half of their offspring will probably inherit the pathological trait g. If two partners with the inheritance formula Gg, i.e., two who appear healthy and have normal hearing, marry, then according to the above crossbreeding example No. 5, 1/4 of the children will have the combination gg, meaning that 25 percent of the children will be deaf and dumb. More correctly: for each child from a Gg + Gg marriage, there is a 25 percent probability that it will have the recessive genetic disorder in homozygous form; the initially surprising phenomenon that a child can “inherit” deaf-mutism from its “healthy” parents is therefore easy to explain.

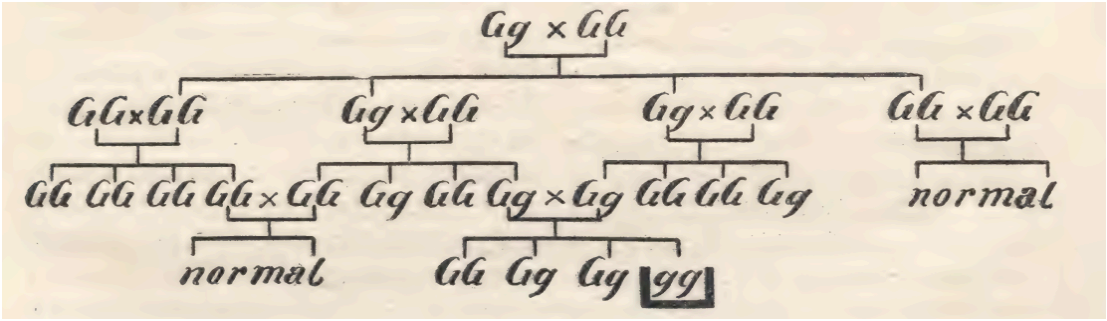


Figure Five

Experience shows that such recessive genetic disorders occur with a preference in marriages between blood relatives; this used to lead to the idea that consanguineous marriages caused pathological hereditary disorders. This assumption is incorrect - the frequent occurrence of recessive hereditary disorders in consanguineous marriages can be explained in another way: let us assume that in a marriage, one partner has a recessive genetic disorder, while the other is genetically healthy (see Figure Five). As expected, two of the four children will be GG and two will be Gg, i.e., they will again be genetically burdened. All four are to marry genetically healthy GG partners. The marriages of the two GG children to genetically healthy partners (first and fourth children in the family tree) can, of course, only produce unburdened GG children; the other two marriages, Gg + GG, are, scientifically speaking, backcrosses with a result of 50 percent GG and 50 percent Gg. If the children of two Gg siblings marry each other, there is a 50 percent probability that two Gg individuals will meet; in this hypothetical case, the cousins have their (masked) pathological genetic trait from their one common Gg grandparent. In this cousin marriage, there is a 25 percent probability for each child that the hereditary disease will manifest itself; among four children, there is therefore a probability that one will be genetically diseased, gg. The danger of consanguineous marriage is that the probability of two recessive carriers meeting is much greater than if the two spouses are not related by blood - of course, a desirable trait can also be more easily “bred out” in consanguineous marriages if it follows a recessive pattern of inheritance.
While a recessive hereditary disease only manifests itself if a person has the gene twice, i.e., from both parents, dominant or recessive hereditary diseases manifest themselves even if a person only has the gene once in their genetic makeup, i.e., if they are heterozygous with regard to the disease gene. The letter K (sick) is used for a dominant disease gene, and the letter k for the corresponding “normal” or healthy gene; anyone with the genetic formula Kk is actually sick, just as anyone who has the gene for dark eyes in their genetic makeup, even if they are heterozygous, also has dark eyes; dominant genetic traits are therefore much easier to identify.

If pathological genetic traits were primarily used to explain the laws of inheritance in humans, this is because they are the easiest to trace, since, as already mentioned, hereditary diseases are largely based on a genetic trait. Of course, this should not give the impression that only pathological traits are inherited - favorable traits are also inherited, of course. In the Bach family of musicians, a high level of musical talent was evident across five generations of the male line; of Johann Sebastian Bach's eleven sons, five were important musicians, while in the Bernoulli family, no fewer than eight men achieved fame as highly significant mathematicians.
The Darwin-Galton family, who were cousins, included a whole series of highly gifted members: musical talent, mathematical talent, high intellectual ability, etc. – these are characteristics that cannot be attributed to a single genetic trait, but rather to a whole series of genetic traits; this naturally makes it extremely difficult to prove the exact inheritance pattern.

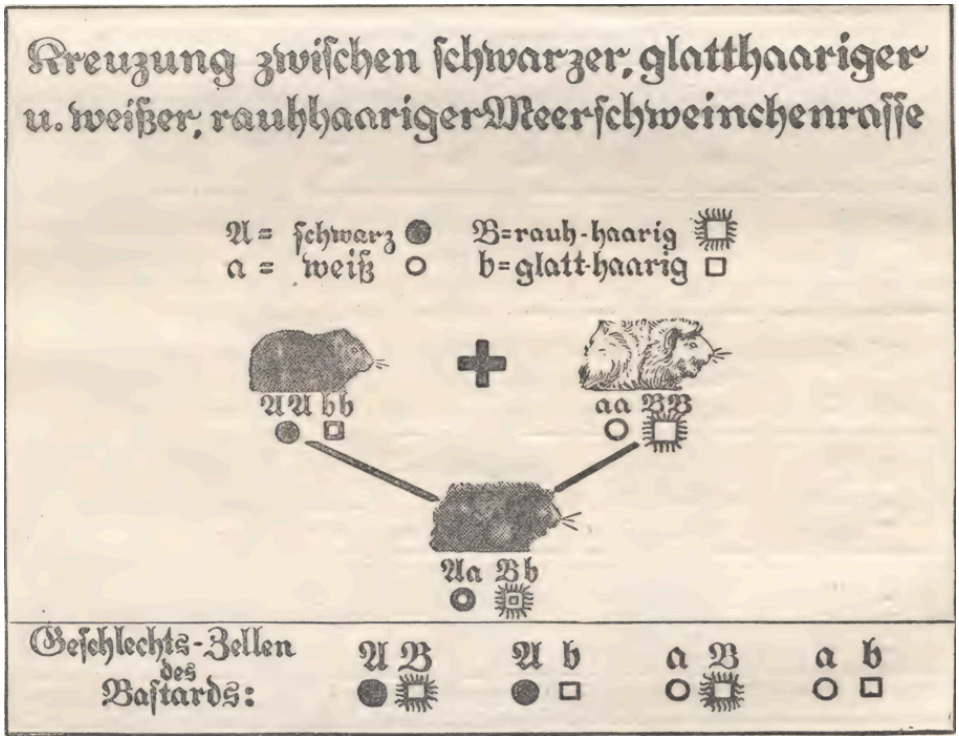


Figure Six
Cross Between Black Smooth-Haired and White Rough-Haired Guinea Pig Breeds

A = black
a = white
B = rough-haired
b = smooth-haired

Sex cells of the bastard:

It is necessary that we at least deal with the question of how heredity works when the initial individuals differ in more than one characteristic, or, when their genetic material differs in more than one genetic trait. This question has also already been addressed by Gregor Mendel and a solution has been found:

One of the best-known of the numerous “dihybrid” crossing experiments is the crossing between a smooth-haired black guinea pig and a rough-haired white guinea pig (Figure Six). Let the symbol A stand for black, a for white, B for rough-haired, and b for smooth-haired; the choice of capital letters already indicates that black is dominant over white, and rough-haired is dominant over smooth-haired. A homozygous black, smooth-haired guinea pig has the formula AAbb, a homozygous white rough-haired guinea pig has the genetic formula aaBB. The cross between the two animals will only produce black, rough-haired offspring, since black and rough-haired are dominant; of course, the offspring are heterozygous, meaning that they also have the “masked” trait for white and smooth-haired in their genetic makeup. These AaBb hybrids produce four different types of gametes:

1. with the trait for black, rough-haired ... AB

2. with the trait for black, smooth-haired... Ab
3. with the trait for white, rough-haired... aB
4. with the trait for white, smooth-haired... ab

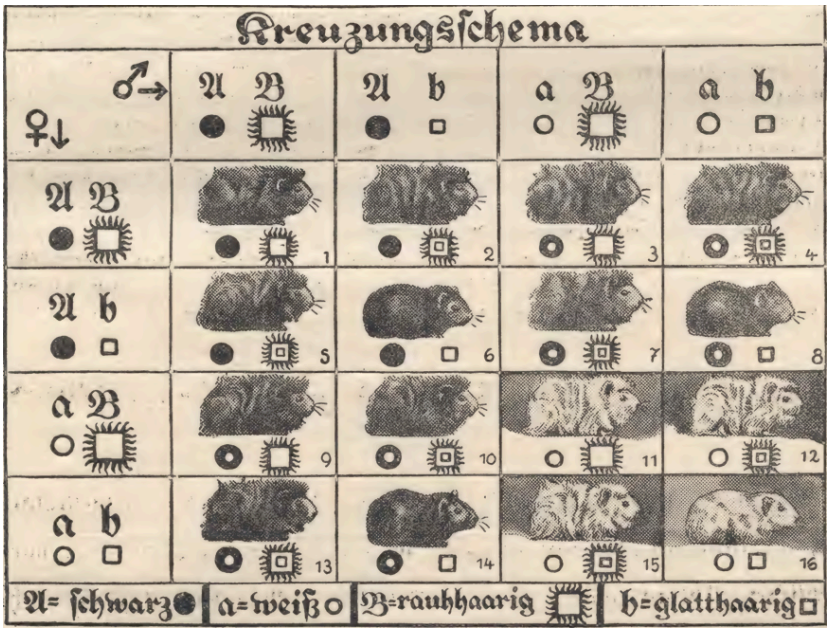


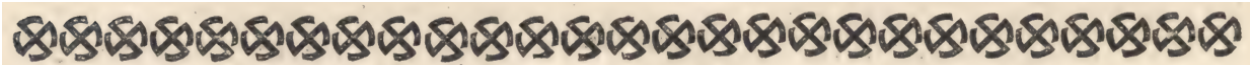
Figure Seven
Crossbreeding Diagram

If hybrids AaBb are crossed with each other (see Figure Seven), there are 16 possible combinations of gametes. The most important result of such a crossbreeding experiment is that – naturally only detectable with a sufficiently large number of offspring – the two traits for hair color and hair texture are inherited completely independently of each other - this is Mendel's third law, the law of independence. Research over the last quarter of a century has found very specific exceptions to this law, which cannot be discussed in this introduction; the newly obtained results have not changed the fundamental validity of Mendel's third law.
Physical characteristics and mental and emotional traits in humans are also inherited independently of each other; it is therefore fundamentally wrong to draw unqualified conclusions about a person's character based on their physical appearance; this would only be possible in the case of purebred humans, but there are practically no truly purebred humans in Central Europe, which is very racially mixed. Blood from different races flows in every human being's veins - therefore, a physically Nordic, slim, tall, blond person does not necessarily have Nordic mental and spiritual characteristics, and it is also entirely possible that a Nordic soul resides in a short, stocky, round-headed body. However, if we have a group of 100 physically Nordic people and, alongside them, 100 physically East Asian people, it is more likely that Nordic souls will be found in the first group than in the second.

It has been shown that if offspring do not completely resemble their parents but exhibit differences, this can be attributed firstly to environmental influences—we refer to these as secondary changes—and secondly to the fact that the offspring are a mixture of the parents' genetically different traits, i.e., there is

a mixture of changes; finally, a third possibility must be briefly considered, namely that the genetic material itself undergoes a change, a genetic change; a genetic change or mutation must be assumed when a new, previously unobserved trait appears that proves to be hereditary in further breeding; hereditary diseases are therefore also genetic changes.
Although a great deal of scientific material has been compiled in recent years, we still know relatively little about the cause of hereditary changes. However, one thing is of practical importance: we know of a number of environmental influences which – in some cases without any visible effect on the appearance itself – are highly likely to cause a hereditary change, or germ damage. In addition to radiation (X-rays), these primarily include alcohol abuse; the fact that alcohol acts as a germ toxin in animals has been proven by Agnes Bluhm's extensive research on mice. There are no fundamental scientific objections to transferring the results from animal experiments to humans; however, a number of other observations and experiences also speak so strongly that there can be no serious doubt about the germ-damaging effect of alcohol abuse in humans.

Anyone who is aware of their high obligation as the temporary responsible bearer of their genetic material in the long line of generations; anyone who feels themselves to be a bearer of National Socialism, a soldier of our Führer, will know how to protect their genetic material from damage for the sake of their people and their fatherland.



"It is therefore probable that the mixing of races, which gradually erases their characteristics, is not beneficial to the human race, despite all the supposed philanthropy."

- Immanuel Kant

What Every German Needs to Know

Compared to 1932, 1933 saw an increase in freight traffic in Germany - between May and August 1932, the Reichsbahn provided a total of 392,500 freight cars, while in the same months of 1933, 419,200 cars were provided.

The German language is spoken by around 95 million people as their everyday language; around 7 million of these also speak another language. Of the 88 million who only know German as their mother tongue, 62.5 million live in the German Reich, 5 million in the territories ceded in 1919, 6 million in neighboring Austria, and 2.75 million in Switzerland. Seven million live in closed language islands outside Central Europe; in addition, around 6 million are scattered across other countries around the world.

When the communists seized power in Russia in 1917, 56.6 percent of the presidium of the Bolshevik Party Congress was Jewish; Jews occupied 58.3 percent of the seats in the Central Committee; the "Political Bureau," which was tasked with leading the revolution, consisted of seven members, four of whom were Jewish; a special staff was created to lead the military organizations, 53.3 percent of whom were Jewish; the "Red High Command," which was established as the central authority in October 1917, was, again, 40 percent Jewish. The leader of the revolution, Lenin, who was known to be Russian, repeatedly stated that without Jewish leadership, the revolution in Russia would not have been possible at all.
In the following years, the Judaization of Russia continued to increase - in 1920, for example, 81.2 percent of the Commissariat of Foreign Affairs, 95 percent of the Ministry of Culture, 100 percent of the Supply Office, and 100 percent of the Commissariat for the Press were occupied by Jews; the total Judaization of the Russian government was 78.8 percent. This picture has changed in the meantime, but the change is not significant - to this day, members of other races hold positions of authority and determine the fate of the Russian people. According to the latest reliable reports, there is a growing rejection of the foreign leadership among the Komsomol, the communist youth.

While an average of 8 people live in one house in London, 16 in New York, and 38 in Paris, around 40 people live in one house in Hamburg; similar conditions exist in most major German cities. In the capital of the Reich, an average of 76 people are crammed into one house - in no other country on earth is the concentration of people as high as in Germany.

We must therefore build and settle, and the National Socialist government took this necessity into account in its first year in power - in 1933, 200,000 apartments were built, representing an increase of 40,000 apartments compared to previous years.

The poppy fields cultivated in China for opium production cover an area several times the size of Czechoslovakia; these harvested poppies are then exported abroad, processed into opium capsules, and smuggled back into China in large quantities. While the Chinese population is becoming increasingly addicted to opium, Japan, surrounded by opium imports and opium intoxication, remains the only Asian nation that is pure, sober, and therefore strong.

From the History of the Movement

"The homecoming of the undefeated"

"Resistance"
by Hans zur Megede

History is not dominated by eras, but by personalities who direct the currents of power of their people. For centuries in Prussia, these currents of power have emanated from its army, in which the blood of the German people has shown itself most clearly and powerfully.
In contrast, starting in France, the flow of power almost always emanated from the civilian bourgeoisie. Finally, after a brief period of preparation, it began in 1789 - its herald was Jean Jacques Rousseau, an epileptic watchmaker from Geneva; he propagated a natural law that was as foreign to the biological meaning of current events as it was similar to the mechanical workings of a watch. This doctrine of salvation promised every citizen the right to be ruler of the state - equal rights for all, so that the ego might be satisfied.
The idea of the self and its cradle, namely France, therefore felt threatened by the surrounding feudal states; thus it came about that every citizen could become a soldier.
The French Revolution fielded a mass of egos and embarked on a new way of fighting; the closed ranks, as it had existed since Frederick the Great, was opposed by the loosened chain of riflemen, with the latter triumphing at Jena and Auerstädt; Scharnhorst and Gneisenau later adapted these forms to Prussian characteristics and were victorious at Leipzig and Waterloo. Even the song in which the soldier in the field is praised for standing "there all by himself" heralds the inner separation of the ego from the whole.
These forms arose from deliberation, from rational calculation, yet already during the World War, new, opposing forms emerged from emotion, from a sense of camaraderie; the machine gun crews stuck together like glue and proved to be such an excellent fighting force in larger units that Ludendorff created

the MGSS divisions[2], and assault troops were also formed from within the ranks. Leaders, non-commissioned officers, and men were attuned to each other to the last, each indispensable to the other; it was their spirit that turned every formation of the last weeks of the war at the front into an assault battalion, united by the same blood-bound will to deny victory to the Western forces, which were far superior in numbers - it was the clearly recognizable will of “We,” the people.

The revolt of 1918 is a liberalist setback, as the history of revolutions has shown many times; rarely, however, have such reactions been contrived with so much criminal windbaggery as this November betrayal.
Even before the field army reached the Rhine, deserters in Berlin formed the People's Naval Division and became the protective guard of the government, to which Liebknecht also briefly belonged. For one day, the only government work of this “people's representative” is to sign a pass; then he obeys the masses, who do not want to see him, the Bolshevik, alongside such lowly Mensheviks as Scheidemann and Ebert. The Jew stands on every street corner, inciting the masses against the government, with which he nevertheless maintains a conspiratorial connection through Haase, Emil Barth, and Dittmann; under his influence, the gap between the Independents and the Social Democrats widens. “Dictatorship of the proletariat” is the battle cry of one side – “Election to the National Assembly” is the slogan of the other. But Liebknecht is also supported by Eichhorn, the independent police president of Berlin, and the People's Naval Division under the Jew Dorenbach; this means “power” for the workers' and soldiers' councils, because Eichhorn is already arming the incited masses.
At this time, at a “Reich Conference of the People's Representatives of the States,” Kurt Eisner, Bavaria's Jewish prime minister, announces his intention to conclude a separate Bavarian peace with the Entente. He argues that Germany is to blame for the war; he, Eisner, would prove this with documents, and that it was impossible for the representatives of “humanity” to live in such a Reich.
Eisner then published the documents; however, they were forged, and proved nothing but the powerlessness of a confused people.
Confusion and chaos! A Central Council of Workers and Soldiers is formed to take over political supervision of the Reich government and its cronies in Prussia; otherwise, however, the intention is to remain with a democratic state foundation and move toward a National Assembly - a terrible thought for the Independents. Where is the council constitution, where is the dictatorship of the proletariat? Unfulfilled wishes that bring about the rift between social democracy and the Independents.
Now Dorenbach also comes into play, and his People's Naval Division, which occupies the palace and stables, establishes itself as a parallel government, to the cheers of the surging mob in the streets.
Ebert sits at his desk in bourgeois helplessness, scratching his beard - he knows that the field regiments have arrived in the suburbs of Berlin. A secret cable connects him to the Supreme Army Command in Kassel; every day he speaks with Hindenburg and Groener, but he is not sure whether he should call on the help of their double-edged sword. He believes he is being ambushed by reactionaries from every crevice of these officers' souls.
But then the thugs of the Dorenbachhaufen kidnapped Comrade Wels, ready to lynch him if it suits their masters - only then, after much hesitation, does Ebert decide to commission General Lequis to carry out an operation against the People's Naval Division. On December 24th, 1918, a portal of the Berlin Palace was shattered by artillery fire and eight hundred soldiers of the Guard Cavalry Rifle Division stormed the sailors' stronghold.

[2] M.G.S.S. Abteilung" (Maschinengewehr Scharfschützen Abteilung), Machine Gun Sharpshooter Battalions

This victory turned into defeat - Wels was freed, the royal stables captured, and the leaders of the Spartacus group were taken prisoner; however, by starting negotiations, the Reds gained time to bring in reinforcements from the Berlin communist strongholds, and allowed them to infiltrate the rifle division waiting at the ready with such numbers that a resumption of fighting became impossible; the People's Navy troops moved back into the Marstall, and their leaders were released.

"Freedom, beauty and dignity…"

There is a mass meeting at the Busch Circus; one man, who has proven his right to do so by his actions, asks to speak - a soldier, a man of the people, who rebels against the disgrace! It is Suppe, an active non-commissioned officer of the old army.
He is joined by like-minded people who talk a lot about "civilian supply certificates", but really only mean Germany; when Colonel Reinhard, the last commander of the 4th Guard Regiment z.F., is appointed city commander of Berlin in place of the shamefully disgraced Wels, Suppe commands his guard: "Stand still! Eyes left!"
He places himself at the colonel's disposal, unconditionally, ruthlessly, and without fear of death, which for a true materialist would probably be too much of a "provision."

At the Brandenburg Gate, a general stands among the November people as a witness to a procession of marauding "soldiers." His face is grim, his eyes half-closed—disgusted by the sight: General von Lüttwitz. Silently, he turns away.
Just days later, he founded the Freikorps Lüttwitz from formations of the old army. It was rightly a Freikorps, for no one forced those who came! They rushed to the flag as freely of their own accord as the young war volunteers of 1914, whom no one called and yet came anyway; not for money, food, or clothing, but for the same cause as those at Langemarck, Ypres, or Verdun. They had no intention of pulling the chestnuts out of the fire for any industrial magnates, bankers, or stock market tycoons, yet they loved Ebert and Scheidemann even less; they did not pay attention to themselves, because they loved their people more and followed the voice of their blood - the same blood from whose spirit the MGSS divisions of the war and the storm troops had formed in the will of the "We."

"Volunteers!"

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These were bad days for Ebert and Scheidemann; it is not easy to govern. And then came that bitterly cold December night when these respectable men, pursued by their brothers in red, fled across garden fences, wandering through Berlin:
“We sat down on the steps of a shop door and talked,” Scheidemann recounts in his memoirs, “we, the Ebert-Scheidemann government.”
“I don't want to continue living this dog's life,” said Ebert.
“Me neither,” was the reply, “but what can we do?”

"Fanatics who would have shot us down wherever they found us were pursuing us, the Ebert-Scheidemann government; we gradually crept up to our seat of power in Wilhelmstraße and, in the course of the day, made all kinds of rattling noises in the garden with the two useless machine guns in order to deceive the Spartacist masses, who had usable machine guns and hand grenades."

Thus, these “people's representatives,” with the guilty consciences of perjured former imperial secretaries of state, feared being shot down like mad dogs and begged for the protection of the hated Prussian soldiers; meanwhile, Liebknecht and Rosa Luxemburg were stirring up the people more and more fiercely and driving them to revolt, which was formally decided on January 5th, 1919, under Ledebour's chairmanship. The next day, 200,000 men, armed to the teeth, waited in the Tiergarten for the “signals that would announce the final battle.” But no one knew how to begin, and the grumbling crowd was once again told to disperse.
Before that, a friendly passerby made his way through this seething cauldron with polite requests - it was Gustav Noske, who had returned to Berlin and had just taken command of all the government's “armed forces.” Less than two months had passed since he had seen the German fleet steam away from the home waters of the British Isles with an ugly farewell: “Do not forget that you are facing despicable vermin

when you meet the Germans!" the English admiral had told his squadron as it sailed toward the German ships.
Did Mr. Noske, the complicit advocate of mass hysteria, remember these insulting words when he saw the incited mob in the Tiergarten? Here, the uprooted ego cried out for the ultimate fulfillment of Marxist doctrine, and the spirits that had been summoned could not now be dispelled.
Noske then made his way to Dahlem to the Lüttwitz Freikorps, consisting of General Maercker's Landesjäger, the Guard Cavalry Rifle Division newly formed by Captain Pabst, and a brigade that had come from Kiel and was stationed in villages in the Mark Brandenburg, which could be considered the better half of the navy.
Noske made a point of being warm and courteous here, especially since, as Noske later wrote in his book "Von Kiel bis Kapp" (From Kiel to Kapp), "it had become clear that only a disciplined force could stand up to the armed mobs."
In Berlin, the Reinhard Regiment lay all alone, initially consisting almost exclusively of the Suppe Guard barely 300 men strong, in the barracks of the 4th Guard Regiment z.F. Entrenched with barbed wire, reasonably equipped with weapons of all kinds, including even a cannon and light and heavy mine launchers. Raids were the order of the day; once, the Reds even hung a friend of Suppes, Sergeant Penther, from a lamppost, but he was rescued at the last moment. One of the culprits was captured alive and quickly put up against a wall; that was self-defense. However, Penther was accused of lynch justice; what should have been avoided for reasons of "humanity," demonstrates the liberal character of certain military leadership circles at the time. Nevertheless, these leaders were Prussians, with the healthy sensibilities of soldiers, and that makes them valuable to us.
A new attitude was also emerging: "I stand by anyone who creates order; my heart is with the people, but not with social democracy," said Prussian Colonel Reinhard, whereupon Noske shook his hand and affirmed his loyalty - a promise he later broke on numerous occasions.
But first, Reinhard had the Reich Chancellery, where Liebknecht's ultimatum was being considered, turned into a fortress, bravely defended by Suppe and his small guard as the waves of the Spartacus people surged forward, using as a pretext the desire to replace the communist police president Eichhorn with the SPD man Ernst. Wilhelmstraße is covered with dead and wounded—puddles of blood everywhere. Three times already, the tide of the German Lenin revolution has risen red, but it breaks against the resistance of a small minority of frontline soldiers; now it ebbs away under the eyes of the so-called People's Representatives, who thank the soldiers with dripping words - a dog-like gratitude, which is usually followed by the cowardly jackal bite; thus, the Jew Landsberg, who whined the most and begged for protection, later coined the phrase: "If you see a soldier, avoid him, for he is nothing but a wicked murderer."

"This is the Reich Chancellery - is that Reinhard's regiment?"
"Yes. First Lieutenant von Kessel."
"Look, First Lieutenant, you've done a really great job. But the whole newspaper district is still occupied by Liebknecht's people; the Vorwärts and Mosse too. Could you...?"
"We alone are too weak; at most, if the Potsdam garrison... Send a telegram: alert all reliable troops immediately and march on Berlin. Report to the Reinhard regiment..."
"Report to the Reinhard regiment," repeats the secretary at the other end of the line and, unable to reach any ministers, sends the telegram out with the signature "Reich Chancellery."

But Kessel, Colonel Reinhard's adjutant, had no idea what effect this telegram would have - volunteers reported to him, responding to a call from the government, and were attracted to Suppe as if this front-line soldier were a magnet.
On January 10th, 1919, the Potsdam Regiment was in Berlin: “No one knows what to do—a damn mess!” rants its commander, Major von Stephani. But after Kessel has calmed him down, he, disguised as a Red Guard, scouts the newspaper district for possible points of attack and the strength of the Reds, while the hesitant government negotiates, only to receive rejection after rejection from Liebknecht and Radek-Sobelsohn, who has meanwhile arrived from Russia.
Several times, stronger forces have tried to storm the Red stronghold of the Mossehaus; then, on the evening of January 10th, First Lieutenant Bachmann from the Suppes Guard gathers a fighting force; among them are young people who have barely outgrown boyhood. One of them, his face open, his eyes bright, his head thrown back, stands close to the officer as he concludes his instructions for an independent advance toward Mosse with the words: “Assemble at 11 o'clock!” And then he asks doubtfully: “Do you want to join the assault, kid?” “Yes, sir,” the boy answers, clicking his heels together, as he promises to report on time. He marches off, goes with his comrades to the “Clou,” hands off hand grenades and a machine gun in the cloakroom, eats, drinks, dances, and returns back on time.
He stays next to Bachmann as he calls on the leader of the Mosse crew, the Jewish professor Nicolai, to surrender the Mosse building at the paper barricades; here, the barely sixteen-year-old boy sees the hatred of the Jew, who deserted from the front to Holland in an airplane during the war, who struggles against everything German: “How am I supposed to surrender to the likes of you?” the Jew says with his hands, pale with a mixture of anger and fear. “Never to a Prussian! The world revolution marches on!”
Then there is a bang; the boy, still somewhat confused in his initial shock, grabs the flag of the old Reich, goes ahead with the others, and is also present when the sailors, fighting to the last in the tower of the Mossehaus are killed with hand grenades. This is his first act in a newspaper business; later, he becomes a well-known National Socialist journalist.

“The Mossehaus - Red barricade”

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Negotiations between the Reich Chancellery and the “Vorwärts” occupation have broken down - on the morning of January 11th, 1919, the Potsdam regiment marches in, and Friedrichstadt becomes a

battlefield: cannons thunder from Belle-Alliance-Platz, mines explode in Lindenstraße; early in the morning, at 8:15 a.m., the Potsdam soldiers advance from all sides against the crumbling walls of the Vorwärts building, occupying the house after a bloody guerrilla battle was fought with particular insidiousness by Red roof snipers - many of the Spartacists hold out until the end, but many also throw away their weapons and red armbands, begging for mercy as harmless passers-by.
Afterwards, Sergeant Suppe's guard carried out a purge of the police headquarters; when Noske marched into Berlin with the Lüttwitz Freikorps on January 14th, 1919, Colonel Reinhard was able to report that the city, except for the eastern part, was firmly in his hands.
But blood has been shed, a lot of blood - too much for the agitators and instigators not to be sought out. Three specific Jews: Radek, who hunted through the slums of the big city like a hungry wolf and whipped up the masses, Liebknecht, and Rosa Luxemburg. While Radek is arrested later and released again by the Marxist government, Liebknecht and his sister meet their fate - they, who have taken upon themselves the heavy blood guilt of all these battles, find their deserved death after their capture by soldiers of the Guard Cavalry Rifle Division.
Although the people of Berlin now breathe a sigh of relief, and the elections to the National Assembly can be held in reasonable peace under the protection of bayonets, fighting still flares up again here and there; a general strike breaks out, followed by renewed rioting on the Alexanderplatz, which is suppressed by Reinhard at Noske's request.
But then, in Lichtenberg, pro-government officials are slaughtered by a red mob; Noske responds by issuing the famous shooting order. When, as a result, a group of armed sailors are lined up against a wall in Französische Straße, the government, consistent only in its disloyalty and hatred of Prussia, not only abandons the soldiers, but also allows them to be vilified by the Jewish press, and throws a number of them into prison.

"Artillery on Alexanderplatz"

The winter days pass quickly in Munich, gray and cold - a chill, much deeper than usual for this time of year, shakes the inhabitants. Eisner, the so-called man of letters, the Jew from Galicia, who accused

Germany of the most infamous meanness with forged documents, drives Bavaria toward the abyss and into the arms of the enemy powers.
This outrages and stirs the hearts of the Bavarians, for the commune is also becoming increasingly active - in this atmosphere, shots ring out, striking down the cosmopolitan Jew Eisner; only a little later, the communist Lindner seriously wounds Interior Minister Auer in the state parliament.
Now everything is in turmoil - debates rage for weeks, and majority socialists, independents, and communists feud with each other until Bela Kuhn's Soviet victory in Hungary tips the scales; on a spring morning in early April, posters announcing the council republic appear on advertising columns and street corners in Munich. From the smoke-filled Schwabing coffee houses, a rabble of anarchist literati rose to the top: Mühsam and Landauer—both Jews—and among whom was even a certified madman, Dr. Lipp, whose first act as foreign minister was to declare war on Württemberg and Switzerland.
This madness was systematized when the Russian-Jewish Bolsheviks Leviné-Nissen and Akselrod, together with their comrade Toller, seized power after the majority-socialist station commander Aschenbrenner had launched an unsuccessful counterattack and fled to his government friend Hoffmann in Bamberg. Strikes, demonstrations for and against the council republic, formal witch hunts and persecution of political opponents begin - death lurked everywhere. The Thule Society, led by race-conscious Germans, arouses particular suspicion.
What the Reds didn’t know, however, is that the members of the Thule Society, First Lieutenant Kurz and the later National Socialist Franz Dannehl, have established contact with the Freikorps outside Munich through First Lieutenant Egedie - now they organize resistance within the city itself.
A dense crowd fills the Marienplatz - they are agitated, and their mood does not quite match the mildly sinking spring day. Suddenly, a man stands on the high enclosure at the Mariensäule, speaking to the thousands about Marxism, Bolshevism, and the Jewish question; he comes from Russia and describes how the liberal revolution there veered into extremism, and ended in a Jewish-Communist dictatorship. “Madness!” he cries, “It would be madness if the same thing happened in Germany, if healthy Bavaria were to put itself in the position of an enslaved people.”
It is Alfred Rosenberg, whose clear mind, sharpened in the Baltic region, at this intellectual crossroads of Asia and the West, enables him to find words that reveal an early courage of conviction and an unclouded vision; together with the poet Dietrich Eckart, he has been advocating the völkisch idea in Eckart's magazine “Auf gut deutsch” since January 1919; at the time however, he is still unknown, and no one suspects that he will one day be the one who, as a loyal follower of his Führer, will lay the foundation for a unique culture in Germany.
No sooner had Rosenberg finished speaking that leaflets were distributed, symbolically depicting the consequences of Jewish rule in Germany with a skeleton on the front page; the leaflets come from the Thule Society, and Franz Dannehl is one of those who were distributing them.
The Reds prick up their ears - anti-Semitic propaganda? Leviné and Akselrod, deeply alarmed, see Juda exposed within themselves; now the search for opponents is intensified. Rosenberg, Eckart, and Dannehl, however, are nowhere to be found, and the search for a man named Hitler, who has already gotten on the Central Council's nerves several times, is also in vain.
Seven victims and members of the Thule Society, though, were dragged into the cold cellars of the Luitpold Gymnasium - there, Seidel and Hausmann are the commanders and devilish guards of countless prisoners.

This Munich of madness, full of robbing and plundering rabble, is unbearable - for weeks, dead bodies have been lying around in Dachau, people who fought for the Hoffmann government, and were mowed down from behind with machine guns after a ceasefire at the behest of the Jew Ernst Toller.

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Colonel von Epp looks up from the general staff map - standing before him is First Lieutenant Egidie, reporting from red Munich, which he left by plane after a successful theatrical coup with which he led the Soviets astray. The colonel rises:
“We are ready, Egidie!”
Under the command of Lieutenant General von Oven, parts of the Guard Cavalry Rifle Division, the Ehrhardt Marine Brigade, the Oberland Freikorps, the Second Guard Infantry Division, Major General Haas with Württemberg volunteers, and Colonel von Epp with the Bavarians launch a concentric attack on Munich - it is the end of April 1919.
As the troops approach, Leviné-Nissen, who, like a restless Ahasuerus, has wandered from country to country, corroding and corrupting everything in his path, senses with the instinct of the wicked that the end is near; his hatred and destructive rage are not directed at random, but purposefully at those he knows to be enemies of his race, at those seven members of the Thule Society who are penned up in the musty catacombs of the Luitpold Gymnasium. Leviné goes there, looks at them with contempt, and hisses secret orders to the devil's guardians Seidel and Hausmann.
He has the written order to shoot the hostages issued by the red commander-in-chief Egelhofer, the “sailor with the tango hairstyle.” He was a coal trimmer - sentenced to death for his participation in the naval mutiny, he managed to escape the executioner by fleeing.
On April 30th, while the Freikorps were already engaged in heavy fighting on the outskirts of Munich, salvos rang out in the courtyard of the Luitpold Gymnasium; while the dying groaned, the animalistic helpers and executors of the Jewish will danced drunkenly to the squeaking of an accordion; they danced in a bloodlust and mutilated the corpses brutally.
The Freikorps advance with all their might; every inch of ground is fought over bitterly, at Stachus, at the train station, at the Feldherrnhalle; in Giesing, a stronghold of the Reds, Colonel von Epp has an artillery factory blown to pieces, which then leads to close combat with hand grenades and knives.
That May morning is grimly shrouded in the smoke of the street battle - led by Manfred von Killingers' assault company, the Ehrhardt Brigade breaks through against the Luitpold Gymnasium. The soldiers stand petrified in front of the corpses in the courtyard; almost all of those slaughtered are outspoken anti-Semites.
The search is on for the murderers - Egelhofer is shot while fleeing, and Hausmann has taken his own life. But the real masterminds escape their fate: Leviné flees, and Akselrod is protected through the intercession of the majority socialists. Toller, however, who hid in a painter's clothing store for months, was later able to lead a colorful life in the democratic republic; the mastermind Leviné-Nissen and his accomplices were later captured and shot on the basis of a court death sentence.

"Bull's-eye on the Alte Schützenstraße"

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That was Munich, that was Berlin - that was the flame of resistance at the center of the Reich, which at the same time—as we shall see later—also flared up at the borders. Thus, the volunteer soldier of Germany fought, obeying the command of his blood, with that inner necessity that stood above him like a commandment, in the first instinctive rebellion against the destruction of his homeland by foreign bodies, whose elimination was only possible through struggle; he was hostile to this foreigner, and rightly felt that there was no bridge between him and that which was repugnant to his blood - that is why he fought unwaveringly, struggling with a spirit born and sharpened in trenches and foxholes, and did more for the culture of his country than countless professors, to quote Rosenberg.
A soldier fought then knowing that he was cleansing his homeland so that it could one day become what he longed for: his fatherland.

Organization of the German Labor Front

Questions Box

Question 1 - H. V., Gotha.

The apprenticeship period for a commercial apprentice is not limited by law, even though a certain custom has developed with regard to the duration of the apprenticeship, particularly in larger commercial enterprises. Consequently, the manager of a commercial enterprise or the commercial department of a technical enterprise is not prevented from agreeing on an apprenticeship period for an apprentice that is shorter than the usual period for special reasons; this is therefore primarily a purely internal matter, although it may be advisable to seek the opinion of the relevant chamber of commerce. However, it should be noted that shortening the regular apprenticeship period must not lead to the goal of the apprenticeship—proper and comprehensive training in all aspects of a commercial enterprise—being thwarted.

Question 2 - Tannenberg, Erzgeb.

You must decide for yourself whether you wish to remain a member of the SA or hold a position in the German Labor Front, if the two cannot be combined.
If you are unable to serve in the SA, you must apply for your removal from the SA; however, it would then no longer be possible for you to become a member of the party. Likewise, you would not be able to join the SA at a later date.

Question 3 - J.A., Trier 20.

A young girl who worked for a farmer during the summer months and was not compulsorily insured may be able to obtain a marriage loan; all that is required is a certificate of employment from the farmer in question.

Question 4 - J., Essen.

According to an order from the Chief of Staff, SA and SS men may no longer participate in events and marches of the NSBO and the German Labor Front in their service uniforms, but only in the uniforms of the respective associations.

Question 5 - NSBO, Willstätt.

There is no legal provision prohibiting the receipt of waiting allowance from taking up other paid employment, nor is the remuneration offset against the waiting allowance, provided that the waiting allowance does not exceed 6,000 Reichsmarks per year.

Question 6 - M.M., Riesengebirge.

An illegitimate child who cannot provide proof of his paternal ancestry shall be considered Aryan if his mother is of Aryan descent, unless evidence to the contrary is provided or the specific circumstances of the case indicate otherwise. (Decision of the Reich Minister of the Interior No. 1 6071/October 22nd.)

Question 7 - Oldenburg.

A political office holder can also be a member of the Technical Emergency Service; in any case, PO service takes precedence if it coincides with that of the Technical Emergency Service.

Question 8 - A. Sch., Dresden.

It is possible to apply for expulsion from the party against a party and SA man who continuously uses Jewish lawyers; this must be applied for at the competent district court.

Question 9 - F.M., Herne-Solingen.

It is by no means sufficient that you belong to the NSBO. We advise you – if you have been removed from the DHV due to non-payment of dues - to re-register with the German Labor Front.

Question 10 - H.O., Rein. O.

a) Every member of the German people has a moral obligation to join the German Labor Front.
b) The German Labor Front is a self-help organization that provides additional benefits.

Question 11 - H.B., Blankenstein.

SA service takes precedence in all cases; obligations to other organizations and associations must be postponed.

Question 12 - Municipality of Illeben.

Based on the emergency decree of December 8th, 1931, there is no entitlement to an orphan's pension if an orphan is over 15 years of age, even if they are frail and mentally disabled.

Question 13 - Rinderbeuren.

There are no uniform guidelines for welfare rates for the entire Reich territory; the amount of welfare assistance is determined in the individual municipalities according to their own guidelines.

Question 14 - D., Bergen.

a) Stahlhelm members cannot be admitted to the party at present.
b) It goes without saying that the political leader must contact the responsible SA leader in order to enlist the help of a few SA men for a German evening.

Question 15 - F.B., Vienenburg-Wöltingerode.

If a master distiller and distiller is a member of the DHV but wishes to use the employment services of another association, in this case the Association of Agricultural and Forestry Employees, he must contact the Organizational Office of German Employees, Berlin W, Karlsbad 8.

The German Book

Sturmbannführer Werner Schäfer:
“Konzentrationslager Oranienburg” (Oranienburg Concentration Camp)
Buch- und Tiefdruck-Gesellschaft m.b.h. Book Publishing Division, Berlin 1934.

The fact that lies, no matter how often they are repeated, have short legs, is now becoming apparent as we observe how the jumble of slander and distortions about the treatment of prisoners in concentration camps is shrinking ever more pitifully; the credit for paving the way for the truth must go to Sturmbannführer Schäfer, the camp commander of Oranienburg, because his book shows things as they are, without any embellishment.

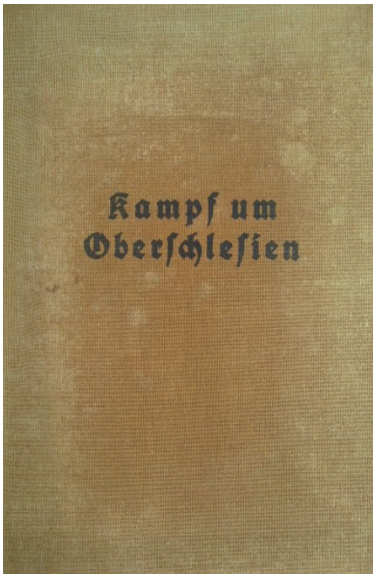
The inmates are not regarded as prisoners per se, but as fellow Germans who need to be educated through relearning how to work, through sport and sympathetic treatment; it is devoid of any overcivilized softness, but is rather masculine, clear, determined, and therefore all the more effective. Very soon, therefore, those who are honest in themselves, but have been misled by misery and propaganda, are given relief or even responsible positions within the camp; it will create an atmosphere in which people do not fight each other, but recognize that they are one: fellow citizens and not members of a class. This spirit and this will, which speak honestly and clearly from every line of Schäfer's anti-Brown book—with a foreword written by Group Leader State Councilor Ernst—will also ensure its increasing popularity abroad.

Peter von Heydebreck:
“Wir Werwölfe” (We Werewolves)
Verlag K.F. Köhler, Leipzig

As hardship grew in Germany and the Reich, shaking it to its foundations, and as it was also being threatened on its borders, men went out to protect their country, without orders, obeying only the irresistible urge of their souls - among them was Heydebreck, the one-armed Freikorps leader, whose name had already appeared in the newspapers during the revolutionary period, even though the Jewish press tried its best to suppress it.
In Upper Silesia, he fought against the Poles, and on the Rhine, he fought against the French occupation, always with a government behind him that had betrayal written on its banners and that had to be outwitted if one wanted to fight for one's homeland.

Heydebreck recounts this war in powerful, colorful language, sketching the characters of those around him; he calls them “great, strong people” who “can coldly break the neck of any scoundrel, but feel compassion when a dog whines.”
Read this book, from which the fire of strong hearts penetrates our time more than ever.

Manfred von Killinger:
“Kampf um Oberschlesien 1921” (The Battle for Upper Silesia 1921)
Verlag K.F. Köhler, Leipzig, 1934.



The Prime Minister of Saxony has already proven with his previous book, “Ernstes und Heiteres aus dem Putschleben” (Serious and Lighthearted Moments from the Life of a Putschist), that he was not only the brave leader of his glorious assault company, but also an excellent storyteller; it is surprising how simply his book depicts the battles for Katowice, the glorious day at Annaberg, and indeed the whole life of the Upper Silesian Freikorps. These descriptions are illustrated by a selection of well-chosen pictures and maps that provide detailed information about the respective strategic situation. The historical accuracy of this book makes it a valuable contribution to historical research on the Freikorps battles and their background.

Various Other Books

The East Prussia regional group of the Reich Air Raid Protection Association published a civil air raid protection primer in 1934 through the publishing house “Offene Worte,” Berlin 1934, which provides a concise overview of the organization of civil air defense in Germany and explains to laypeople the nature of enemy weapons, their effects, and how individuals can protect themselves against these attacks.
The same publisher has released a history primer, compiled and edited by Dr. Wilhelm Zimmermann, in which historical data from the origins of the Germanic tribes through the Roman wars and the Middle Ages, to the World War and the beginnings of the Third Reich, are excellently presented with concise explanations.

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The Eugen Diederichs publishing house in Jena publishes a “German series”; this series of German books deserves mention because it is tastefully designed and carefully selected in terms of content, making it particularly suitable for the apolitical entertainment of the German people. Noteworthy titles in the series include: “Bekenntnis zu Deutschland” (Confession to Germany) by Paul de Lagarde, “Volk an der Arbeit” (People at Work), poems “Deutscher Glaube” (German Faith) by Meister Ekkehart, “Der kleine

Rosengarten" (The Little Rose Garden) by Hermann Löns, and "Der Feuerberg" (The Fire Mountain) by Hans Friedrich Blunck.

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We would also like to draw attention to "Ahnenschatzkästlein" (Ancestral Treasure Chest), published by Moritz Diensterweg, Frankfurt am Main, 1934. In addition to an ancestral overview chart, this is a card index designed to record everything worth knowing about ancestors and descendants, such as talents, illnesses, hereditary diseases, lifespan, and cause of death.