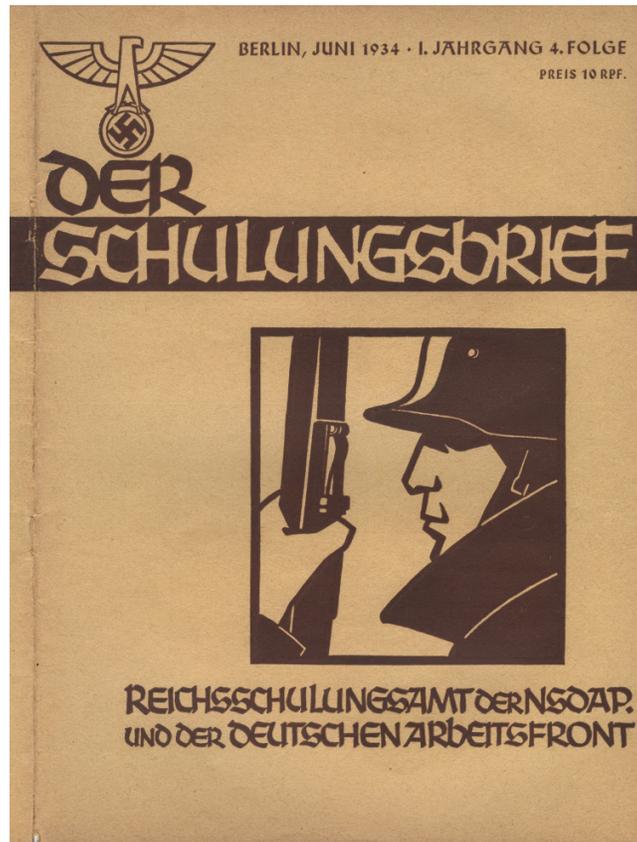


**Der Schulungsbrief [The Training Letter]  
Issue 4, June 1934**



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## **Days of Commemoration**

June 1st, 1919 - German Posen becomes part of Poland.

June 2nd, 1933 - Closure of craft workshops in all department stores.

1933 - Founding of the Front of German Law.

June 9th, 1933 - Law against treason against the German economy.

June 10th, 1190 - Death of Emperor Frederick Barbarossa.

June 16th, 1922 - Southern Upper Silesia is seized.

1933 - The trustees of labor are appointed.

1933 - Adolf Hitler inaugurates the Reich School of the Supreme Leadership of the PO in Bernau.

June 17th, 1933 - Baldur von Schirach becomes Reich Youth Leader of the German Reich.

June 18th, 1675 - The Great Elector defeats the Swedes at Fehrbellin.

1815 - Blücher defeats Napoleon at Waterloo.

June 19th, 1896 - Gauleiter Erich Koch is born.

June 20th, 1933 - The NSDAP and its press are banned in Austria.

1933 - The German workers' delegation, led by Dr. Ley, leaves the Jewish-Marxist labor conference in Geneva.

June 21st - Summer solstice.

June 21st, 1919 - The National Assembly recognizes the humiliating peace terms.

1919 - Admiral Reuter sinks the German fleet before it is handed over to England, thereby saving the honor of German sailors.

June 22nd, 1933 - Start of the general purge in German companies.

June 28th, 1813 - Gerhard von Scharnhorst dies.

June 28th, 1914 - The assassination in Sarajevo.

1919 - The Treaty of Versailles is signed by Bell (Center Party) and Müller (Marxist).

June 29th, 1831 - Freiherr vom Stein dies.

June 30th, 1933 - Law on the Reich motorways.

1933 - Walther Darré becomes Reich Minister for Food and Agriculture.

July 2nd, 1933 - The Stahlhelm organization is placed under the command of the Supreme SA Leadership.



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

*June*

Emil Fröse, Lünen-Derne, June 3rd, 1932  
Heinrich Gutsche, Mittweida, Saxony, June 7th, 1931  
Edgar Steinbach, Chemnitz, June 7th, 1931  
Franz Kortyka, Miechowitz, Silesia, June 8th, 1926  
Math. Schwarz, Austria, June 10th, 1933  
Josef Weber, Ebersberg i. Obb., June 16th, 1931  
Edgar Müller, Neiße i. Schles., June 19th, 1931  
Hans Hilbert, Wuppertal-Barmen, June 19th, 1932  
Kurt Hilmer, Erkrath i. Rheinl., June 20th, 1932  
Wilhelm Hambückers, Merkstein, June 20th, 1932  
Willy Dreyer, Berlin, June 21st, 1923  
Ludwig Knickmann, Bueri. W., June 21st, 1923  
Johann Gossel, Bremen, June 21st, 1931  
Helmut Köster, Berlin, June 22nd, 1932  
Ronert Gleuel, Berlin, June 22nd, 1933  
Walter Apel, Berlin, June 22nd, 1933  
Heinrich Habenicht, Dortmund, June 23rd, 1932  
Fritz Borawski, Wattenschied, June 26th, 1932  
Karl Mann, Rosenheim i. Obb., June 27th, 1925  
Wilhelm Klein, Berlin, June 27th, 1933  
Gerhard Landmann, Braunschweig, June 29th, 1933  
Hermann Zapp, Morlautern i. Pfalz, June 30th, 1932  
Werner Gerhard, Zeitz, June 30th, 1932

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



**“Solstice”**  
**by Kurt Jeserich**

At midnight, on June 21st, German youth gather, climbing mountains and peaks, and light their fires; the sky is lit up by the flames, which shines down deep into the valleys and far into the countryside, to everywhere where German people live.

Youth greets youth, blood greets blood, and fire greets fire - yesterday and tomorrow.

Solstice...

Such is the custom - so it was, and so it will continue to be, year after year. And in the coming times more than ever! But that is what is special about this nightly celebration: it is the oldest festival custom handed down to us by our ancestors, who lived at a time when the first rays of Germanic history flashed out of the darkness of myth.

When the fog hung over the marshes and swamps, when the mild summer breeze rustled through the ash and beech forests, the sons of Germania climbed the mountains and lit the fires—so that light and darkness might unite on this shortest night, when the rising morning almost greets the sinking evening. Day and night – summer and winter – light and darkness – death and life – victory or defeat. At this hour, they touched each other, united by the blazing fire, fused by the flame, and from the hot embers rose the feeling of the eternity of a law of nature: struggle!

Thus came the solstice - from blood and time and soil. Thus grew from myth a waning faith, and from faith grew the festive rite.

Through countless centuries the fires burned; through the millennia. They shone into the time of a new faith, which, with hardship and bitterness, found its way into the land of our fathers; it caused the old gods to die, but from it something new grew, great and powerful, for the old blood remained strong even in the changing times. But when everything seemed forgotten, one thing remained: the solstice...

Even when this new spirit kept watch over the land, even when it broke old customs and created new ones; even when culture declined and the Malstein and the Thingplatz were abandoned and overgrown with weeds, when the trunks of the sacred oaks rotted away, when churches and monasteries were built,

one thing remained: the solstice! For nature remained, death and life remained, day and night - the blood remained the same, and with it its eternal value: heroic struggle!

And so the fires blazed every year on Midsummer Night. Solstice fires: struggle! Struggle! Eternal and everlasting.

Centuries passed: the new idea that once came from the East now rushed through German blood - thus it took shape, form, and culture on German soil. The old was gone - and yet: solstice!

The blazing fire was a sign of blood throughout the two millennia that lay behind us; from the multitudes of Germanic peoples, the flame of time gradually melted the German tribes.

Then the evening of the German Middle Ages sank down; its glow still shone blood-red and golden through the centuries, but measured by eternity, these are only meager hours. Then, it was night.

It may be that there were times when the solstice was little more than a farmers' festival, carried on out of tradition, celebrated without accountability, celebrated without imagination, as a popular pastime for the joy of flickering flames and flying sparks. It may be...

But even the time when this happened was without ideas and without great faith - it was without blood. It was not day, not night, not life nor death; it was not victory or downfall. It was... in between. It was itself a turning point: insubstantial! Night! The great died, perished in the doctrine of the ego, died in the absurdity of unreason, poisoning itself with a lie that called the chains of slavery "freedom" and wanted to rename madness "reason."

But just as the early mist rolls across the lands of the night and heralds the young morning, so a heavy sigh of longing swept through all German regions; just as the sun's first rays break through deep fir forests and awaken life, so the new faith entered German souls and awakened the will: Sunlight! Unity kindled the flame - the Reich was born!

But the fire smoldered gloomily for a long time; the morning had not yet come. Victory or downfall?

Suddenly, there came the blessing of fire, and the doctrine of the self burned with a crackling sound. A holy flame flared up and melted together from the masses of millions: the young German nation.

Solstice!

Soul and character were at work, always and forever - once they created the old belief in gods, and then it perished; thus, in two thousand years of destiny, they mastered an idea that, in the end, proved too weak to defeat a creeping poison that was afflicting the world. In all the hardships of eventful history, it became clear: soul and character were the only eternal values; thus, they gave birth to the new faith of blood, because they themselves are the blood!

Day and night—death and life—they touch each other at the solstice; they glow together in the fire of immortality, for this flame is being. In it, happiness and hardship, victory and death are united - its blaze is called struggle!

Go forth, German youth, and listen to the pulse of your blood at the blaze of fire; it is the pulse of your ancestors; it is the pulse of a new era.

Leap through the fire, for the blaze of the flames signifies your struggle; raise your arm in salute, take the oath of fire, and swear to the young nation: Holy flame, glow, glow and never go out, for the fatherland!

**“Fire Speech”**  
**by Wolfram Krupka**

Carry log upon log,  
Pile layer upon layer!  
Today is not the time  
For the weak.

Stoke fire upon fire  
For midnight!  
The fatherland  
Needs heroes on guard.

The flame blazes,  
The sky burns.  
A people overcomes hardship -  
A people confesses.

Carry log upon log  
And pile up the stack!  
Today is the time  
For heroes alone.



**“The Races of Europe and the German People”  
by Wolfgang Abel**

The essence of racial studies has been clearly outlined in Alfred Rosenberg's article [Schulungsbrief No. 1], the concept of race in its origins, its intrinsic values, and its general ideological significance in Walter Groß's article [Schulungsbrief No 2.], and the biological prerequisites for the current discussion of racial issues in Hermann Boehm's article [Schulungsbrief No. 3].

Today, we will address the question of what we understand by race, how we can recognize races today, how old the various races on German soil are, and how they are distributed among us now.

What do we mean by race? The general formulation of the concept of race tells us: by race, we mean a group of people who are distinguished by the same hereditary characteristics, a group that repeatedly produces its own kind - the prerequisite for recognizing races is therefore the recognition of the hereditary characteristics of humans and, at the same time, the combinations of characteristics specific to each race. If a foreign race researcher were to come to Germany today, he would certainly be unable to form a clear picture at first, given the diversity of the manifestations he would encounter; he would probably first pick out the most striking characteristics, i.e., those that contrast with other races known to him, such as blue eyes and blond hair, and would group people with these characteristics into one race; however, he would soon encounter difficulties in limiting these color gradations toward the dark side. He would also see a number of different characteristics combined with blond and blue, such as tall or short stature, long or short heads, and he would even find blond-haired, short children of dark-haired, tall parents, thus encountering one difficulty of demarcation after another.

Only when he had acquired a precise overview of the German people and the neighboring peoples, when he had become acquainted with their northern and southern, western and eastern components, would he find that in northern Germany, for example in Schleswig-Holstein or also in Denmark, Sweden, Norway, the areas are predominantly populated by blond, blue-eyed people of large stature with long heads; in the northeastern regions of Germany, he would have encountered predominantly blue-eyed people, who are smaller there, however, with shorter, broader heads, as in northwestern Germany. In southern Germany, he would then have noticed two different mixed types: smaller, stockier figures with brown hair, dark eyes, and short heads, and then tall, slender, dark-eyed, black-haired people with short, high heads, strikingly

flattened occiputs, and strong hooked noses, people who mainly populate the eastern foothills of the Alps. In the more southern Alpine regions, he would have found dark-haired, brown-eyed people of more delicate build - only then, once he had gained this overview and recognized the accumulation of certain characteristics in individual areas, would he be able to distinguish, from the multitude of external appearances of a highly mixed rural or urban population, a few particularly characteristic features of their original commonality.

Based on the above examples, the question then arises: How many characteristics are needed to distinguish between races? To this we ask: Are there still long-established blonde and blue-eyed people anywhere else today other than mainly in northwestern Europe? We ask further: Do these two characteristics alone indicate that any person with them has or had a specific, close connection to northwestern Europe? Is a race, such as the Nordic race, sufficiently defined by the combination of blue eyes, blond hair, and long stature? If so, we would need very few characteristics to describe and distinguish races as such. This assumption is correct insofar as the few characteristics listed above may suffice to roughly define a race externally; in reality, however, each race has many more characteristics of a physical and mental nature, as will become clear from the description of the individual races in the following sections.

### **Physical Characteristics**

**Nordic race:** The Nordic race is found in large numbers and in closed groups in northern and northwestern Europe, in the central and southern parts of Sweden and Norway, and also in Denmark, Scotland, and Germany; throughout Central Europe, it occurs in smaller groups, and in Southern and Southeastern Europe only as part of a mixed population. The Nord is tall and slender, with the average Nordic man measuring 1.73 meters in height. The head is long and narrow, the occiput strongly protruding backward, and the protruding part of the occiput relatively low. The forehead is sloping and, when viewed from the front, narrow, especially in the temple area. The entire face is tall and narrow, the zygomatic arch (cheekbones) is barely visible, and the eyes are covered by only slightly protruding brow ridges. The long, narrow, mostly straight, sometimes slightly convex nose is characteristic; it should be noted that the hump, and thus also the bend of the Nordic nose, is located in the upper third of the bridge of the nose, in contrast to the noses of the Near Easterners and some Dinaric peoples; the nostrils are narrow, not fleshy. The well-known racial researcher Professor Günther emphasizes the threefold rise of the facial line in the profile of man:

*“First in the flat, receding forehead, then in the straight or outwardly curved nose with a high bridge, and in the pronounced, sharply defined chin.”*

The soft tissue of the face is thin, and the high facial contours are emphasized by the narrow, receding cheeks. The eye slits are relatively wide open; the upper eyelid margin is free, and, in contrast to the Falaic race, no cover fold is formed. The eyebrows are narrow, slightly arched, and distinctly feathered, i.e., there are two opposing hair growth directions in the eyebrow, whereas in the Eastern-Alpine race, the eyebrow arch is broader from the inside to the outside in a uniform hair line. The hair is light, sometimes slightly reddish, straight to wavy, while the skin is light and translucent and sensitive to the sun. We often

see the hair darkening, with light blonde children later becoming dark blonde, sometimes even dark brown; these are probably cases of slight admixture with dark-haired races. The eyes are blue to gray.

**Falisian race:** The Falisian race is closely related to the Nordic race; perhaps the roots of the Nordic race, it is now only clearly recognizable in smaller areas, being still purest in the Westphalian areas, hence its name, and can also be found in Swabia, Württemberg, and then in Sweden, specifically the Dalen region. However, this race has also remained pure for a long time on the Canary Islands, where we still encounter body types and facial features that are almost indistinguishable from those found in our region.

In contrast to the Nordic breed, the Falisian physique is stocky, compact, and tall, even slightly exceeding the Nordic breed in size. In contrast to the Nordic, the Falisian makes a powerful, stocky impression and is somewhat more awkward and slower in his movements; the Nordic man prefers to stand at rest with his weight on one leg, leaving the other leg free to move, while the Fälisch stands powerfully on both legs, spread apart. The head is long and narrow, the occiput strong but somewhat less prominent, the forehead broad but somewhat less high and steeper than in the Nordic race. The cheekbones are strongly pronounced; the rectangular, widely projecting jaws give the face a somewhat massive, broad, square appearance. A characteristic feature of the Falisian breed is the strong development of the bony roof over the eyes—the brow ridges—which make the eyes appear very deep-set; this is further accentuated by heavy wrinkles, which can become clearly visible even at a young age; the eye slits therefore appear small and narrow, giving the entire facial expression a somewhat heavy, massive appearance. The nose is also broader and shorter, the tip of the nose is blunter, and the chin is pronounced, but not as strongly set forward and protruding as in the Nordic type - here, the steeper forehead, the shorter, broader nose, and the less protruding chin create a different, more steep and flat facial profile than in the Nordic type. The soft tissues of the face reinforce the broad and powerful expression. The mouth is wide, the lips appear narrow. Relatively early on, the Falisian people developed skin folds, frown lines, pronounced wrinkles above the eyes, and sometimes more pronounced nasolabial folds. The hair is just as light, but perhaps slightly redder than in the Nordic race. Slightly wavy, curly hair seems to be more common. The eyebrows are thicker than in the Nordic race. The eye color is light blue to gray.

**Eastern-Alpine race:** The Eastern-Alpine race is widespread in the Alpine countries in southern and southwestern Germany, in the Rhineland as far as Holland, and less frequently in central and northern Germany. To the south, it extends far beyond the Alps to central Italy, and to the west to the central regions of France; the exact boundaries to the north and southeast are still unknown.

This race is of medium height, with men averaging only 1.63 meters in height. They are stocky and squat in build, with a round head shape, the length of the head only slightly greater than its width, the back of the head somewhat protruding, evenly rounded, the forehead steeper than in the Nordic and Falisian races and, corresponding to the overall outline of the head, also broader. The face is low, broad, rounded in outline, the chin pointed, the nose small and coarse, shorter and the bridge of the nose less high in the bony part than in the breeds discussed above, the tip of the nose blunt, the bridge of the nose sometimes concave. Stronger eyebrow arches are absent. The eyes appear to be set somewhat flatter. The eye slits are relatively small, which is sometimes accentuated by the formation of folds on the upper eyelid. The broad eyebrows have a more uniform hairline direction from the center to the outside. The soft tissues emphasize the roundness of the East Alpine face due to their greater thickness. The skin is darker in tone than that of the Nordic and Fennic races and tans easily in the sun. Hair color ranges from dark brown to blackish. The hair is somewhat straighter, waves are less common, and the eyes are brown to dark brown.

**The East Baltic race:** The Baltic race, whose existence is still disputed, shows a certain similarity to the Eastern-Alpine race. Its physique is also stocky, with its height being slightly greater than that of the Eastern-Alpine race. Günther emphasizes their relatively broad shoulders:

*“The East Baltic head also appears broad and coarse-boned; this is due in part to the massive, heavy lower jaw characteristic of the East Baltic race, which is broad, short, and bony with an indistinct chin. The facial profile appears blunt; the bridge of the nose is even flatter than in the Eastern-Alpine race, but the East Baltic nose stands out slightly more from the face in its middle and lower parts than the Eastern-Alpine nose. The front view shows slightly protruding cheekbones (towards the sides and front). The soft tissues show less fat deposits than in the Ostic race and do not conceal the coarse bone structure of the skull. The skin is light, the hair pale blond to blond, and the eyes blue.”*

**The Dinaric race:** The Dinaric race also forms a large part of the German population; their homeland is the eastern Alpine countries (Dinaric Alps) and those areas that are now mainly covered by Yugoslavia. Their distribution can be traced southwards to the Balkan Peninsula. In the east, the boundaries merge with the Near Eastern population of Asia Minor, with whom they share several characteristics; to the west and northwest, it extends as far as the eastern (Alpine) region. They are frequently encountered in southern, southwestern, and central Germany, but have also spread as far as northern Germany and England.

Dinaric people are tall and strongly built, with an average height of 1.73 meters for men. This race has long legs, similar to the Nordic and Falisian races. The length of the head is only slightly greater than its width. The shape of the head has a peculiar expression due to the strongly flattened occiput, which protrudes only slightly or hardly at all beyond the neck and looks as if it has been chopped off. The occiput forms, as it were, an extension of the neck line. The forehead is steep and high, similar to the Nordic breed; the entire face is long and narrow, the cheekbones are not very pronounced, the chin is high but slightly receding and more rounded. The nose is very large; its bony part protrudes strongly from the face, while its cartilaginous part slopes downward. The bend in the bridge of the nose is often closer to the center of the bridge than in the Nordic race, and sometimes there is also a slight curve at the tip of the nose; an aquiline nose and hawk nose are probably the best terms for these shapes. While in the Nordic race the profile line is more vertical and sometimes tilted downwards and pointed due to the strongly protruding chin, in the Dinaric race the profile line is clearly bent and receding in the lower part due to the strongly protruding nose and receding chin. The nose is fleshier there with slightly upward-sloping nostrils; the nasal septum is therefore more visible than in the other races. The soft tissues of the face support the somewhat coarser expression; a very strong crease from the nostrils to the corners of the mouth is also characteristic of the men. The skin is brownish and darkens slightly when exposed to sunlight. The eyebrows are brown to dark brown, and the hair is dark brown, straight to slightly wavy.

**The Near Eastern race:** The Near Eastern race is considered to be quite closely related to the Dinaric race, with its main area of distribution being the Near East. Originally populating the entire Near East, it is now only preserved in small groups in remote areas, such as the Armenian highlands, where it remained better protected against the peoples who later invaded. Its share of the population in Germany is very small. Near Eastern blood came to the West mainly through the Jews, but not all Near Eastern blood there

comes from the Jews: “Not all people with Near Eastern features can therefore be assumed to have Jewish ancestors,” says Dr. Günther.

Compared to the Dinaric race, they are slightly smaller and stockier, and the shape of their skulls is similar to that of the Dinaric race, particularly in terms of the flattened occipital bone. This may be even flatter, the forehead more receding, the nose appears to protrude more strongly from the face, the bridge of the nose and forehead are then in line, and the lower part of the nose appears fleshier and coarser than in the Dinaric race. The receding chin is perhaps even more pronounced than in the Dinaric race. The eyebrows are thick, bushy, and often joined in the middle, the eyes are brown to dark brown, and the hair is dark brown to black, often slightly wavy. A characteristic feature of the Near Eastern race is the upper eyelid without folds, a feature that we also often encounter in Eastern Jews (see illustrations below).



Pictured (left to right)

Row One: German with Dinaric features, German with Dinaric features, German with Dinaric features.

Row Two:

German woman with Eastern (Alpine) features, German girl with Eastern (Alpine) features, German woman with Dinaric features.

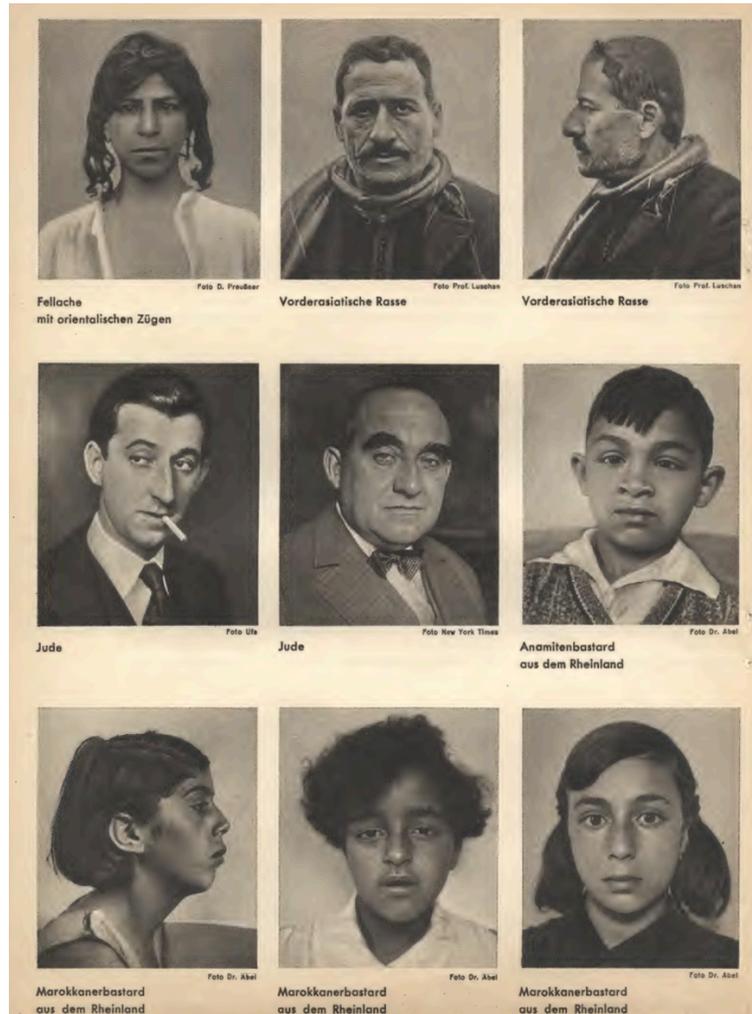
Row Three:

German with Eastern-Dinaric features, German with Eastern (Alpine) features, German girl with Eastern (Alpine) features.



Pictured (left to right)

**Row One: German girl with East Baltic-Nordic features, German girl with East Baltic-Nordic features,  
German with East Baltic-Nordic features.**  
**Row Two: German with Western (Mediterranean) features, German with Western (Mediterranean) features,  
German with East Baltic features.**  
**Row Three: German girl with Western Nordic features, Spanish girl with Western (Mediterranean) features,  
German girl with Western Nordic features.**



**Pictured (left to right)**

**Row One: Fellaah with Oriental features, Near Eastern race, Near Eastern race.**  
**Row Two: Jew, Jew, Anamite bastard from the Rhineland.**  
**Row Three: Moroccan bastard from the Rhineland, Moroccan bastard from the Rhineland, Moroccan bastard from the Rhineland.**



**Pictured (left to right)**

**Row One: German with Nordic features, German with Nordic features, German boy with Nordic features.**

**Row Two: German woman with Nordic features, German girl with Nordic features, German girl with Nordic features.**

**Row Three: German with Faelic features, German with Faelic features, German girl with Faelic features.**

**The Western Mediterranean race:** The Western Mediterranean race is also not very widespread among the German people - native to the coastal countries of the Mediterranean, they are now mainly found in Spain, Portugal, Italy, Corsica, Sardinia, and the small islands of the Mediterranean, with smaller groups also found on the Balkan Peninsula, in France, and in England; in our country, they are most commonly found as a mixed component in the Rhineland. They are the smallest European race.

With an average height of 1.61 meters, they are petite and slender and appear to be a smaller version of the Nordic race. The head is narrow and long, the face high and narrow, the zygomatic arches not pronounced, similar to the Nordic race, but the forehead is less high, slightly steeper and more rounded at the temples than in the Nordic race. The nose is narrow, delicate and often a little fleshier than in the Nordic race. The forehead-nose angle appears strikingly flat. The chin is less pronounced than in the Nordic race and more rounded:

*“This results in a facial structure that appears softer than that of the Nordic race; while the Nordic race tends to have a sharp, bold facial structure, the Western race tends to have a pleasing, graceful, and, as it were, more feminine facial structure.” (Günther).*

This is also due to the soft tissues, which tend to accumulate fat more easily than in the Nordic race. The hair is straight and curly, dark brown to black; the eyebrows are thick, the eyes dark to black-brown, and the skin tone is slightly brownish, which can become deeper brown when exposed to sunlight.

**The Oriental race:** The Oriental race is related to the Western (Mediterranean) race; the Arabian Peninsula is likely to have been its original home, and today it is most purely represented by the Arab Bedouins, though it is also widespread throughout the Mediterranean region, especially in those areas where Islam spread, such as Spain. They are small and delicate in stature, with a long, narrow head, a narrow oval face, a thin convex nose, not too large, finely cut, evenly curved, but often also fleshy. The lips are usually slightly swollen, thick, and curved; hair and eye color are black-brown, the eyelids are almond-shaped, and the skin is relatively light. One speaks of an “almond-shaped” eyelid slit in Orientals.

**Jews:** This type was probably also the original type of Semites at the time of their immigration to Palestine, and they certainly brought with them even then those slight Negroid admixtures that are still frequently seen among Jews today: “The actual Semitic peoples, Assyrians, Babylonians, Hebrews, and others, were then formed from the mixture of the Oriental and Near Eastern races as a basis.” (Prof. Eugen Fischer)

In this context, the Hebrew people should now finally be discussed - as can be seen from the above, they too are the product of a mixture of races, and therefore do not represent a pure race as such; their foundation is formed by the Near Eastern and Oriental races, to which are added influences from a number of other races. According to the two main races, a distinction is made within the Jewish people between two groups: the Southern Jews—the Sephardim—in whom the Oriental race predominates, and the Eastern Jews—the Ashkenazim—in whom the Near Eastern race is more prominent; the former make up one tenth, and the latter nine tenths, of the total population of about 15 million:

*“The Southern Jews mainly make up the Jewish communities of Africa, the Balkan Peninsula, Italy, Spain, Portugal, and part of the Jewish communities in France, Holland, and England; these Southern Jews represent a mixture of Oriental, Near Eastern, Western (Mediterranean), Hamitic, Nordic, and Negro races, with the Oriental race predominating.*

*The Eastern Jews make up the Jewish communities of Russia, Poland, Galicia, Hungary, Austria, and Germany, as well as the majority of North American Jews and part of the Western European Jewish community; they represent a Near Eastern-East Baltic-Inner Asian-Nordic-Hamitic-Negro mixture, with a certain predominance of the Near Eastern race.” (Dr. Günther).*

## **Mental Characteristics**

If individual races, and thus also peoples, differ physically in terms of their own racial characteristics and combinations thereof, then there can be no doubt that the cultural differences and psychological

characteristics of different peoples can be traced back to differences in the intellectual abilities of individual races:

*"There can be no doubt from the outset that there are psychological racial differences, as each race has certain average values in the structure of each organ; this also applies, of course, to the structure of the brain, and thus also to psychological predispositions - the question here cannot be whether there are psychological racial differences at all, but only what kind they are and how great they are." (Dr. Fritz Lenz).*

Here, too, in order to determine the characteristics of individual races, we must proceed not so much from individual beings as from individual racial groups, that is, groups that we have recognized as very uniform in their outward appearance - from the cultural, intellectual, and psychological qualities in such predominantly purebred areas, conclusions can then be drawn about the psychological characteristics of the individual races.

More extensive descriptions of the psychological characteristics of European races in this manner have been provided by Dr. Ludwig Ferdinand Clauß, Hans F.K. Dr. Günther, and Dr. Lenz - we essentially agree with them.

**Nordic race:** The Nordic race can rightly be placed at the top of all races in terms of intellectual ability, with judgment, truthfulness, and energy being mentioned as the characteristics that repeatedly stand out:

*"The Nordic man is characterized by a pronounced sense of reality, which, in combination with an energy that can rise to boldness, drives him to far-reaching undertakings; in doing so, he shows a pronounced sense of competition in performance and develops a characteristic objective passion, while passion in the usual sense of excited feelings or emphasized sexuality is foreign to him. They always tend toward cool prudence and taciturnity, toward a reserve that often appears distinguished; this reserve in the expression of feelings often stems from a particular sensitivity of mind in Nordic people, which can and wants to express itself quickly and vividly in words and movements - this reserve can go as far as reticence, which indicates an even more steady disposition or an even more lively sense of honor. Fairness and a sense of honor are particularly characteristic of Nordic people; their word, given after careful consideration, is unbreakable." (Günther).*

*"The Nordic people are the least given to living in the moment; they surpass all other races in steadfastness of will and careful foresight. As a result of their forward-thinking disposition, sensual impulses are subordinated to more distant goals; self-control is perhaps the most characteristic trait of the Nordic race, and it is largely on this that their cultural talent is based. Races that lack it are not capable of pursuing and achieving objective goals in the long term." (Lenz).*

Lenz sees these characteristics as having arisen in connection with the Nordic environment:

*"...not in the sense that the wet and cold climate directly produced their caring disposition, but rather in the sense that families with the lighter disposition of southerners, who were not accustomed to thinking far ahead, perished much more frequently in the Nordic winter; the race is therefore in a certain sense the*

*product of the environment, not directly in the Lamarckian sense, but rather the breeding product of the environment.*

*Of course, the original developmental possibilities of a race are also of essential importance here; Mongoloid races have also been adapted to the northern climate through selection. However, while the Nordic race overcame the inhospitable environment by increasing its mental powers, the Arctic Mongoloids adapted through breeding to be extremely undemanding. Nordic man owes his talent for technology and for mastering nature in general to the breeding effect of the Nordic environment, with durable houses and seaworthy ships being a matter of life and death for him. It is therefore understandable that the Nordic race today produces the most technicians and inventors - as Goethe says, 'it is born to see and destined to observe.' But the Nord can also achieve great things in the commercial sphere, as the old Hanseatic guilds bear witness to this. It is more gifted in the natural sciences than in the humanities. Its boldness also makes it capable of military affairs; it has a great inclination for every kind of combat, whether on the battlefield or in sport. His boldness can also be the driving force behind great intellectual achievements - after all, when it comes to discoveries of revolutionary significance, the courage to profess one's beliefs and to speak the truth is often decisive." (Lenz).*

It is no wonder that many creative people have come from Nordic regions - the German historian Treitschke called Lower Saxony 'the land of statesmen'.

But it is not just a few individuals from the Nordic tribes who possess these characteristics; no, as Clauß says of a Nordic farmhand, they are all like this:

*"He does what he does as an achievement for whose perfection he is responsible to himself. If his employer demanded something of him that he did not consider right, he would refuse, without any particular emotion, but with self-evident determination. He can never be a servant in the negative sense of the word; he remains an army in service and remains free in service."*

**Falisian race:** Just as the Falisian race appears more massive and heavier in physique than the Nordic race, so too is it in its mental behavior. Dr. Günther says of this:

*"He takes life seriously, falls easily into brooding, and remains very closed off to other people, with a tendency toward stubbornness, even obstinacy."*

Westphalians and Swabians, who make up a larger proportion of the race, are well known as such. He is rougher, gnarled, and less agile in his manner than the slender Nordic man. He is more attached to the soil, more attached to his homeland and to tradition. German depth and inwardness are predominantly given to them; one speaks of the Falisian man's need for loyalty. In terms of reliability, they may even surpass the Nordic people; this makes them ideal for all positions of trust, as chairpersons and law enforcement officers:

*"They are more steadfast than agile, more solid than versatile, more sober than bold, more freedom-loving than domineering, more weighty than creative." (Kern).*

*"The driving force of the Germanic peoples can be attributed in large part to the heavy blond race." (Hauschild).*

*"They are less suited to leadership and rule than the slender race; nevertheless, several of the greatest leaders of the Germans show a strong influence from this blond giant race, such as Bismarck and Hindenburg - it is precisely when Attic (Falisian) heaviness is combined with Nordic boldness that figures of megalithic proportions emerge." (Lenz).*

**Eastern (Alpine) race:** Opinions about the Eastern race are not quite as uniform as those about the Nordic and Falisian races - as Eugen Fischer says of it:

*"The intellectual gifts of the Alpine race are generally not nearly as high as those described above" (meaning the Nordic race), "but in some respects they are better developed. They are characterized by a tendency and ability for tenacious, energetic work, not inconsiderable intelligence, and a well-developed sense of community. They lack a high degree of imagination, but diligence, energy, and clever exploitation of circumstances bring them success. Their ability to adopt and develop foreign ideas is not insignificant (suggestible) despite their fundamentally great perseverance."*

Günther considers the Eastern-Alpine people to be:

*"...sober and practical; small-scale, industrious businessmen who patiently advances through thrift and modest frugality, who often shows remarkable intelligence in acquiring 'education' and bourgeois prestige that tends toward a quiet life, a comfort that combines the useful with the pleasant in both work and leisure. Since he sets narrower limits on his goals and lacks true boldness in thought and action, he sometimes gets further than the more carefree, daring, and often altruistic Nordic and Dinaric people."*

**East Baltic race:** We find somewhat different characteristics in East Baltic people; however, as already mentioned, the independence of the East Baltic race is doubted. Günther argues that it is a race that is alien to individualism and tends toward a mass mentality, making it a patient subject:

*"East Baltic people...display a particularly lively sense of patriotism; however, they need guidance, and are affectionate as subordinates when treated appropriately, often to the point of submissiveness; they are generally helpful and hospitable toward their neighbors, and affectionate toward their relatives; in familiar company, they are never assertive or assertive, but always cautious."*

Their intelligence is not to be underestimated, and East Balts also show particular talent in the art of music.

**Dinaric race:** Rough strength, honor, courage, a love of their homeland, close ties to the soil, and the self-confidence associated with it are characteristic of the Dinaric people - according to Günther, it was precisely these characteristics that made the fighters from predominantly Dinaric areas in both enemy armies the best fighters on the southeastern theater of war during the World War:

*"Dinaric blood determines the difference in character between Bavarians and North Germans, and determines the self-confidence of certain areas of southern Germany and the Austrian Alpine regions."*

A love of nature and the land is as characteristic of the Dinaric people as is their creative spirit and the way they shape their surroundings, their homes, and their tools; they live more in the present than the pre-thinking Northerners, and thus they are also more attached to the soil. According to Günther:

*"The boldness of the Dinaric people is more a boldness of physical achievement; the actual intellectual drive for conquest that characterizes the Nordic people seems to be less common. The range of development of the Dinaric people is decidedly smaller in all respects than that of the Nordic people; their intellectual expression is more limited, even though they have the same good will. For the most part, the Dinaric race represents a type of person who is often somewhat uncouth, rough and cheerful, even rough and witty, easily enthusiastic, and prone to a certain 'verve' in their demeanor and sensibility, with a talent for coarse quick-wittedness and vivid description, which is accompanied by a pronounced knowledge of human nature, as well as acting skills as a racial trait. A talent for trade and commerce also seems to be common. A talent for music, especially singing, is particularly pronounced, with German folk songs most alive in the predominantly Dinaric region. A number of musicians show a more or less strong Dinaric influence: for example the Nordic-Dinaric Mozart, Haydn, Liszt, Wagner, Chopin, Bruckner, Verdi, or the predominantly Dinaric Weber, Cornelius, Paganini, Cherubini (?), Tatarini, and Berlioz. Nordic creativity and Dinaric musical talent often seem to have come together, as in the case of Nietzsche."*

**Near Eastern race:** Intelligence and great empathy for other people's ways of thinking, as well as cunning, characterize the Near Eastern race; it is precisely these traits that enable all peoples with a stronger Near Eastern influence to be highly skilled and business-minded in trade and commerce. Felix von Luschan says:

*"...this characteristic is not unique to the Jews, but also applies to Orientals, especially the Greeks and Armenians; this is evident from the fact that throughout the Orient, in cities predominantly inhabited by Greeks or Armenians, Jews find it difficult or impossible to gain a foothold. The popular joke expresses this in a drastically exaggerated way, saying that for every seven Jews there is only one Greek, and for every seven Greeks there is only one Armenian, which is supposed to mean that an Armenian (i.e., a Near Easterner) is forty-nine times as clever and business-minded as a Jew."*

Incidentally, something similar is said about the people of Schleswig-Holstein with regard to their business acumen compared to the Jews - according to Lenz,

*"...all Near Easterners share a tendency to live as minorities among different populations; the Near Eastern race is bred less for the domination and exploitation of nature than for the domination and exploitation of people."*

Luschan goes on to say of the Armenians:

*"There has probably never been a people that was as politically foolish and as incapable of governing themselves or being ruled by others."*

However, their intelligence is by no means low - they are credited with the creation of the Caucasian language and also with part of the Arabic numerals. According to Lenz,

*“...these abstract systems, which are so eminently practical for use in commerce and business, are entirely in keeping with the spirit of the Near Eastern race, while pictorial writing and Roman numerals are more in keeping with the vivid and objective mentality of the Nordic race.”*

The Near Easterners are gifted with great acting talent and eloquence, both qualities that are related to empathy, and their pronounced musicality can also be reconciled with this.

**Western (Mediterranean) race:** Compared to the races described so far, the Western (Mediterranean) race is distinguished by their liveliness, agility, and a certain restlessness of movement. Lenz says of Western (Mediterranean) people:

*"They take life less seriously; empty forms of politeness and insincere gestures play a major role, for example, in offering gifts and invitations that are not expected to be accepted; their sense of truth and honesty is less developed than that of Nordic people. Generally childlike and cheerful, they are prone to mood swings depending on their impressions and experiences; this goes hand in hand with a lively urge to express feelings through words and gestures. Their talent for public speaking is correspondingly great, but so is their tendency to 'intoxicate themselves with words'."*

Among other things, Günther emphasizes, “their passion and their sense of color coordination in clothing, a talent which is more fluid than deeply artistic,” and goes on to write,

*“If Georges Lapouge was able to identify the spirit of Protestantism in Nordic people—a connection that is also indicated by a comparison of the racial distribution in Europe with the distribution of religious denominations in general—then one could say that Protestantism must be very foreign to Western people, who love exciting oratory, gestures, vivid colors, and spectacle.”*

**Oriental race:** The Oriental race is certainly related to some extent to the Western (Mediterranean) race - intelligence, pride, energy, willpower, enterprise, sometimes controlled, then suddenly erupting sensuality and cunning are striking:

*“They have even less of an inclination (than the Western race) toward the quiet, laborious work of the farmer; but rather a pronounced tendency toward nomadism; they have also produced bold seafarers such as the Phoenicians.” (Lenz).*

In addition to the Near Eastern race, the Phoenicians are also credited with the invention of Arabic numerals, while also exerting a great influence on the ancient Egyptian, Assyrian-Babylonian, Punic, Arab, and ancient Jewish cultures; their influence has become decisive today on the entire Western world and its culture, into which they have penetrated with the Jews, of whom they form the main component, together with others.

**Jews:** Finally, the spiritual characteristics of the Jews - Lenz says of them,

"Even more pronounced than their physical characteristics are the spiritual characteristics of the Jews; one could even describe the Jews as a spiritual race. If the peculiarity of the Jews is not as strongly apparent physically as it is psychologically, this may be due to the fact that Jews who look very foreign were less successful than those who resemble the type of their host people more closely; the instinctive desire not to attract attention also leads to a preference for spouses who resemble the host population in appearance (including the adoption of non-Jewish names and the like). The Jewish idiosyncrasy could only be bred out in the course of a millennia-old culture with extensive socialization of the people. Excluded from procreation not only by their own inclination, but also in many cases by coercion, they have always sought their livelihood primarily in trade and similar occupations; therefore, only those Jews who were capable of mediating the products of other people, arousing their desires, and directing them were able to start families; it is therefore understandable that Jews are distinguished not only by their intelligence and energy, diligence and perseverance, but above all by their astonishing ability to empathize with other people and guide them according to their will. Their inclinations and abilities repeatedly lead them to activities in which responding to and guiding the respective inclinations of the public brings success - the professions to which they turn with preference and success are therefore primarily those of merchant, trader, and moneylender, journalist, writer, publisher, politician, actor, musician, lawyer, and doctor."

On the other hand, these characteristics led them to arrogance and constantly working against their respective host people, to such an extent that they dragged everything that was good and dear to them through the mud. Adolf Hitler became familiar with these characteristics in Vienna:

*"Was there any filth, any form of shamelessness, especially in cultural life, in which at least one Jew was not involved? As soon as one cautiously cut into such a tumor, one found, like a maggot in a rotting corpse, a little Jew."*

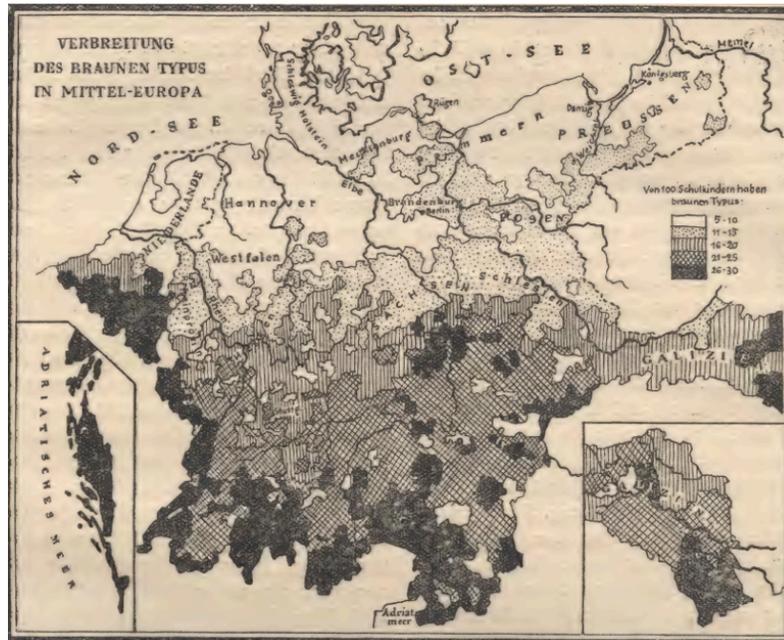
If that was one side of their characteristic modus operandi, the other was the desire to:

*"...corrupt the racial foundations of the people that are to be subjugated - it was and is Jews who bring Negroes to the Rhine, and always with the same ulterior motive and clear goals: to destroy the white race they hate through the inevitable bastardization that results, knocking them down from their cultural and political heights, so that they may rise to become their masters themselves - a racially pure people, conscious of their blood, can never be subjugated by the Jews."*

If the Jews are truly the greatest enemies of our state because they consciously seek to destroy it, there is also a danger that should not be underestimated in the bastardization with other races and peoples, as in the 'steamroller of the Mongols,' which threatens to spread with tremendous force and finds an all too open road into our people at the tattered borders of our country and the entire European East. It is not only in the East that there are enemies of the racially based national state, for our French neighbors have not been ashamed to use colored peoples in the fight against us; they have forgotten themselves in their self-interest and committed a racial atrocity against the white race for their own benefit - a guilt that is already bearing fruit today.

Already, half a million Negroes are active in France, and high dignitaries, officers, and lawyers are being replaced by Negroes; they have forgotten themselves and will be overtaken by the fate that history has

recorded for other states that have done similar things in the past. At the time of the occupation of the Rhineland, fate gave us a warning sign in another form, in the form of poor Negro bastard children who had been expelled from the ethnic community - today there are only 500 of them, but tomorrow there may be more. Therefore, let us not forget ourselves here either, and let us always be mindful of the task that each of us has to perform in the ethnic state.



**Distribution of the Brown Type in Central Europe**

**Of 100 schoolchildren who have the brown type: 5-10, 11-15, 16-20, 21-25, 26-30**

## The German People

And now to our own people, the German people - can we even determine today the number of individual racial components that originally entered our German people? At the beginning, it was already emphasized that blond hair and blue eyes are found only in northwestern Europe, and that these two characteristics are predominantly attributed to the Falisian and Nordic peoples; since all other races have dark eyes and dark hair, it should also be possible to determine the distribution of races among the German people from the frequency of these two characteristics in Germany.

We have obtained an accurate compilation of the frequency of these characteristics and the distribution of the light-haired type in comparison to the brunette type from studies of schoolchildren, which were initiated and carried out by Rudolf Virchow at the time - we can see from this that in northern Germany, on average, only 5 to 10 out of 100 schoolchildren had brown or dark hair, and that in southern Germany only 29 to 30 percent had dark hair. This percentage shifts somewhat with age, as the darkening of hair is a well-known phenomenon; however, children of other races already have black hair from an early age;

the later darkening of hair in many German children must therefore, as mentioned at the beginning, be attributed to a Nordic component (blond hair) in their genetic makeup, which is then later somewhat covered up. Based on the distribution of hair colors (brunette type), we should also be able to determine the frequency of blonde racial elements in the German population; here, we must also take into account the type of inheritance of blond and light hair versus dark hair. Light hair is masked by dark hair (recessive), so dark is dominant and light is recessive [cf. Boehm, Schulungsbrief No. 3]. This is not a pure dominant-recessive relationship, in which the combination of dark X light results in only 25 percent pure light, 50 percent mixed dark, and 25 percent pure dark in the second generation; the inheritance pattern is much more complicated, but the end result is very close to the simple example. If, for example, 50 percent blond and 50 percent dark races had mixed together in equal proportions in a population, then only 25 percent would later appear with light hair colors, while all others would be dark. Of course, the reverse is also true: 25 percent blonde offspring require 50 percent blonde ancestors. According to the above distribution map, there are many more light-colored than dark-colored people in the German population, so that the proportion of blonde, light-colored races in Germany must be much greater than 50 percent according to these considerations; it would not be wrong to estimate it at 70 to 80 percent. In other words, we can say that the blond race was and still is predominantly involved in the racial composition of the German people. However, since the individual races have a myriad of their own racial characteristics, not all of which are recessive but some of which are also dominant, and since physical and mental characteristics can also be inherited separately, there will also be a large number of cases in which a non-Nordic appearance is combined with the mental and emotional characteristics of the Nordic race; it would therefore be wrong to deny that every dark-haired person possesses all the Nordic and Falisian mental characteristics. However, it is certain that, as Boehm emphasized, if we have a group of 100 physically Nordic people and, alongside them, 100 physically Eastern-Alpine people, Nordic souls are more likely to be found in the first group than in the second. Only one thing should be stated, however: there are hardly any old German families in whose veins does not flow predominantly Nordic blood.

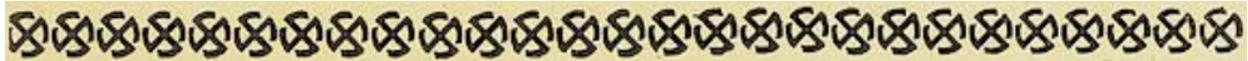
Adolf Hitler says of our people:

*"The German people came into being in the same way as almost all the truly creative civilizations of the world known to us - over the course of many centuries, a small, organized, culturally creative, talented race has superimposed itself on other peoples, partly absorbing them and partly adapting to them; all the components of our people have, of course, brought their special abilities to this union, but it was created only by a core that formed a people and a state. This people imposed its language, not without borrowing from the subjugated, of course, and finally subjected all to a common destiny for so long that the life of the state people became inextricably linked with the life of the other components that gradually merged and melted into it. Victors and vanquished have long since become one community - it is our German people of today, and we love and cherish it just as it is.*

*Over the course of a thousand years of history, all of its often diverse characteristics have become familiar and dear to us; this community is so great that we are happy about every contribution that benefits us from it. We do not examine who we owe the musicality of our people to, or who we owe our technical skills to, who gives us the art of storytelling, who gives us the coolness of thought, or where our philosophers, statesmen, or military leaders come from; in any case, we do not examine this in order to make a particular assessment, but at most to simply know the nature of the roots from which the German*

*people draw their abilities, and we have become such a community that we have only one wish: that all its components contribute their best to the richness of our entire national life - as long as each part gives where it has to go, this will help to benefit our lives."*

*"National Socialism knows that the normal range of our abilities is determined by the internal racial structure of our people; however, it desires that the political and cultural leadership of our people take on the face and expression of that race which, through its heroism alone and thanks to its internal disposition, created the German people in the first place from a conglomerate of different components."*



*"The loss of blood purity destroys inner happiness forever, lowers man forever, and the consequences can never be removed from body and mind."*

- **Adolf Hitler**

## What Every German Needs to Know

In 1914, Russia had a population of 138 million; of these, approximately 10 million men died during World War I and the Bolshevik Revolution. However, despite its magnitude, this loss was almost offset by the increase in births as early as 1920 - the 1926 census counted 147 million people in Russia, and by 1932, the last census of the Russian people, the population had grown to 164 million. Since its first census in 1897, when its population was 103 million, the Russian population has thus increased by about 61 million people within 37 years.



In Germany, 19 million people are insured against illness; if we add to this the family members who are usually co-insured, we see that 30 million people can claim assistance from health insurance companies in the event of illness.



Until the French Revolution, France was the most populous country in Europe - today, despite the incorporation of Alsace-Lorraine, it ranks fifth behind Russia, Germany, Great Britain, and Italy. In 1850, the populations of France and Germany were almost equal, at 36 million - by the outbreak of World War One, France's population had increased to just under 40 million, while Germany's had grown to around 68 million; this reflects the effects of the decline in birth rates, which began in France at the beginning of the 19th century but progressed much more slowly than in Germany. Today, with a birth rate of 14.7 per thousand in 1933, Germany is far below France, which still had a birth rate of 17.3 per thousand in 1932.

Germany's population loss due to the World War is estimated at around 13 million; in addition to the 2 million who died in battle, there were about 3/4 million who died as victims of the war blockade. The loss of births due to men's military service is estimated at 3 1/2 million; 6 1/2 million Germans were lost as a result of the Versailles Dictate.

The decline in births in Germany began around the turn of the century - since 1910, the birth rate has fallen steeply until recent years. In 1933, there were only 14.7 live births per 1,000 inhabitants, compared to 37.0 in 1891. According to projections, from around 1945 onwards, no more children would be born alive each year than people would die. The decline in births has not only resulted in a shrinking population, but also in a very significant change in the age structure of the German people - today, there are about 10 pensioners for every 100 people of working age; if fertility does not increase, there will be about 22 to 25 pensioners for every 100 people of working age in 1980.



In Germany, there are 139 inhabitants per square kilometer. Our eastern neighbors are much less densely populated - in Poland, there are 80 inhabitants per square kilometer, in southeastern Europe 48, in northeastern Europe 32, and in the Soviet Union only 8 inhabitants per square kilometer.



German deciduous forests cover an area of 3.6 million hectares, while German coniferous forests cover an area of 9 million hectares. The annual yield of these forests is 11.6 million solid cubic meters for deciduous wood and 30.6 million solid cubic meters for coniferous wood; of this, 29 percent is commercial timber in deciduous forests, but 71 percent in coniferous forests.

## **From the History of the Movement**

### **“The Baltic Tragedy”**

**by Hans zur Megede**

At the turn of 1919, few people in Germany realized that the international powers had decided on the downfall of our fatherland; too many trusted the promises of President Wilson, the champion of humanity among the Jews, and the unctuous sermons of the Center Party representative Erzberger, who proclaimed in eternal repetition: "Give in! Meet all the demands of the enemy alliance, and only then will we find mercy in the eyes of the victors." That was what France, England, and America had been waiting for; the Armistice Treaty of Compiègne, whose disastrous conclusion had come about through the malicious and treacherous consent of Erzberger and his November backers, clearly demonstrated what the “mercy” of the victors looked like: the dismemberment of the Reich.

Several preconditions were necessary for this - first, a ring of small states had to be placed around Germany; these states, even though they had been created by Germany itself during the war under completely different circumstances, had to be made into allies by granting them large parts of the Reich's territory. Another precondition was the internal disruption of Germany; the ministers of the Entente observed with cold calm as the red wave surged throughout the Reich, and they were by no means displeased that the wind that caused this wave was blowing with force from Moscow. Certainly, the complete submersion of Germany in the Bolshevik flood would have caused them distress as well; they were well aware of this. But at one time, the Entente states considered themselves rich enough in resources to counter such dangers; in addition, the Jewish community in these countries skillfully spread the opinion that Bolshevism was “not so bad” - a German fantasy, they claimed, a figure of speech, a pretext used by militaristic circles in Berlin to exert pressure on the peace negotiations. When Clemenceau was in the process of preparing these negotiations; he had no desire to allow what he considered to be subordinate issues to interfere with the Treaty of Versailles he had planned - whatever Bolshevism might be, Germany, which had defended itself against a world of enemies for four years, was far more dangerous to the “tiger.” If Moscow undertook to undermine the forces of the Reich, that could only be right for the Entente - this was a position that international Jewry began to exploit for its own plans, with equal measures of cunning and ruthlessness.

As early as 1917, the Jew Trotsky, as commander of the Soviet troops, wanted to put into practice the idea of attacking Germany at the first opportunity. However, Lenin had waved him off; the moment had not yet come. At that time, the Bolshevik head of state had reminded them that such action against Germany had already once, during the course of the World War, led to the undoing of a Russian government – he did not mention the people, of course.

But now, with the Reich poisoned by Bolshevism, seemingly lying prostrate in feverish convulsions and complete powerlessness, now they could begin. What had been prevented in 1914 by the Battle of Tannenberg, they now wanted to achieve: Germany was to be brought under the domination of Asia, in particular under the domination of culturally inferior races, because these races, as a result of a certain sense of belonging, would be most likely to secure a permanent regime over the Germans for Judaism.

While the goal remained the same, the means were new - and so were the methods. As is well known, the means employed were communist ideology and class struggle, with a success that offered the most

tempting prospects in Hungary and Germany in 1918/19. However, the route taken for the attack from outside was via Courland - with good reason.

Here, in the area on the coast of the Baltic Sea, in the former Russian Baltic provinces, an old German family had been resident for 700 years; the nobility had moved into the country with the Knights of the Order and joined forces in the trading cities of Libau, Riga, and Reval with German merchants who had been conducting flourishing trade in these cities since the Hanseatic League. Later, numerous colonists from neighboring Prussia had joined the two groups - together, they established German culture in the Baltic region, which they maintained with loyalty and steadfastness throughout the centuries.

But it was their undoing that, in keeping with the nature of their culture, they became a closed upper class that was grafted onto a lower class that was hostile to them - in Courland, these were the Latvians, who, together with the Lithuanians, originally belonged to a Nordic family of peoples, but over the centuries had become so strongly Slavicized that they were hostile to the upper class formed by the Baltic Germans for reasons of blood; with the bitterness of the underdog, they hated the Germans simply because their energy was also reflected in a certain material prosperity.

It must therefore have been easy for Bolshevik Moscow to disguise the nationality struggle in the Baltic region as a class struggle, as the social divide in the population was perfect for this purpose; the Latvians in particular were expected to provide extraordinary reinforcement for the Red Army, and this hope was not disappointed.

When the Bolsheviks, like a huge swarm of hornets – Circassians, Kyrgyz, Caucasians, Armenians, Belarusians, and others – invaded Courland in order to reach the East Prussian border, they found considerable support among the Latvian people and hardly any resistance from the German Eastern Army, which was retreating in confusion.

In addition to the courageous Baltic Germans, the Latvian intelligentsia also tried to resist - from among their ranks, the German occupation authorities of the war period had formed a Latvian government consisting of Prime Minister Ulmanis, Interior Minister Walther, War Minister Sahlit, and his adjutant, the Jew Goldmann. Goldmann immediately set about organizing Latvian volunteer regiments, but they defected to the Bolsheviks with flying colors, insofar as they had any; the Latvian government now asked the German ambassador in Riga, August Winnig, for protection and help. On December 29th, 1918, Mr. Ulmanis signed an agreement with him, according to which every German soldier who voluntarily fought against the Soviet masses would be granted Latvian citizenship upon request; the idea behind this was that, under the planned agrarian reform, fighters of German descent should have the same right to land as any other Latvian citizen.

Mr. Ulmanis later regretted this promise, which no one was bothered about; at the time, words, opinions, and intentions were lost in the horror and panic that Bolshevism spread in its tireless onslaught.

The Latvian government had to flee Riga and found refuge in Libau; here, the rebellious soldiers' council ruled with the remnants of the German Eighth Army, which had occupied Courland in the last year of the war, and made themselves comfortable in the hospitable “Crystal Palace” in Libau. They were a wild rabble of soldiers, spoiled by long years of military service, radical Marxists and notorious loudmouths. Their spokesmen? Two Berlin Jews! They were responsible for recruiting volunteers. Of course, flirting with the Bolsheviks themselves and characterized by a remarkable laxity, they had little success; what they recruited, initially forming the “Iron Brigade,” was not a pretty sight.

Meanwhile, in January 1919, the Bolsheviks had advanced to Windau, a small river not far from Libau. Opposite them stood this “Iron Brigade,” ready at any moment to clear the field if the cold winter air

became too “thick.” But that changed when they got a leader who strongly disagreed with this type of soldier: Major Bischoff. He was an old fighter from the Western Front, who had earned the Pour le mérite there and also reaped his laurels in Africa; thanks to his personality and his example of boldness and daring, he was able to persuade these semi-volunteers to defend themselves.

Further north, on the coast, in front of Goldingen and Hasenpot, the Baltic Landeswehr bravely and attentively kept a faithful watch; originally formed from young Balts, it was later joined by Reich German volunteer formations when it was taken over by its new leader, Major Fletcher, whose deeds were to become a glorious page in Baltic history.

It is noteworthy that the desire for an energetic commander-in-chief came from the ranks of the soldiers themselves; the choice fell on Major General Count Rüdiger von der Goltz, who had liberated Finland from Bolshevism and was the man who would untangle political and military chaos in the Baltic states. At the request of the troops, and after consultation with the Supreme Army Command, the general agreed to take command of the newly formed VI Reserve Corps in Libau.

Today, we can say that General von der Goltz was one of the few aristocrats (along with Schulenberg and Brockdorff-Rantzau) who stood out from the leadership of imperial Germany in the Augean stables of the interim republic, and who also made an honest effort to save what could still be saved.

In Goltz, the liberal era had not been able to overcome the Prussian. Men of his name had played an important role in the Prussian army on several occasions; most recently, it was General of the Infantry Baron Colmar von der Goltz, who must be regarded as one of Germany's greatest soldiers and youth educators - at the turn of the century, he founded the first youth association, whose task was to bring young people together in military camaraderie, transcending class differences; this “Jung-Deutschland-Bund” (Young Germany Association) professed its belief in natural selection and leadership.

During the war, Colmar von der Goltz led operations on the Turkish front; shortly before his last victory at Kut el Amara, which he did not survive, he spoke of new forms, views, and customs after the war and finally exclaimed: "A new Alexander will arise, who with a small band of well-armed men, will drive the powerless masses before him... eventually, however, like the Green Banner Army of the Chinese, they will transform themselves into a countless but peaceful swarm of petty bourgeois."

This overcoming of the masses, which Colmar von der Goltz foresaw with unparalleled prophetic insight, had already shown itself in its earliest stages in the World War and was to become even more pronounced in the Baltic States. It is strange that this happened under the leadership of a man of the same name - it is probably not the name, but the blood that counts.

Rüdiger von der Goltz also foresaw much: “The future likely belongs to a Prussian state developed in the form of patriotic socialism,” he wrote in 1920. From the outset, he recognized the struggle in the Baltic region as a racial struggle against Eastern barbarism; however, due to the times, even he was prevented by the conceptual framework of the liberal era from recognizing the new development before his eyes. Thus, in the background of his military-political ambitions was the idea of marching on Petersburg, the liberal idea of intervention against Soviet Russia, instead of the realization that—similar to November 9th in Germany—the Russian Revolution was also a liberal setback, an intensified setback, caused by the Asian-tinged appendage of liberalism, which we see in the form of revolutionary Marxism, and which can ultimately only be overcome through racial clarification and the awakening of the Russian soul, regardless of the impetus that brings this about.

First and foremost, however, the general knew the fundamental nature of his task: to be the Reich's last line of defense against the East. That is why he rightly compared the situation of the Baltic Freikorps to “the situation of the fighters in the Mongol battle at Liegnitz in 1241, the outcome of which also saved Europe from becoming Asian.”

When Rüdiger von der Goltz, the “German general in Courland,” as he was called, arrived in Libau, everyone who was reliably German and resolutely opposed to Bolshevism breathed a sigh of relief; this was especially true of the soldiers who stood in a loose chain of posts around Libau in a semicircle, in ice and snow, and had to expect at any moment to be simply overrun by a swarm of countless Bolsheviks. The defensive measures that the general immediately took were sabotaged by the Libau Soldiers' Council; this pleased not only the completely contaminated garrison battalions of the old occupation army, but even more so the Latvians in the Libau harbor district; they kept six thousand rifles hidden in their meager homes and longed for the moment when they could turn their weapons against the Germans in the event of a Bolshevik breakthrough. It was a dire situation that even the Latvian government was unable to remedy due to its lack of sufficient influence and support among the people; at that time, it was represented solely by Interior Minister Walther.

Libau was a powder keg - General von der Goltz was faced with the necessity of providing ships in the harbor to transport his troops in case the city could no longer be held in the event of an enemy invasion and a simultaneous uprising by the Latvians, despite energetic resistance. But one thing was made apparent: at best, only the remnants of the VI Reserve Corps would have been transported away. The decision was clear: victory or defeat.

The prospects for victory were zero in view of the strength of the enemy, even though the value of the German formations had increased significantly - under Bischoff's wise leadership, the “Iron Brigade” began to live up to its honorary title, and the Baltic Landeswehr, reinforced by a battalion of displaced Russians or Russians released from German captivity under Prince Lieven, along with a company of right-wing Latvians under Jānis Balodis, was determined to put an end to the Bolsheviks.

In front of them lay the small town of Goldingen, inhabited almost exclusively by Germans; here, the Bolsheviks carried out such terrible bloodshed that even some Latvian defectors were seized with horror. They returned in terror and told the Balts what was happening in Goldingen, reporting unspeakable tortures, compared to which death was a relief. All this aroused justified anger in the Balts - in serious words, they asked their prudent leader, Major Flechter, to obtain permission to take Goldingen. Flechter then developed a well-thought-out plan, which General von der Goltz described as risky, but ultimately agreed to; however, the German general in Courland did not hide the fact that he was faced with completely new circumstances that he, an energetic man, had never experienced in his long military career: an impulse for operational undertakings that came from the soldiers.

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The “vyuga”, the Russian snowstorm, sweeps across the land, howls through the stoves, and rattles the creaking beams of the house where Hans von Manteuffel, leader of the Baltic Landeswehr Stoßtrupp, sits surrounded by his comrades - he has four years of war under his belt, both in the east and west, years of dirt and fire, always fighting consciously for Germany with a passionate heart - until the ignominious end. Now he wants to return to the land of his ancestors on the Baltic Sea, where they moved as Knights of the

Order, cultivated it, and gave it culture; without this culture, which represents the left wing of European character par excellence, the country would have become swampy and corrupt.

Now the returnee finds the houses looted, the farms destroyed, the mothers abducted, the fathers killed, the sisters raped, and the children massacred. First Lieutenant von Manteuffel did not pray; his word was a curse, and his oath was his belief in the strength of his blood and the blood of those who are his brothers, who gather around him for the liberation of Asia and its followers, whether noble or not, whether they came to the country with the Hanseatic League, the Teutonic Knights, or later as merchants and colonists. The snobbery of class had melted away in the fire of the Great War; mistakes that had been made and sins that had been committed were not to be atoned for by kneeling - now it was time to overcome them through action in battle, drawing strength from an inseparable racial community. The Asian flood was aimed solely at their destruction! Manteuffel recognized this like no other, and so he became the highest incarnation of the will of the Baltic Landeswehr.

Every time the cries for help from the tormented people of Goldingen and also from the town of Windau, located on the river of the same name, reached him, Manteuffel groaned in anger; his constantly recurring words were: "We must have Goldingen and Windau."

Now his wish was to be fulfilled, for preparations for the attack on Goldingen had been made. When night fell, the time had come - in sleds, on horseback, on foot, and on howitzers, the Balts advanced under the cover of darkness against the Bolshevik army. Shrouded in a thick veil of swirling snow, they took the enemy line by surprise, firing to the right and left. Forward, forward, through the night, until they stand before Goldingen - here, the Bolsheviks put up desperate resistance. But nothing can deter the Balts; they fight with furious tenacity, led by Major Fletcher, who is able to lead his young troops into heavy combat for the first time. The Balts suffer heavy losses, but their success is even greater: Goldingen is taken by storm.

The Bolsheviks retreat in fear: "How was that possible?" they asked themselves in confusion. But before they can fully recover from their astonishment, they receive another blow: after a hard fight, Windau is also occupied by the Baltic Landeswehr - this was only possible because the will of a community spirit triumphed over the hodgepodge, the robust minority over the shapeless mob, the law of race over the equality of man.

Goldingen and Windau were great deeds that caused a sensation in Europe and provoked a wide variety of reactions everywhere - first, the Latvian government reestablished itself in Libau, followed by an Entente commission that observed the further behavior of the Germans with increased suspicion; it was in constant contact with the Armistice Commission in Paris, and it was given a note, written in a commanding tone to the German government: according to the armistice agreement, German troops would have to leave the Baltic states if the Entente deemed it necessary.

The November government of Ebert and Scheidemann could think of no better response than to declare in the Jewish press that it viewed the "actions of the Baltic states" with the utmost suspicion; unfortunately, large sections of the German people also viewed the heroic struggle on the Baltic Sea with strange indifference, even though the drumbeat of propaganda must have reached their ears as well.

It is now a fact that the commune was more attentive, and it sent elements to the Baltic region to cause disruption there; for the most part, however, the call that resounded throughout the country from the advertising offices found an echo in those whose hearts had not yet been turned into a desolate wasteland by the storms of Red November - the men were offered land, but it was not material considerations that made them go out; even if they were to acquire this land by the sword, death awaited them and, at best, a

life of hardship and hard work, on both difficult soil and in a harsh landscape. Therefore, it was never self-interest that drove the Freikorps soldiers, who were spat upon by the Jewish press and labeled “landsknechts,” across the border, but rather the blood-bound will to fight for the honor of the German people. For the sake of this honor, they fought and turned the insult into an honorable title: the word “Landesknecht” became a title of glory. Their feelings gave rise to the call from the recruitment offices, the cry of their souls: “Save the East!”

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Thus they came together, the volunteer soldiers of Germany - they formed the first Guard Reserve Division under the command of General Tiede; they joined the Baltic Landeswehr and turned Bischoff's “Iron Brigade,” which had not always been so, into a truly “Iron Division”; they placed themselves under the command of Captain Schauroth, fought bravely under Captain von Pfeffer, allowed themselves to be led by the one-armed Freikorps hero Petersdorff, and went into battle under the command of Major von Kleist, until finally Roßbach and his band also came to the aid of their comrades in the Baltic States. They arrived one after the other at more or less regular intervals, depending on the situation in the cities of the Reich that had been plundered by the red mob - thus, Goltz soon had at his disposal an army that we might call the Baltic Army, whose deeds speak for themselves.

By the end of February 1919, they were ready to advance from their position around Libau in three stages towards Mitau. The 1st Guard Reserve Division was assigned the right flank; its task was to march on Bauske. In the center, Major Bischoff and the Iron Division were tasked with advancing straight towards Mitau, while on the left, the Baltic Landeswehr was allowed, at its request, to take the coastal towns of Tuckum and Talsen. The plan was to encircle Mitau by surprise at the beginning of the third stage so that the Bolsheviks in Mitau would have no chance of escape; this was to prevent them from murdering the hostages languishing in the Mitau prison.

The first two stages went according to plan; however, the third stage brought a surprise when, on March 18th, 1919, the Baltic Landeswehr suddenly sent a radio message: “Position Mitau.” Major Flechter had decided to advance along the left bank of the Aa from Tuckum to Mitau, hoping that this completely unexpected attack would save the hostages in Mitau from certain death. Unfortunately, this expectation was in vain - the Bolsheviks still found time to drive the prisoners out onto the Mitau-Riga highway. Women and children, whipped and stabbed with bayonets, ultimately met a terrible death here. In the prison yard, too, the corpses piled up into mountains of horrific brutality; they bore indescribable wounds and mutilations. It was a desolate sight when Manteuffel and his comrades looked around the prison walls and picked up torn-off limbs, which often could no longer be identified as belonging to any particular body.

The horrors of Asia...

The Bolsheviks had meanwhile surrounded the Baltic Landwehr in Mitau, and were also fighting in the southwest against the advancing Iron Division, whose right wing was engaged in a bloody battle in the forest area of Doblen; the leader of this group was Major von Kleist, who had just arrived from Germany and took command during the course of the battle. The Bolsheviks fought here with such large numbers that the Germans stormed them several times in vain and threatened to wear themselves out; then, Major von Kleist gathered two companies from the ruins of his center, placed himself at their head, and, after a

tough struggle, wrested the already wavering victory from the enemy - this decided the situation, and the way to Mitau was clear.

After their defeat at Doblen, the Bolsheviks retreated across the Aa without a fight; the Iron Division was then able to join forces with the Baltic Landeswehr in Mitau, and was ready to advance on Riga.

However, this was not permitted by the German government - the Marxist ministers in Berlin were apparently quite indifferent to the fact that thousands of Germans were being slaughtered there. The government allowed only sparse and apologetic reports of the Baltic forces' actions to appear in the Jewish press, as if they were acts of folly; the ever-lukewarm Germans hardly took any notice of the fact that the world revolution, so boastfully announced by the Bolsheviks, had suffered a severe blow.

In April 1919, events took place in Libau that were received with even less enthusiasm in Berlin - the soldiers' council, which continued to be the driving force behind ongoing mutinies in the rear, had been arrested by Captain Schaurath and deported across the German border. A little later, Captain von Pfeffer freed German Lieutenant Stock, who had been imprisoned in Libau by the Latvians - allegedly for a political conspiracy - and was to be executed; in doing so, Pfeffer's Freikorps had to disarm several hundred Latvians who had long been regarded as a threat behind the Baltic front. The next day, First Lieutenant von Manteuffel and his assault squad arrested a member of the Latvian government because they denied the German element in Courland almost any influence on the political leadership; this enabled the Balts to form a government under the Latvian pastor Needra, in which men of their own blood also had a share.

An erroneous attempt was then made to link Goltz with these events; when the Entente demanded the general's dismissal, Ebert and Scheidemann summoned him to Berlin. Here, Erzberger made the surprising announcement that he had offered the Entente the evacuation of Latvia, but that the enemy alliance had not accepted the offer:

"Proof that the Entente attaches importance to the fight against the Bolsheviks by German troops," Goltz stated, but continued indignantly: "Where is the right of settlement for my soldiers in such offers? Should they receive no recognition for all their hardships, for these cultural achievements of inestimable value?" "Cultural achievements?" Erzberger lisped. "Negotiations would have gotten us just as far with the Bolsheviks."

"Perhaps they will evacuate Riga voluntarily," Goltz sneered.

Erzberger shrugged. "In any case, we cannot take responsibility for an occupation of Riga."

"Then I will take it!" decided the general, and sent the order to attack by telegraph. His resignation was no longer mentioned - the people were afraid.

The Baltic Landeswehr and the Iron Division were assigned to advance on Riga. The Balts had been waiting for a long time; the news they had received indirectly about the horrific murders of their family members and countless German compatriots had become worse by the day - horror and outrage ignited a flame of blazing hatred in these otherwise calm men, which drove them with irresistible force to liberate the old Hanseatic city.

As the sun set blood red in the west on May 21st, 1919, the Baltic army's assault on the Bolsheviks raged like a hurricane through the spring night - before Mitau, the batteries thundered, the machine guns rattled, and the Iron Division cut through the deeply structured front of the Bolshevik hordes to the right and left of the great highway to Riga. The completely surprised enemies fled, seeking refuge toward the sea, but sank into the treacherous, glistening moor, across which the Baltic Landeswehr raced in all kinds of

vehicles on swaying plank roads. At the front was the assault troop, led by Manteuffel on a foam-covered horse; behind him, the gun of Lieutenant Albert Leo Schlageter, battery commander in Captain von Medem's unit, rumbles dully. Their target is the Lübeck Bridge outside Riga - if it is blown up, all is lost, and the Bolsheviks will have time to slaughter the hostages held in the citadel and central prison of Riga like animals.

Hour after hour, they rush on until, far away over the willow bushes in the haze of the early morning, the towers of Riga come into view - St. Peter's towers and the cathedral sparkles.

Manteuffel storms Hagensberg, takes the bridge, and holds it with a few of his loyal followers against the Reds, who are defending themselves from houses and rooftops.

The bridge then shook with a thunderous bang - has it been blown up? When Manteuffel turns around, he sees a cannon and bleeding horses next to the limber. Shot after shot rains down on the Bolsheviks' nests - calm as if on the firing range, Lieutenant Schlageter commands: "Attention - fire!"

"Free the prisoners!" shouts Manteuffel, pulling his men up and breaking through with them toward the citadel - only then does he fall to the ground, hit, and dies. He dies the death of a true hero - the end of a life that was short, full of bitterness, but hot in battle and, in the end, happy in the knowledge of an overwhelming victory.

Captain von Medem and the others continue their assault until they reach the citadel; pressed against the bars, the prisoners roar with joy and shake the iron frantically. A concentrated barrage of hand grenades smashes the gate, axes and rifle butts smash the cell doors. From the semi-darkness of the corridors emerges a swarm of pitiful people: starving figures, stunned, as if in a dream; children, women, and old people, powerless and miserable, marked by death.

While the citadel is being stormed, the Bolsheviks murder 32 hostages in the central prison. Riga presented a picture of horror - in the Kaiserwald, a villa suburb, the hills were bulging with huge mass graves; over 4,000 Balts were murdered by the Reds in about four months.

In pursuit, the Bolshevik armies were pushed back via Jakobstadt and north across the chain of lakes of the Jägelflüsse - here, the Baltic Landeswehr unexpectedly encountered Estonians in Wenden who were hostile towards the Germans and opened fire on them; only here did they learn that the Estonians' sentiment had shifted against Germany under the influence of Ulmanis, who had fled to Reval, and the Entente; the aim was to use the Estonian army to drive the Germans out of Latvia and at the same time to overthrow the Latvian government of Needra, which was friendly towards them. This meant that all obligations towards the Freikorps soldiers were no longer binding, and the Entente was able to pursue a trade policy in the peripheral states that was not hindered by Germany - for this reason, it soon acted ruthlessly and demanded evacuation.

"I order you to withdraw your troops behind the Aa-Neu-Schwaneberg line, send half of your troops to Germany, and allow Mr. Ulmanis to form a government..." This was the message sent by General Gough, head of the Inter-Allied Military Mission in the Baltic States, to General von der Goltz on June 10th, 1919.

The reply came: "I reject with the utmost determination your presumption to give me orders - I am a German general and receive orders only from my German superiors."

Scheidemann, Erzberger, and Noske deliberated back and forth:

"I believe that these troops are a threat to peace," said Erzberger.

"A threat to us, the government you mean!" corrected Scheidemann.

“That's why the troops must be left there,” added Noske - how easily, he thought, could the sword raised so strongly against the East be turned and brought down on Berlin? And without him saying it, they all understood him - if the right course of action was taken and the Freikorps were gradually weakened, they would ultimately be crushed by the armies of the border states equipped by the Entente.

Therefore, the following order was given: The evacuation of Latvia had been ordered, but was not desired; the Freikorps were to remain there. Everything else was left to the skill of General von der Goltz, who was even given the option of entering Latvian service - this was the beginning of the satanic policies of ruling traitors who have become a curse for the German people.

In the Baltic states, the people now believed they were in agreement with Berlin when they responded to the fateful question posed to Germanism on the Baltic Sea by taking up arms and preempting the Estonian attack; after victories that were extraordinary in a time of general decline, they did not want to be shamefully driven out.

The German fighters took up their positions again; the Iron Division and the Baltic Landeswehr advanced northwards towards Wenden and Lemsal, but some columns were ambushed and had to retreat after a gruesome bloodbath. The bulk of the force tried once more to resist at Hinzenberg, but, tired from battle, exhausted and shattered, it had to continue its retreat and was also unable to hold Riga because the Entente ships were firing on the Duna bridges from the sea, thereby endangering the rear connections. On July 3rd, 1919, the Baltic Army saw the city lying before them again from the western bank of the Daugava, surrendered to the new enemy.

Now Versailles was to make itself felt - at Erzberger's instigation, the German government, represented by the Marxist Hermann Müller and the centrist Dr. Bell, had signed the Treaty of Versailles with the Entente, which was intended to provide a means of suppressing Germanism throughout the world. Entente General Gough referred to this treaty, which stipulated that German troops had to evacuate Courland on the orders of the enemy alliance, in a conversation with General von der Goltz, and once again demanded the immediate removal of the Freikorps:

“I will order it,” replied Goltz in a raised voice, “once the fate of my comrades who wish to remain in Courland due to their claim to Latvian citizenship has been decided!”

“Mr. Ulmanis,” said Gough, “will not rest until the last German has left the country. The agreement regarding citizenship has been annulled by the Treaty of Versailles; the German government has assumed the obligation arising from it. You must abide by this.”

That was the thanks for the liberation from the Bolshevik hordes - had their advance been successful in 1919, Europe, indeed the world, would have fallen to them; in Germany, the last citizen, awakened from his sleep in anger, would have been able to search for his possessions in smoking ruins until a merciful bullet took pity on him.

But Berlin remained unmoved - there, in particular, no one thought of taking care of the Freikorps soldiers; they certainly did not want to hear about them settling in the Reich. But if they wanted to remain in foreign service in the Baltic states, Ebert and Hermann Müller declared, the government would consider this a private matter, and would also allow them to purchase food and the supplies necessary for an army in Germany.

This seemingly strange encouragement was due to the fact that Goltz had begun to put into practice his idea of establishing an army of Russian White Guards in Courland, with Colonel Awaloff-Bermondts chosen as commander-in-chief from among their ranks; if the Freikorps placed themselves under his command, they would be considered Russian troops, against which even the Entente would have no objection.

A “West Russian government” had now been formed in Berlin, which wanted to supply the Bermondts Corps from private funds; this presented an opportunity to once again stand up to the Bolsheviks, who were beginning to stir again on the Daugava; the Latvian army, infiltrated by communists, did not seem suitable for this.

The units that remained in German service were now ordered to evacuate; many of the freedom fighters then defected to Bermondts. When the Latvians realized that Bermondts's “Western Russian Army” was growing stronger and stronger, they decided to destroy this army, which was stationed near Mitau, in a surprise attack.

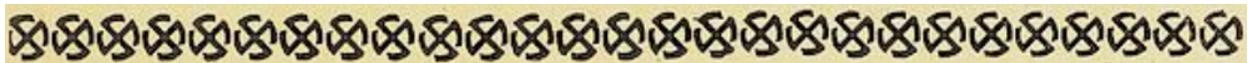
Major Bischoff had seen this coming, and, in order not to abandon his compatriots in Bermondts's corps, refused to transport the Iron Division to Germany. Initially, attempts were made to negotiate with the Latvians - the fight should not be directed against them, but solely against the Bolsheviks. However, the negotiations were unsuccessful.

Now it was necessary to take the wind out of the Latvians' sails with an attack - once again, the Freikorps advanced on Riga, drove back the enemy, and held their ground on the Daugava River and in Riga itself until October.

The November people in Berlin now showed their true colors - they cut off supplies to the Baltic army, prevented soldiers on leave from returning to Courland, and, in violation of a promise they had recently made, cut off Bermondts's ability to supply his army.

Thus, in Riga, which had been conquered for the second time after a magnificent victory, the decision was made to return to Germany, and the Baltic campaign became a tragedy - weakened by hunger, disease, and unprecedented losses, the Freikorps began a difficult retreat, which came to a sad end in December 1919. Without coats or adequate footwear, they were exposed to the icy breath of the Russian winter on a long march, harassed by armed gangs who prowled around them like wolves during the day and attacked them in their quarters at night.

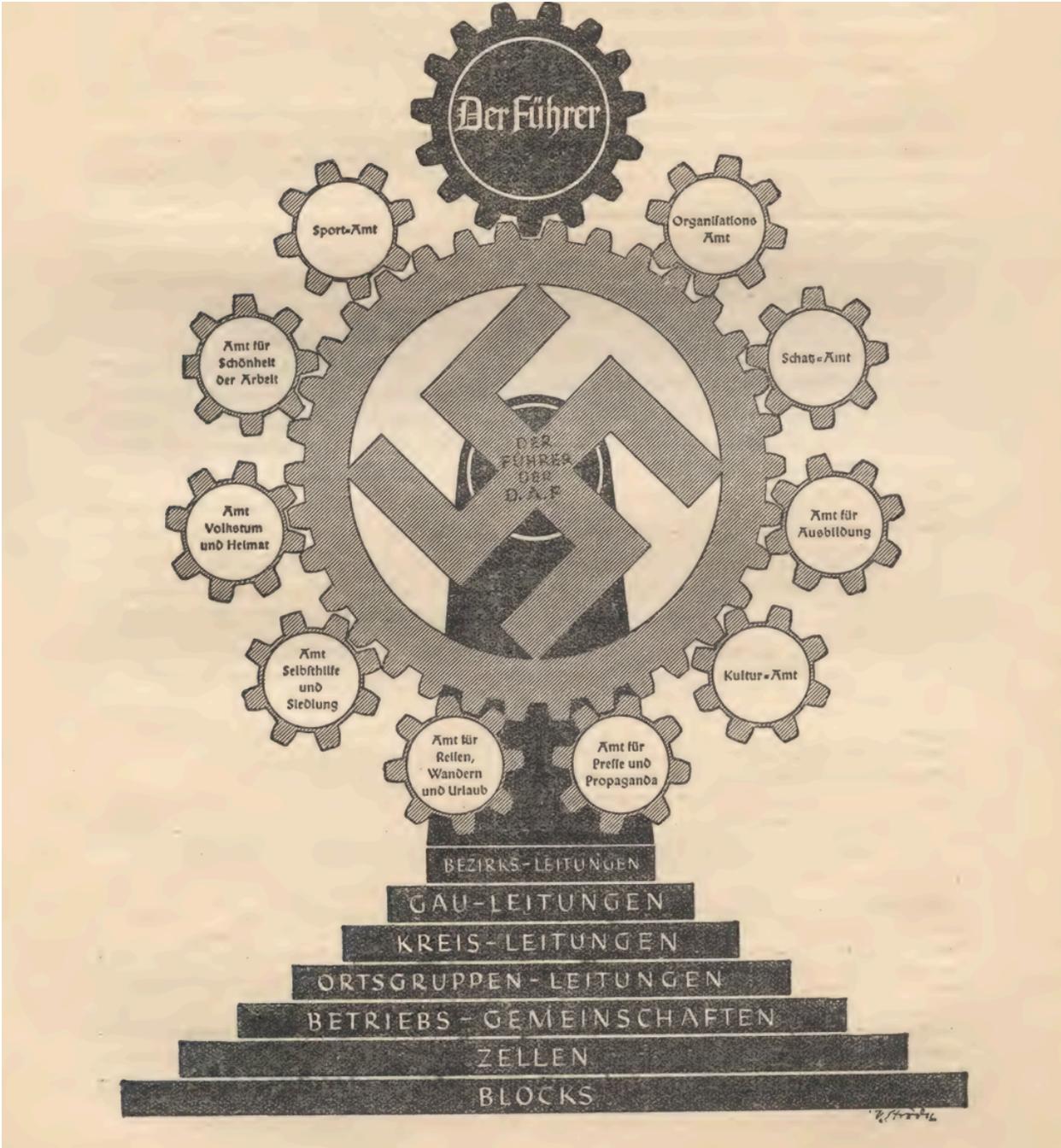
Nevertheless, they marched upright, in order and discipline; they were sustained by their tenacious will to continue fighting to shape their destiny, a will that resonated in the booming rhythm of the gray marching columns. They had set out to protect the culture of the German people on the Baltic Sea, to form a dam against the Asian flood, to sacrifice themselves as farmers in the harsh latitudes by the sea. They, who had been cheated out of this land, who had been betrayed, insulted, and ostracized, gained a realization in the echo of marching boots: that man cannot live without land, and that the soil belongs to the body as blood belongs to the spirit and faith to the soul. Much may have been taken from them, but one thing could not be taken away: their faith in Germany and their hope for its soil!



### **Collect the “Schulungsbrief”!**

Each year, when placed in sequence, provides an indispensable handbook of our worldview - to facilitate storage, collection folders are distributed by the “Schulungsbrief” shipping department; orders can already be submitted through official channels.

Organization of the German Labor Front's "Strength Through Joy" Program



## **Questions Box**

### **Question 1 - S.A., South Harz.**

Based on the decree of the Deputy Führer, Party Comrade Hess, on freedom of conscience, the party categorically rejects any measure that can be interpreted directly or indirectly as coercion in matters of faith. By virtue of the agreements between the Protestant and Catholic churches on the one hand and the German Reich on the other, both Christian denominations are guaranteed inviolable freedom of teaching, excluding any political activity; however, no one may derive from this the right to influence in any way those who think differently and who are willing to seek the path to their God in their own way and according to their own nature - even the attempt to do so must be refrained from!

### **Question 2 - H.S., Bebersee.**

The Reich Hereditary Farm Act stipulates a number of legal requirements for hereditary ownership: The property must be at least the size of a farm, i.e., large enough for a family to feed and clothe themselves and maintain the farm independently of the market and the general economic situation - With a few exceptions expressly mentioned in the law, the farm must be solely owned by a person capable of farming; this requires that the farmer be a German citizen, of German or related descent, not legally incompetent, of good character, and is capable of managing the farm properly. If these conditions are met, the farm became an hereditary farm with the entry into force of the Reich Hereditary Farm Act of November 1st, 1933. In cases of doubt, the inheritance court decides on the hereditary farm status; in the case of farms that cannot become hereditary farms due to a lack of arable land, debt relief will only be granted in accordance with the current debt settlement law or the legal provisions applicable to the area of Eastern aid.

### **Question 3 - S.B., Oberroth.**

We are unable to provide a definitive answer to your question as to whether owners of land parcels, ranging from 17 to 50 acres are permitted to work elsewhere, as it is possible that these are farms with significant overpopulation; the fact that they come from a rural background should not be an obstacle to the younger farmers' sons entering the free labor market. In special cases, we recommend seeking advice from the relevant district farmers' association.

### **Question 4 - P.B., Dresden.**

Following the consolidation of the entire agricultural sector into the Reich Food Administration, it has become impossible to divide farmers into groups such as grain farmers and livestock farmers. It is also completely untrue that grain farming has been given preferential support and treatment; rather, it is true that the Reich Minister of Agriculture and Food, Darré, has taken extensive measures to improve the quality of agricultural products - the conclusion of the provisional market regulation in conjunction with the Fat Plan has resulted in an increase in the price of milk by more than 4 pfennigs per liter. It is also true that radical measures in the area of livestock regulation and the sale of slaughter cattle are still pending, but it must be taken into account that the careful preparation of this market regulation in particular takes a

great deal of time due to well-known difficulties, and must be carried out with caution on the basis of practical experience, especially with regard to slaughter results. The basis for the new market regulation is the law on the trade in animals and animal products was recently passed by the Reich government; to implement this law, a Reich Commissioner for Agricultural Processing was appointed by decree on March 20th, 1934.

Given the activities of the Reich government, especially the Reich Minister of Agriculture, farmers can have absolute confidence that everything possible is being done to preserve their livelihoods; however, no hasty measures will be taken, as these would inevitably damage German economic policy as a whole.

**Question 5 - H.K., Steglitz.**

A member of the National Socialist Teachers' League is not a member of the NSDAP.

**Question 6 - R.F., Mocker.**

According to § 8 of the Law on the Organization of National Labor, one of the prerequisites for the appointment of a member as a trust council member is membership in the German Labor Front. It is not necessary for these to be individual members; membership in the branches of the DAF, i.e., in one of the former associations of workers or employees, is of course sufficient; membership in a trade association that is corporately affiliated with the DAF is also sufficient. Foreigners, especially Germans living abroad, can also become members of the DAF; however, foreigners of non-German ethnicity are subject to special formalities - once a foreigner has been accepted as a member of the DAF, he or she can also be appointed as a representative.

**Question 7 - K.M., Weiden.**

The new service regulations for the PO will be published shortly, which also contain the most important guidelines for the NSBO.

**Question 8 - E.D., Berlin O 112.**

- a) All female home workers belong to the German Home Workers and Domestic Helpers Association, Berlin W 30, Neue Winterfeldtstraße 14, Tel.: B5 1422.
- b) The above association is not accepting new members; it is now only possible to become an individual member of the German Labor Front. To do so, please contact the responsible local group representative.
- c) For further information on tariff issues, etc., please contact the German Home Workers and Domestic Helpers Association.

**Question 9 - v.A., Düsseldorf.**

Even a permanent guest teacher at the state and district leadership schools may only wear an official cap if he holds a rank within the PO. and is in possession of an official ID card.

## **Purpose and Goal of the Reich Office for the Promotion of German Literature**

The Reich Office for the Promotion of German Literature has the responsible task of conducting an ideological and artistic review of German literature, especially new publications, and deciding which works enrich the intellectual heritage of the National Socialist movement. Due to the importance of its task, it reports directly to Reich Leader Alfred Rosenberg, while its multifaceted organization is under the executive management of Hans Hagemeyer. The intellectual foundation for its work is provided by a reliable team of volunteer editors, which includes the best names among the intellectual leaders of the Third Reich; the 200 editors include not only ministers of state and university rectors, but also personalities from the readership, clear-sighted workers, and anonymous individuals. All the major specialist departments of the movement have also provided expert advisors for the editorial department.

For each area of literature, a chief editor is fully responsible to the Office for Editorial Work; among the areas in which ideology is the main focus, the following are particularly noteworthy:

1. Social policy and sociology;
2. Agricultural policy and settlement;
3. General economic policy;
4. Military science;
5. Racial studies;
6. Folklore;
7. History;
8. Literary history;
9. Literary works;
10. Philosophy;
11. Education and youth;
12. Religious studies;
13. Legal life;
14. Technology.

The office of the Reich Office records the value judgments of the readers according to very specific criteria and, with the help of a card index that currently contains approximately 20,000 cards, forms an indispensable source of information on ideological, political, and educational literature, on the various assessments of new works in the German press, and on the versatile usability of recommendable books; the various card indexes are linked to a separate book archive managed in accordance with library standards.

The Reich Office processes the results of its book and manuscript reviews in a variety of ways; it is in contact with all state ministers of culture in order to be able to provide special support with the assistance of the authorities, and young authors who submit their manuscripts to the Reich Office are supported in their search for a publisher if their work receives a positive review.

The Reich Office has 23 regional offices with volunteer advisors and a large number of local group advisors; the regional offices promote literature with the help of private initiatives, while the Reich Office uses regular circulars to its employees, a book review magazine, its own catalogs and catalog supplements, and a bibliography for official bodies as informational aids; the Reich Office also works closely with press correspondents.

In addition to the editorial office, the Reich Office has its own training office, which brings together the most suitable personnel from among its employees for future training work, an office for public book promotion, which maintains constant contact with the entire German book trade, and an office for foreign policy tasks; these offices create the conditions necessary for the literature to be promoted to be actually received by both the intermediary and the reader in the intended manner.

Three-quarters of the total production of German literature and a large proportion of unpublished manuscripts now pass through the Reich Office - the following are affiliated with the Reich Office:

1. The Institute for Reader and Literature Studies,
2. The Review Board for Youth Literature of the Reich Leadership of the NSLB and the Reich Youth Leadership.

With the help of the Reich Office, it is now possible to obtain an overview of the direction of German literature, the most valuable selection of which it aims to serve with all its work.

### **Relevant Books Related to This Issue's Essays:**

#### **“The Races of Europe and the German People”**

Adolf Hitler:  
“Mein Kampf”  
Eher-Verlag, Munich.

Alfred Rosenberg:  
“Der Mythos des 20. Jahrhunderts” (The Myth of the 20th Century)  
Eher-Verlag, Munich.

Hans F.K. Günther:  
“Rassenkunde des deutschen Volkes” (Racial Studies of the German People)  
Lehmann Publishing House, Munich.

“Kleine Rassenkunde des deutschen Volkes” (A Brief Racial Study of the German People)  
Lehmann Publishing House, Munich.

“Rasse und Stil” (Race and Style)  
Lehmann Publishing House, Munich.

Baur-Fischer-Lenz:  
“Kleine Rassenkunde des deutschen Volkes” (Human Heredity and Racial Hygiene)  
Lehmann Publishing House, Munich. 2 vols.

L.F. Clauß:  
“Rasse und Seele” (Race and Soul)  
Lehmann Publishing House, Munich.

#### **“The Baltic Tragedy”**

General Count Rüdiger v.d. Goltz:  
“Meine Sendung in Finnland und im Baltikum” (My Mission in Finland and the Baltic States)  
K.F. Koehler Publishing House, Leipzig, 1920.