

BLOOD  
AND  
HONOR  
II



ALFRED  
ROSENBERG



Alfred Rosenberg

# Blood and Honor II

Tradition and Modernity

Speeches and Essays 1936-1940



TRADITION



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## Introduction

Fate placed Alfred Rosenberg at Adolf Hitler's side as a tireless interpreter of the basic ideas of National Socialism. The movement owes him a sharp and confident formulation of its ideas. He knew how to look beyond the inessentials of everyday life to the essentials and find the standards for evaluating political events. This gift often saved the National Socialist movement from unfruitful disputes.

Alfred Rosenberg's life's work serves one goal: to strengthen the inner powers of the German people called upon by National Socialism and to make them strong against all blows of fate and the attacks of a hostile environment. It is not only his consistent attitude and his outstanding foresight that enable him to accomplish this high task, but also his unique undaunted strength of faith, which secures him the sincere trust of many millions of fellow Germans.

Today we pay tribute to Alfred Rosenberg as a fighter. Always at the Führer's side, he was at the forefront the movement in all its great moments of destiny. He did not evade the necessities of the political struggle of the day by compromising on moods, but in every campaign essay or lecture, no matter how small, he always represented the unchanging inner line of the National Socialist idea, over and above the external phenomena of the time. Through this unwavering stance, he embodies today as a close

In the eyes of all party comrades, the Führer's employees symbolize the purity, incorruptibility and uncompromising nature of National Socialist ideals.

The essays presented in this volume from the years 1936 to 1940 are only a small selection. From year to year, Reichsleiter Rosenberg spoke more and more to the party, its branches and the Wehrmacht, and from here he often intervened decisively in shaping the political and ideological struggle. The close contact with the party and people's comrades, which he thus established in all the districts of the Reich, enabled him to justify the demands and development laws of National Socialism again and again out of the growing life; for the advancing life constantly poses new questions of a concrete nature, which must find their answers.

The lack of a preconceived historical idea can only be seen in the wealth of multifaceted tasks and numerous newly emerging problems that existence poses and against which the movement's stance has to be reassessed and justified on a case-by-case basis. Whether Rosenberg was speaking at major rallies of the districts or events of the SA, SS or Hitler Youth, whether he was discussing the spiritual basis of our ideological struggles before the Teachers' Association, the Women's Association and the students or giving the training leaders of the Party and its branches guidelines for their responsible service to the educational work of the German people, the content and form of his treatise were always oriented towards the great questions of our life's struggle. This is how he became the educator of the German present.

Rosenberg's view of history is committed to Germany's overall destiny. "We embrace the Creator with love. We are proud of our past and feel the unity of our being in all the great German figures from all the centuries", he said at the inauguration of the Kulturhalle in Hersfeld in May 1936. And on the occasion of an appeal in the Ruhr area, he called on the German workers to be proud and not to allow any feelings of inferiority to arise, because "one only defends what one considers valuable, and we expect the German workers to always consider themselves valuable enough. to defend themselves and their soil, their workplaces, so that it will never again be possible for French soldiers to shoot with impunity at German workers in the Rhine and Ruhr regions". These words from 1936 found their most beautiful and highest fulfillment in 1940 in the fight against France.

Rosenberg's unique achievement is to have recognized the meaning of history as the "shaping of great spiritual and political struggles", to have depicted its course under the influence of these continuing forces and to have made the spiritual and political world change brought about by National Socialism visible in its historical preconditions. In a magnificent presentation, he juxtaposes historical figures and the value systems embodied by them and, by emphasizing what is significant and essential, he justifies the moral and spiritual consequences of the political struggles of the present.

Alongside his commitment to the eternal values of German history is his commitment to the great tradition of German science. The freedom of research is again guaranteed in the official party statement published in December 1937, in which Rosenberg, as the Führer's representative for the supervision of the entire intellectual and ideological

On the basis of numerous publications on the problems of cosmophysics, experimental chemistry and prehistoric geography, the NSDAP's Training and Education Committee determined that the questions dealt with were scientific problems which every researcher was free to examine seriously and investigate scientifically. "The NSDAP cannot adopt an ideologically dogmatic position on these questions, therefore no party member may be forced to recognize an opinion on these problems of experimental and theoretical natural science as official party policy. In the training of the entire movement, insofar as these issues are dealt with at all, this attitude is to be reconciled with must be taken into account with the utmost emphasis." This order is of fundamental importance. The National Socialist movement, which in its struggle started out from a few, all-decisive confessions and insights that relate to the mental and character-based attitude of the German people in their grasp of subtle duties and in their subtle behavior towards external fate, has progressively shaped the entire spiritual, political and social life of the German people from here. However, it has refused to deal with hypotheses and theories in the field of science that do not touch the core of the National Socialist world view and whose exploration should not be

limited by a dogmatically determined position. Various attempts to bind one or other branch of the NSDAP or even the entire party to a particular scientific theory or hypothesis are prevented by this necessary demarcation, which Alfred Rosenberg carried out with this official party statement, and thus, in addition to safeguarding free research activity also guaranteed the independence of the National Socialist world view.

Rosenberg is not a 'dogmatist', as some circles have carelessly claimed in ignorance of his work and mission. He knows respect for the creative impulses of personality and reverence for the great hopes and aspirations of the German people. He demands both reverence for the great achievements of our ancestors and the courage to learn from their struggles and striving – even if it was often in vain – what is lasting for today's form of community. "Every nation needs its own form of community life; the National Socialist movement also developed through political and social struggles into the community that we now see as the necessary community form of our century. We have honestly fought for it out of the awareness that many old forms have passed away and that this life is crying out for a new form in order to be able to assert itself internally against all forces of destruction and decomposition."

If we are more interested in German history today than in the past, it is not in order to escape from the present into the past, because we may not be able to cope with the revolutionary unrest of today, but rather to draw new and greater strength from the past for the struggle in the present. Wherever this gathering of strength manifests itself symbolically in German districts, be it through the adoption of valuable cultural assets of the past under the protection of the movement, or through the creation of new native folk heritage, building on the rich wealth of experience of lower ancestors, or guided by the inner need to give the festivals and celebrations of lower nationalities a new dimensional socialist present, Rosenberg stands to help bring the past back to life, so that it does not sink into the dust of the archives, but becomes a piece of the most vivid present. For our people includes all those who represented the first awakening of this people in the past, as well as those who will come after us.

In 1936, he inaugurated the cultural hall in Hersfeld, spoke at the 700th anniversary celebrations in Jena, outlined the contribution of Germanic character values to the rebuilding of Germany at the Ulm Prehistory Conference, inaugurated the Stedinger Memorial in 1937, opened the first open-air museum of German prehistory in Buchau, took over the Torgau Everyday Church under the protection of the NSDAP, and opened the Krefeld exhibition "Burg und Stadt am Niederrhein" (Castle and Town on the Lower Rhine) – 1000 Years of German Craftsmanship" and thus brought the value and the long-distance effect of the deeds of the past to the consciousness of wide circles of our people.

Reichsleiter Rosenberg thus also assigns new tasks to future German historiography and endeavors to present these tasks in a variety of forms.

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It is more than a symbolic act when German cities have presented Alfred Rosenberg with an honorary citizenship in recent years. In doing so, they documented their inner solidarity with the work of Alfred Rosenberg. When, on June 19, 1937, on the occasion of the 4th Reichstagung of the Nordic Society, the city of Lübeck presented the Reichsleiter with honorary citizenship of the Hanseatic city, it was performing an act of gratitude that it had never done before. for his support of the work of the Nordic Society.

Just a few weeks after coming to power, Reichsleiter Rosenberg took over the protection and expansion of the Nordic Society. Through its annual conferences in Lübeck, this city was once again assigned the position in political life that it had once held in the past as a Hanseatic city for the benefit of the Reich. Just as Lübeck was once the spiritual bridge that reached up from Germany to the North, Lübeck should also help to strengthen the inner sense of belonging within the Nordic region today.

On June 3, 1938, the city of Düsseldorf presented the Reichsleiter with an honorary citizenship certificate in grateful recognition of his decades of relentless struggle to free the German soul from the dross of alien ideologies that corroded the national character. This former stronghold of political clericalism of all stripes, which was often enough directed against the existence of the Reich, thus pays tribute to the work of the man who proved to be a guide to a new and better future.

In recognition of his cultural achievements, the Gau capital Weimar presented Rosenberg with an honorary citizenship certificate on November 5, 1938. On November 5, 1938, the Gau capital Weimar presented Rosenberg with an honorary citizenship certificate, expressing its deep gratitude for his cultural and political development work: "For Weimar, of which Master Ekkehart once proclaimed German faithfulness, it is an honor and a proud awareness to count this man among its honorary citizens, to among its honorary citizens the man who, in the spirit of German idealism, represents Fichte's guiding principle that true culture is a culture of conviction, and who, in this conviction, most powerfully and clearly presented the harmonious character values of Goethe, Schiller and Nietzsche in a culturally philosophical and creative way."

As a unanimous declaration by the citizens of Münster, which no longer wanted to have anything to do with the old reputation of being a "black city", but was instead a bastion of National Socialist ideology, Reichsleiter Rosenberg was awarded honorary citizenship on January 16, 1939 in recognition of his great services to the ultimate success and victory of the National Socialist movement in Münster. Münster played a decisive role in Alfred Rosenberg's fight against the arrogance of supranational forces. As late as 1935, were made to disrupt a speech by Rosenberg with clerical "misgivings". This appointment therefore has a special historical significance in the intellectual struggle against ideological opponents.

On April 25, 1939, the council of the old Hanseatic city of Cologne presented Rosenberg with an honorary citizenship certificate. The Rhineland in particular has experienced the clash of many worlds more than almost any other region of the German Empire. Since the earliest times, spiritual and political powers have been at war on this river of destiny. The city of Cologne was seriously called the "German Rome", but it was also – and with particular pride – a member of the Hansa, which documented German strength and German will to live in the North and Baltic Seas in times of the empire's impotence. And in the times of the great struggle of the movement for the resurrection of Germany, the former "German Rome" became a new fortress of the will to resist on the German Rhine.

With these honorary citizenship letters, which were not distributed indiscriminately but were a historical act of inner conviction, Alfred Rosenberg's work found its inner connection through the recognition it already enjoys today among millions of fellow Germans. Introduction to the traditional forces of our people. For these cities embody to an outstanding degree a decisive part of the great German struggle for destiny. Within their walls, world views and spiritual forces struggled for recognition for centuries. They are witnesses to that mighty Germanic struggle for the unity of an order of life, which was once interrupted and today finds its fulfillment again through the revolutionary new order of National Socialism.

Alfred Rosenberg's work received its highest accolade at the Reich Party Congress of Labor in 1937 when he was awarded the German National Prize for Art and Science. It was awarded to him in the presence of the Führer with the following justification: "The Führer was the first among the living to award the German National Prize to party comrade Alfred Rosenberg. In his works, Alfred Rosenberg has helped to establish and consolidate the world view of National Socialism scientifically and intuitively to an outstanding degree. He rendered outstanding services in his tireless struggle to preserve the purity of the National Socialist world view. Only a later time will be able to fully appreciate the depth of this man's influence on the intellectual and ideological shaping of the National Socialist Reich. The National Socialist movement and, beyond that, the entire German people will welcome with deep satisfaction the fact that in Alfred Rosenberg the Fuehrer has recognized one of his oldest and most loyal comrades-in-arms through the German National Prize."

The war unleashed by the plutocrats gave Alfred Rosenberg the opportunity to relentlessly expose the enemy's weaknesses to the people with his own, tried-and-tested commitment from the time of the war and to boost the self-confidence and pride of the fighting soldier at the front and the working comrade at home. He called on the NSDAP to collect books for the soldiers at the front and thus gave the fighting soldiers the certainty of an inner bond between front and home. 9.5 million volumes were handed over to this campaign! In the "Series of NSDAP Publications" under his direction, experts in all areas of political life inform the German people in these difficult days of struggle about the decisive fundamental problems of our military and spiritual conflict and

provide them with the tools to persevere mentally and spiritually. Reichsleiter Rosenberg himself takes the opportunity to repeatedly emphasize the fundamental issues of the political and ideological struggle in speeches and essays. Most of his staff were at the front, with only a few of them he undertook to solve the responsible tasks corresponding to his mission in the war. The "Aktion zur geistigen Betreuung der Hitler-Jugend" (Campaign for the Spiritual Support of Hitler Youth), ordered by the Council of Ministers for the Defense of the Reich and led by Reichsleiter Rosenberg, gave him the opportunity to help integrate the forces of the young generation from his area into the framework of the overall events. His wartime essays in the "Völkischer Beobachter", some of which are included in this volume, bear witness to the self-assured assessment of political problems that has always characterized Rosenberg and which is of particular importance in these days and weeks of fighting.

In this new anthology, Alfred Rosenberg's militant impulse once again comes to the fore in all phases of intellectual life and ideological debate. These speeches and essays, the selection of which is deliberately limited to certain major leitmotifs, are imbued with the unshakeable faith that has been characteristic of the Führer's old comrades-in-arms since the first days of the movement and which at the same time is intended as an appeal to all the young, emerging creative forces in the new Germany to emulate them.

## Adolf Hitler's Position in World History

This essay, first published in the "Wehrmacht-Fachschule", March 1939, provides a political, historical and ideological overview of the formative power of Adolf Hitler as the bearer of the national socialist idea.

Talking about the world-historical position of a great personality during his lifetime is a dangerous undertaking under any circumstances. It is not uncommon for the deeds of the present, which particularly memorable, to be seen in the eyes of a later age as taking a back seat to resolutions, laws and other deeds that do not currently determine the thinking of contemporaries to the same extent. But then sometimes many forces seem to converge in one personality, as it were, and works are made possible of which it can be asserted with irrefutable justification that they both crown a past and point the way for future times. That this last fact is present in Adolf Hitler is the inner certainty of all those who were fortunate enough to fight with him from the very beginning, but today it is also the certainty of the entire German nation.

What can be placed at the forefront of all considerations here is the one fact that led to the naming of the NSDAP: the realization that a path had to be found that combined the national traditions and laws of life with the social demands of our time, which were seemingly hostile to them. The determined will to find this path led to a deep examination of the two hostile camps and revealed that the real impulses of both sides were deeply justified from within.

Both only entered life early on in a poisoned state, so that their manifestations appeared to be mutually exclusive. However, if one removed from the structure of ideas of nationalism everything that seemed accidental or merely temporary, such as dynasty, bourgeois thought, capitalist forms of life and, on the other hand, pacifism, internationalism, class struggle, then nationalism appeared just as necessary in the sense of an overall defense of the people as state-guaranteed social justice – socialism – to enforce the necessities of life of broad strata of the people who had been cheated of their fate in the age of technology and world trade.

This new birth of political thought was combined with a long-prepared scientific insight that was now growing, as it were, mysteriously with it: racial science. Thus a worldview was born that was undoubtedly bound to have a revolutionary effect and was also perceived as revolutionary by the prevailing worldviews. Worldviews are born through revolutionary ideas, values and deeds; however, they usually take many generations to take their final shape and secure. It took Christianity over 300 years to find a formed basis for life. Luther's Reformation took well over a century to be integrated into the life of at least a large part of Europe; the French Revolution took around 80 years to characterize French life in its country of origin. The consequences of this for

the inner life of the German people may perhaps be alive in the imagination of leading National Socialists, but will probably only find tangible expression in later decades.

To have found new possibilities here at the same time as the idea seems to me to be the greatest long-distance effect of the National Socialist movement founded by Adolf Hitler. But there is decisive factor: many wise thoughts and prophetic words have been spoken in the course of German history. However, they had no long-distance effect because they were unable to gain a position of power to defend them. Thus, the Protestant movement in Europe was not able to achieve complete victory because it did not find Constantine the Great to back them. And from a political point of view, the leadership of German politics had become a game of arbitrary financial forces. In order to make it truly stable and appropriate to the German character, it was necessary to create a power rooted in the people themselves. Whereas previously the government and the people had faced each other without a real organic link, the task of the NSDAP, the branches and their associations was to take the initiative in preparing everything in the people themselves that could or had to become state law later. But this also changed the whole idea of the state.

Every idea of the state represents an idea that is regarded as the highest value by its leaders. In the Middle Ages, this was a confessional idea; in the Baroque era, the prince was the standard for political action, and only gradually is the attitude of the people and their necessities of life being understood as the basis of a true state policy. But if the people are placed at the center of thought and action, then the forces that previously wanted to be absolute, and in some cases were, become particular powers or disappear as political forces altogether. The

The National Socialist idea of the state thus rejects the confessional state as well as the dynastic and class state. But it also rejects the purely formal state, i.e. it cannot be satisfied with the earlier claim that the state is only a purely technical company is, as it were, a police and postal institution. Rather, we are convinced that the state should be the representation of a certain attitude towards life. This attitude to life is revealed to us in the National Socialist world view. And that is why a distinction can no longer be made between our world view and the German Reich. It cannot be made for the simple reason that this German Reich of today was not fought for in the service of a bureaucracy without a world view, but the sacrifices were only made for the National Socialist ideal. If we wanted to deny the origins of this Reich, then we would also take away all the powers that it once created through struggle and sacrifice. From this, however, it follows with the same necessity that this Reich, which has made a revolutionary appearance, must be at war with all ideologies and people who still rule abroad; for Marxism, democracy, the stock exchange and Judaism, but also the political church, feel directly threatened in their position of power by the upheaval in Germany and have since then left no stone unturned to harm Germany through boycott, political and military encirclement, as well as defamation of our world view. National Socialism has thus become a world-historical phenomenon far beyond the borders of Germany, and the German struggle already appears today as a world battle of wits.

As much as we reject the idea that political or military enmities must arise from a spiritual and ideological struggle, the German Reich must take care not to allow itself to be taken by surprise by a hostile coalition, i.e. it has a duty to mobilize all its forces to make a second Versailles dictate impossible for all time.

If we speak from here about Adolf Hitler's global political mission, then it may suffice to mention here those phases of our struggle that created a starting position for the German people to defend their lives in the future that could hardly be more grandiose. The new German armed forces emerged from the deepest humiliation. The discrimination of the Versailles Treaty was shaken off piece by piece. The Ostmark returned to the Reich and the Sudetenland was able to celebrate its annexation in the same year. This deprived our enemies of their deployment areas (Austria and Czechoslovakia). The new Reich bordered directly on friendly Italy, Yugoslavia and Hungary. Czechoslovakia drew the conclusions from the situation and withdrew as an enemy of the German people. As a result, the German Reich today, with around 80 million Germans, without particularist princes, without class-struggle parties, without threatening ecclesiastical powers, faces the world as a united bloc that has never been tougher or stronger.

The totality of these deeds not only elevates Adolf Hitler to the highest heights in German eyes, but the creation of Greater Germany also means that the entire balance of power in Europe and the rest of the world is undergoing a change that cannot be overlooked. Now comes

it is important: that the National Socialist world view, which brought faith in Germany back to life, becomes the self-evident basis of all Germans and is defended by deeds; that this idea takes hold of all areas of life and that political and social measures are always – with the vital necessities of the entire nation in mind – organized in accordance with this idea; that, beyond all other philosophical, artistic and religious convictions, the unity of all Germans will forever remain a fact that cannot be touched; and that a future intelligent policy will ally itself with those whose vital interests and spiritual dynamism it is able to bring to our side in order to protect their existence. This means turning away from the unrestrained economic and political imperialism that characterized the 19th century, this means for the first time again the possibility for all to recognize other national necessities of life, and the task of creating and organically delimiting political state systems, no longer dispersing forces across the globe, but standing back to back in order to create a new idea of Europe in mutual symbiosis and to defend this white Europe on this globe as well. If such a new Europe emerges from the struggles of our time, this too will one day be seen as a distant effect of the world-historical mission of the European Union.

Adolf Hitler must be considered.



## Revolution and Fulfillment

At the cultural conference of the 1936 "Party Congress of Honor" in the opera house in Nuremberg, the "NSDAP Prize for Art and Science" donated by the Führer was awarded for the second time. Reichsleiter Rosenberg was again in charge of awarding the prizes. The prize for art went to the poet Heinrich Anacker, the prize for science to Privy Councillor Prof. Dr. Philipp Lenhard. In his speech, Reichsleiter Rosenberg outlined in broad strokes the creative power of the National Socialist revolution and its cultural mission to reshape the life of our people.

The further the shaping of the will and the idea of German rebirth progresses, more aware new hundreds of thousands become that we are indeed in the midst of a great revolution, but at the same time we are also called to work in the midst of a great time of fulfillment. Revolution understood in a deeper sense as a steady detachment from the forms and formulas of the past that were contrary to life and threatened to strangle many great things that were already rising up; fulfillment, because many things, often centuries old, that belonged to the eternal essence of the German, but were not able to unfold, are approaching a decisive blossoming in our days.

The humanist movement, for example, contained an immense ballast of incomprehensible ancient forms that indiscriminately determined our educational system, philosophical thinking and artistic creation from all centuries as an overall tradition. The thoughts of the Near East or of Greek and Roman decay contained in humanism have now been internally overcome and are mere idols of education,

But the original Hellas shines all the brighter for us – also in the light of the new racial studies – as a close relative and inspiration for the people of the 20th century. The demon-less beauty of the Parthenon in Athens and the combative Olympia of Sparta are poles of creative development, as Germany also knows them and experiences them today in most fruitful tension as never before. The fearless exploration of man and nature, once a prerequisite of Greek life, interrupted by many forces for over 1500 years, found its new representation in the heroic struggle of Europeans to collect antiquities, even in the life of our time.

This great process of remelting and melting down the past in the service of the future is proceeding inexorably in the hot experience of our days. For us, it means a new firm bond between ideological and political forces that otherwise strive far away from each other, even fleeing from each other and tearing the human being apart.

Once upon a time, the world view of the Middle Ages was a binding force for centuries. A fervor of faith was combined with a comprehensive political will. But the primal forces of nature and the strong instincts of the people rebelled against this Western world of the time. The explosive unity of the Middle Ages disintegrated. Religiously, Christianity was divided into three denominations, later into many hundreds of sects. Humanism and the Renaissance led to social

individualism. The birth of nations replaced the universalist world view. The liberal era rejected further ties, until finally Marxism denied all autonomy and Bolshevism revealed the terrible parable of a world collapse in all its cultural and social manifestations.

Since the collapse of the medieval worldview, we have had many denominations, many theories of art, many schools of philosophy, but no great worldview.

Such a world view, i.e. a view that creates an inner bond encompassing all areas of life, was only born with National Socialism.

Germany has fought for its blessed hour and must not let it pass unused.

National Socialism stands and falls with its world view. Only this experienced new vision is capable of resolutely eliminating what is hostile to life, of clarifying tragic misunderstandings of the past, of instinctively extracting the fruitful from all schools, doctrines and sects. Not by artificially joining together many parts, but by organically growing together primordial forces of will that have endured throughout the ages. Just as the National Socialist German Workers' Party detoxified nationalism and socialism and forged a fighting comradeship out of seemingly mortal enemies, so the mission of National Socialism is to rebuild the fields of art, science and philosophy from a single perspective. We firmly believe that every great style of a personality or a people is conditioned by both blood and ideology; Pallas Athena and the Fifth Symphony bear witness to this. We know today that true science presupposes a moral courage that is not derived from the joys of heaven, not

The sacrifice of the great researchers from Galileo to Robert Mayer speaks for itself. And we strive for philosophy, as a real community of wisdom-lovers, to find its way again from psychologizing hair-splitting to a tough defence of a Germanic doctrine of values, so that Nietzsche, Wagner and Lagarde find their fulfilment in the form of our time.

The victory of the German revival is only guaranteed by the implementation of the overall attitude. What the individual has to sacrifice in this process, he gives in strength to the great spiritual struggle of our epoch. We have tamed the chaos under Adolf Hitler's leadership, but it can only be overcome forever through an idea of the future, not by returning to thoughts and forms that once broke down and therefore proved incapable of saving us internally and politically.

It may seem presumptuous to proclaim that we claim to carry out such a separation and synthesis. Our answer to this is that we have not stopped at distant theories, but have already fought for and inwardly secured our world view of the threefold unity of body, soul and spirit. Every sacrifice of the 14-year struggle is a binding agent of this ideological unity, as is the sparkling, creative thought and the tirelessly driving will to act.

But this courage to say yes and no is the great thing about our era, and National Socialism will not allow itself to be robbed of this decisive right to clearly acknowledge our fate.

So the birth of a new culture is taking place before our eyes. It may be that some who still believe they can get by with old answers to new questions. These people also did not want to acknowledge the emergence of the National Socialist state. But they were forced by the facts of life,

to make up for this. We are convinced that today's doubters will one day have to recognize the unity of National Socialist thought in its various forms as a fact of life.

We are not thinking of artificially accelerating this process of new growth. We do not want to violently overthrow the old, but to replace it with the representation of a living new, as required by the law of our time. What used to be ideological belief should calmly become artistic edification and every great inner struggle of the past will be assured of our reverent respect. Our time has already seen an exhilarating achievement. We have experienced our confession, have already made it fundamentally traditional and raised it to a bright consciousness. The direction has been set unanimously and millions of times over. In the future, the discipline of life will set the coming generation the task of forming the individual forms of existence and making them fit for battle.

The breath of our revolution is not short some others. It is calm, sure and deep. It does not encompass one generation, but all.

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Over a hundred years ago, Germany's greatest singer asked plaintively: "Where's your Deos? Where is your Olympia?"

This call has been raised in ever new forms. In our time it has found an echo and an answer. Inwardly, the German Deos and Olympia are finally born and secure in our hearts; outwardly, the walls are growing in Nuremberg to give them a permanent home. And then countless generations will come together here at the "highest festival".



## Art Must Come From Silence

At the music days of the Hitler Youth in Braunschweig on November 1, 1936, Reichsleiter Rosenberg spoke about the spiritual life forces that an art deeply rooted in the people is able to give. Respect and reverence for genius and talent, the willingness to promote all genuine and true-to-life forces, but also the courage to remove bungling from our ranks, will awaken those artistic creative forces that will lead us away from the degenerate conception of art as a mass product to a true cultivation of art as the deepest spiritual experience of a people.

When the National Socialist movement began its struggle, but also in later years, it was particularly proud to represent a minority in the midst of a vast multitude of millions. She had felt that in the struggle of a small group with a whole world an old law came to life, namely that only out of a minority can a creative commandment of the time arise. She fought through this view in all areas of life. She has gone through a difficult educational process of 14 years of struggle. When it finally won, it did not abandon its principles. The NSDAP is still a minority leadership in Germany today and should remain so for all time to come.

Nevertheless, we can observe the process that this minority, once it had achieved victory, gathered millions around it from year to year, and that every new recruitment among young people brought new joy to us all. We were glad that this struggle of a minority actually became an inner law for more and more new people, and that almost the whole nation, in large

The Nazis were united in their support for the Führer and the movement. But in the midst of this joy over the people's growing love for the Führer and the movement, there could perhaps be a danger that in this joy over the millions who have come to us, the inner law of the NSDAP, that great creative deeds emanate from, could be forgotten. And that is why I believe that when the future of the nation gathers here in the field of music and art, it will not forget this law, but will consciously live it in its ranks.

The other day a man of science asked me whether I thought it was right for a specific large scientific work to be written jointly by a comradeship. I told him that I would have to give him a figurative answer. Do you think, I said, that a self-respecting painter would agree to a picture together with ten other painters? Anyone feels anything in himself would reject such a request, because it would not promote a joint work, but rather a combination of the most diverse forms and temperaments, which would not result in a large painting, but rather a confusion of painterly forms. And what applies here to scientific work naturally also applies to all areas of art. In art, personality appears to us most conspicuously in history. However, this concept of personality has undergone many shades in the past. Many conceptualizations of what one wants to call personality have dominated the thoughts of many genders, and we can state that our time has also taken a new position on this idea. At one time the liberation of the ego from former barriers that had become unbearable was regarded as the redemption of an entire race. Then this detachment was

understood in purely economic terms, and what we call individualism was only one external side of the loss of all former inner ties. From a higher level, the liberal world preached the culturally autonomous ego and its meticulous cultivation in all fields of art and science as the sole and greatest goal of human education. In the field of the purely economic as well as the cultural, this general detachment was not only a throwing off of temporally conditioned forms, but for the most part also synonymous with the loss of ties altogether. The political and other fragmentation, which we finally see ending in chaos, has its origin in a seemingly imperceptible and yet decisive turning away of the spirit, in a seemingly minor turn in the direction which, in the rhythm of time, developed people completely apart and not towards each other. Today we no longer perceive true personality as

The idea of the "I" is not equated with the autonomous ego or with economic individualism, but precisely as the crowning glory, as the symbol of the deepest bond to a particular blood and soul community of a nation.

The fact that this longing for great personalities has become ever greater in our Jagend in recent years shows an attempt to further enrich the bonds already existed in the past. This search for new bonds and new people, is not an impoverishment or destruction of the German conception of history and art, but quite the opposite: it is an attempt at further enrichment through everything that Germans have achieved in the past and present. Personality therefore does not appear to us detached from any community, but as its crowning glory. I and community are not things that can be considered on their own or even detached from each other, but things that must always be kept in mind if we want to understand human and art history. If we have the joy of binding 60 million Germans ever more firmly to the Führer and the movement, then we will never forget this great commandment to have the deepest reverence for genius, high respect for every original talent, willingness to promote all those genuine and striving forces that are coming to life everywhere in Germany today, but at the same time the courage to remove the bunglers from our ranks. We will endeavor to ensure that a genius in Germany no longer needs to starve to death so that a monument can be to his works in a hundred years' time. We will see it as our duty to promote everything that has somehow entered this life in a combative manner and courageously wants to honor the forms of this life in all areas. If we recognize this today, it should only be the outward manifestation of an inner impulse that has carried us in all areas 14 years.

The German revolution was not the fulfillment of so and so many paragraphs, it was not the act of a few people guided only by their reason, but it was one of the great character processes of German history, i.e. it was the liberation of the German people, of a will that has been misguided by people of foreign passions and that has finally found itself.

I believe that this inner experience resulted in a different attitude to what was called the experience of art and art aesthetics. Just as the political and social thinking of the 19th century took on certain forms in the evaluation of personality and community, what was called aesthetics –

artistic feeling and the appreciation of art – also interpreted in very different ways. A calm generation, which looked at ancient Greece with detachment, believed that this contemplation was the final result of the experience of art. But this was basically a self-sufficiency of this otherwise detached individual; it was a denial of all deeper passions, which stand somewhere at the beginning and at the end not only of the birth of a world view, but also at the hour when a great work of art is given to the world. And here I believe a new inner readiness for German art and for the art experience in general. Today we do not experience contemplation *per se* as the earth, but we believe that the passion that created a great work must be in harmony with the inner being of the contemplator and connoisseur, i.e. that we have the duty to rediscover those forces that stood at the beginning of the creation of a work, that we feel again sparks of that passion that once served as the starting point for the creation of a work behind a symphony by Beethoven so that this work could be created at all. It is therefore associated with an awakening of the will, i.e. the aesthetic will is once again recognized, which was denied for over 100 years by an unworldly philosophy of art.

Of course, the great artists have always felt this. What Nietzsche wrote about the birth of a great value, what Beethoven said about Mozart's music, these are all self-evident facts, documents of truth unencumbered by aesthetic aberration. We are returning to this original form of artistic experience. And if today – to summarize – we want to praise this impulse of will and the rediscovery of this impulse of will, we are at the same time praising the tension that exists between great temperaments. We may perhaps say that two types have emerged in the midst of European artistry, not as a result of some kind of guilt doctrine, but as a consequence of an inner impulse that cannot be explained further. One type wants to storm the fortress from one side, so to speak, in order to conquer it from this single side. These artists are, as it were, afflicted by a mania and see almost nothing of the rest of the world. That was the impulse that drove Beethoven, that made Rembrandt obsessed and inspired Michelangelo. And the other type, driven by the great idea, does not want to conquer this fortress of the soul from one side, but wants to surround it on all sides, as it were. That was the inner law of the actions of the universal geniuses, Leonardo da Vinci and Goethe. And between the extreme passions on the one side and the great inner stillness on the other, those tensions take place in which we all want to live, because they actually lead us to true harmony.

We all know what the bygone era of Biedermeier and Classicism taught us about harmony. For the most part, it was a swing around mediocrity and the inner happiness of not being threatened by great passions. On the other hand, when we see these great tensions in our lives today, which we ourselves have largely brought about, we believe that life itself can create balance in the midst of this passion, what we understand today as real harmony. The cultivation of the solitary man, the cultivation of the silent forces will be an essential aspect of the future cultivation of art. We are not lacking in passion; we see passion at work among us, but also among our opponents. It will be necessary, in the field of ideological contemplation and the cultivation of art, to give inner strength

back to that quiet activity which, as a genuinely creative element of mood and tension, will enable it to stand out against the passion to emerge. Only then, I believe, will we be able to experience the truly profound seriousness of art, but also the genuine joy of this art. Only this inner, mood, which is more solid than granite in a solid person, will be capable of producing a new lifestyle, i.e. a new clear inner form and a new understanding of great forms.

Anyone who observes our lives attentively today will often find that people of the best will have little instinct or understanding for this law of inner form and shape. We do not so much see people oscillating between the one and the other tension of creative thought as we see them oscillating between extremes. We may find that some are ready at first to affirm an ascetic ideal of life, with caution and inward fear of every merry love-song or dance-music, until they are finally won over by the life-impulse of our movement, recognizes that this movement a joyful and life-affirming one; then after a short time he changes over to the other extreme, becomes a promoter of obscenities and finally refuses to apply a deeply evaluative criticism to things at all.

There are people who have realized that we are fighting against cultural decay and that we use the word "cultural Bolshevism" to describe this decay. They use this word against all uncomfortable phenomena and at the same time we see that the same people are becoming promoters of those who were among the causes of the real cultural Bolshevism.

So sometimes a fluttering instinct, a lack of attitude towards truly corrosive elements and a lack of joy and seriousness are still evident. And on the other hand, the danger can arise that precisely because we harbor millions and millions within us today, we want to judge art and culture from a mass of millions. We believe that if we affirm great personalities, the cultivation of culture must also emanate from those individuals who have experienced this cultivation of art and this great personality inwardly, i.e. art and culture cannot be delivered as mass-produced goods as in a department store. One must be careful not to confuse the national community with the masses. On the contrary, we will have to look at growth from below and not so much at a schematism of capturing people from above. We must bring together those who have the same longing and awaken the will that leads to this longing. From the human being and not from a scheme

has always the great, the really genuine development in all areas of life, and we must not allow any exception in the field of art. Then we will also avoid the danger of sectarianism forming around some dogma of art. But then we will also avoid the danger of becoming a sect in a formless to sink into the masses.

I believe it is the task of the Hitler Youth, and thus of the entire German creative youth, to adopt these ideas, to nurture them and develop them further.

You cannot always be at the height of your greatest hours, but you must prepare yourself to mature worthily towards them.

Man and woman must once have respect for the dreams of their youth. Worthy of this future can only be a Jagend that actually has great, genuine and deep dreams, that has understood that the most sober facts of life need not stand in contrast to a great dream image, indeed that a creative future only appears to be guaranteed where the dream figure and the sober fate of life are one and the same. And to participate in this was the joy of our ideological struggle. It must also be the happiness of the generation that will one day be called to replace us, so that those dreams of ours will forever be real life and pass on as a new tradition for future generations and future decades and centuries. To develop this particular feeling is one of the greatest tasks of our epoch, which no other generation will be able to relieve us of, because these coming generations cannot have this great experience of our days. Because we have had it and will continue to have it, so this imposes on us the duty to strengthen this attitude to life and to be ever more consciously aware of the impulses behind our struggle in all areas. Germany needs a healthy generation of statesmen, workers, researchers and artists, so that the German Revolution is not an episode in German history, but the beginning of the greatest epoch of German life.



## Worldview and Science

Through the programmatic speeches of the Reichsleiter, the annual autumn workshops of the Schrifttumspflege Office took on a party-political significance that made them landmarks in the entire intellectual development of the National Socialist movement, beyond the limited scope of the Schrifttumspflege. On the occasion of the third Reich Work Conference on November 22, 1936, Reichsleiter Rosenberg spoke at a major rally in Berlin's Kroll Opera House about the inner connections between worldview and science. The decisive point of this speech was the statement, made here for the first time, that the foundations of the National Socialist conception of the state and world view had already been laid before the seizure of power. The political and ideological works written during the period of struggle represent the core of our entire National Socialist literature, which essentially describes and describes everything that is a fundamental demand for our movement. We now have the task of establishing the internal relationships between all sciences and working responsibly to build a comprehensive National Socialist science.

The Führer has often said in these past years that the revolutions of world history are not carried out directly by the written word, but by the living, spoken word. This living, spoken word stands at the beginning and on the day of the triggering of a revolution; but between these moments stands a time in which this word must be laid down in formed language as a document of the times, which reaches over from a present into a new future; the Führer has also explained this in

Since 1933, there has been a tremendous flood of literature in all areas. There is hardly a topic that has not been discussed by those in the profession, but also by a great many unprofessed people. Nevertheless, it is not true that before 1933 was only an inferior and very isolated body of National Socialist literature. Rather, it is true that a rich ramification took place before 1933, but only a ramification of what had already been expressed and written down before then. After 1933 there were numerous realizations of these ideas in new laws, due to the demands of progressive life, and a great, necessary commentary on all the deeds of the new government. However, I would not like to miss the opportunity today to give at least a very brief overview of the literature before the assumption of power. First and foremost, in 1919, was the act of our pioneer Dietrich Eckart, who unreservedly and generously provided the Führer with a fine magazine, "Auf gut deutsch", at a time when nobody wanted to listen to him. This magazine thus earned the honorary title of the first National Socialist magazine. Then came the "Völkischer Beobachter", even if a newspaper is not so directly counted as literature. In 1922, my "Wesen, Grundsätze und Ziele der NSDAP." was published as the first official party publication of the National Socialist movement. This was followed by a collection of the Führer's first speeches in these early years of the struggle, and in 1925 the Führer then sent the fundamental work "Mein Kampf" (My Struggle) to the world, which will forever be recorded as a standard work. This was followed by a number of foundations,

the "Weltkampf" as a monthly magazine, which accompanied the movement's struggle for years, later the "National Socialist Monthly Magazines", dedicated more to the ideological and cultural side of the movement; and throughout the years, our central party publishing house published the "National Socialist Library", which, although it contained much that was contemporary and now outdated, also dealt with a large number of fundamental topics, the structure of which had already been worked through before 1933. The National Socialist idea of race found a form in the works of Professor Dr. Hans Günther, which we all welcomed in those years, because they brought a sum of great research of the past in a form that was true to life and usable for the German people. And in later years, the work of party comrade Walther Darree on the German peasantry as the source of life of the Nordic race appeared, followed by his work on the "new nobility". This sum, together with many other works, represents the core of the entire National Socialist literature, which essentially describes and describes everything that was a fundamental demand of our movement.

#### The decisive factor of the National Socialist

The conception of the state and the world view were spoken and written down long before the takeover. But now the whole of life has been seized by action, and thousands are called upon to reshape this action; new questions of the thinking of our time are awaiting solution. The necessity of establishing inner relations between all the sciences is before us, and the selection and promotion of this manifold working is a beautiful and responsible task for all of us, so I would like to deal with some questions that directly affect the scientific and ideological life of today.

First of all, there is a reproach that was made against our movement abroad and is still made to some extent today. They say that the National Socialist movement is out to gag the freedom of science. This accusation has particularly pained us in these years, because we are convinced that we are not gagging the sciences, but on the contrary, that we have paved the way for a new freedom of science. The racial science of our time is a new science, and if other peoples and states do not want to allow this science, then they are merely showing, according to our lower opinion, that they have no inner right to talk about "lack of freedom" in our country. The essence of these attacks that hurt us is that they want to rob us of our scientific freedom of conscience, and they want to rob us of it through those whose political rule was prepared by other doctrines; other words, this attack on the alleged lack of freedom of science in our country is an attempt to secure political rule in other states, which was built on other doctrines. We should at least say so openly and not be content with the pretense of protecting the so-called freedom of science. The science that the whole world is talking about today did not emerge in this form in Europe by chance. Anyone who wants to investigate the question of where the home of science is in the world will have to circumscribe a very small part of Europe; they will perhaps draw a line from Paris, London, Stockholm, Warsaw and Florence and have to realize that in this small circle almost all the world-shaking ideas of

today's Science of the World were born and fought for. It was in this area that the martyrs of Europe were born, and they made what they fought for fruitful for all the peoples of the globe. The exploration of nature in the truest sense of the word was an act of this European region and this European humanity. And all of us, even today, do not like descendants of the opponents of these martyrs of science, but on the contrary, we feel like successors of all those who once paved the way for free thinking and free research.

When we make this commitment to science and its free research, we add that we are also making a commitment to exact scientific research. In recent years, there has been no lack of romantics who believed they could abandon this field and swarm into all zones. We, on the other hand, are convinced that conscientious experimentation has already prevented European science from getting lost in the intellectual fog of fantasy in recent decades. In recent years we have often heard that the mechanistic age of science is dead, that the concept of causality has been overcome and replaced by other concepts. When we hear this, we must add to the commitment to exact science just as strongly the commitment to a strict critique of knowledge. For the questions of causality in all areas of life are a primal law of our existence and thinking.

We cannot prove causality experientially down to the last inference, because then time would have to stop. But we cannot because without this presupposition we could not think or research at all. We know, however, that there are many forms of causation, and that the German language has found manifold shades for these forms. We speak, on the one hand, of cause and effect, but also of stimulus and consequence and of motive and action. However we want to describe it, to prove the inner and outer lawfulness of life, of the universe, will always be the aim of Germanic research; and whoever wants something else does not want science, but magic.

Anyone who is prepared to follow this inner, character and spiritual line will also have to be comfortable under certain circumstances to drop images and theories if they appear to be refuted by undeniable facts of experience. And this inner truthfulness, which sometimes been painful in many a researcher's life, which has often destroyed many a researcher's life after decades of toil, but which nevertheless demanded this confession, this truthfulness differs from another endeavor, according to which so-called common sense is only there to prove the so-called truth of the forever established faith. We believe that such a trampled and enslaved reason can no longer be healthy, but must be sick.

But this touches on a point that is of particular concern to us in our time, namely the interrelationship between exact science and ideology. Sometimes an ideological turn in science and research has opened up new paths, and at other times a scientific discovery has overturned an ideological picture. When Coppernicus proclaimed and enforced his doctrine,

despite the fact that this old image was preserved for centuries by his teachings, its demise could not be prevented. Today's racial studies are once again breaking down various bastions of a dying past, and the results of prehistoric research are changing the picture of the direction of the many migrations of peoples, which no longer went from east to west according to these results, but from north to southeast. And here we must say, if we look at these connections between exact research and world view, that a real way of life of a nation or a related group of peoples, an inner, genuine culture, can only come into being when, after and with the exact natural science, all individual areas of life are connected by a view of the world. The attempt by theology to achieve this in Europe failed precisely because it did not take account of the exact natural sciences. Today, however, we are in the midst of a great movement to overcome this separation and disintegration of the whole of existence, which has been progressively making itself felt in history for 150 years. And I believe that we can make a confession to German science here, I believe that a National Socialist philosophy will one day become the queen of the faculties of a future university.

Whoever surveys the intellectual tendencies and political conclusions since the Reformation will find that this great European revolution brought with it a shattering of an old image of the world, but that after it a new, ideologically binding force no longer emerged, but that now the separation of all areas of life progressed to an increasing degree, so that at the end of the 19th century we have

There was a science in itself, a religion in itself, an art in itself, a politics and a governance in itself, without these areas being internally connected and dominated by a single view; quite the opposite: at one university one view was taught, at the other exactly the opposite, and all these views fought for the soul of each and every one of us. And the political discord we experienced in Germany was only the external consequence of what had been preparing internally for decades. The task of our time is to bring these divided areas of science together internally, to provide them with a binding element in a new experience and to prepare a new organization of these sciences.

And I also believe I can make a second statement on this problem: that this new philosophy will not take its starting point from metaphysical speculation, but from a Germanic theory of values.

The dispute between the denominations that has dominated European life for centuries has to an end; the struggle for values has continued. And the determination of these values of honor, loyalty and bravery are also exact determinations, determinations of our inner experience. they are as exact as a physical experiment. We believe that professing and serving these values has been, often consciously, often unconsciously, a basis for the entire religious life of past and present Germany. Nietzsche once coined his monumental phrase: "If you ask, what is good? To be brave is good!" Bravery everywhere, as a soldier, as a researcher and as a thinker. With these values of bravery is indeed

An old, Germanic ethos has once again become a living reality in all areas of our lives and forms the unity of all the activities we have to carry out in this life.

If we look at these tasks in this brief and concise manner and examine their intrinsic value, then I am convinced that German science can once again become proud of the problems it has been set. Unfortunately, however, we have noticed in recent years that a certain feeling of inferiority has often grown among professors, teachers and students. Researchers and students saw themselves confronted with a new revolution, a new life that overturned everything. They saw new powers and figures shaping and dominating this life and felt somehow set back, not as respected as in previous decades and centuries. And it is true: our age is an age of political struggle. We are all proud to be able to fight in this age. We all find it a source of pride to see and experience how a downtrodden and seemingly abandoned nation has picked itself up again and emerged from the midst of a hostile environment.

The political leader was able to draw the forces for the greatest rebirth from the deepest fall. And that is why it is right and natural for all of us that the political leader is at the center of these contemporary events and at the focus of all evaluations and observations of our day. In the midst of military impotence, the Führer and his collaborators were able to secure our national foreign policy freedom again in these years. It is therefore natural for us that this German nation should look with pride at its strong young Wehrmacht, and that the soldier should once again appear at the center of German life.

But while we are happy to say all this, let us not forget that no great revolution has ever lasted if it not been able to replace the ideas of the past with a new vision of the world. A past can be overcome neither only politically nor only militarily; it can only be overcome if it is replaced by prevailing ideas.

Values and ideas new ideas and new values that correspond to this age.

At the party congress in Nuremberg in 1935, the Führer clearly pointed out in his closing speech that the education, shaping and implementation of the National Socialist world view for the coming years and decades is one of the most important tasks of our revolution. And I am already of the opinion that the names of the researchers and thinkers of past times and centuries resound just as heroically and grandly as the names of the generals, artists and statesmen. Thoughts that walk on pigeon feet have often revolutionized worlds when they were given the form of speech, and a science that sometimes seemed to separate itself completely from life suddenly led directly into this life in its results. People have been discussing the theory of heredity for decades. The laws of heredity have been pursued through silent research for decades, and suddenly this result is in the middle of a great political revolution, and the laws that this new Germany had implemented on the basis of these findings are at the center of the political struggle not only in Germany, but throughout Europe. And I believe we have every reason to call on professors, teachers and students

to defend the dignity of genuine science and to take pride in it, to consecrate a life to it just as the statesman does in the struggle to preserve his people.

Let us not forget that this German science had achieved world fame in the past, that there were once times when they came to Germany from all countries to sit at the feet of Humboldt or Ranke. We know that these minds, who also had and formed a great world view in their time, were among the most important geniuses of the German people. And today, the problems of our time are not just ten, but hundreds of them, and these problems call for people to work on them, to experience and process them and to go into the future as a formed force. Students and teachers who survey these times today should not fearfully retreat from them, but should place themselves in them, because these problems are for them a new field of work, a new battlefield, a new sign that he is still creatively active. We have no reason to write doctoral theses as they have had to be written in the same way for twenty, thirty, fifty years, but we are convinced that today's teachers have the duty to draw up new topics from the experience of our time and to prepare a new form. It would be important to develop a doctrine of racial psychology in place of the old, vague psychology of peoples, it would be important to write a great history of the migrations of peoples on the basis of the new results, it would be important to give Germany the old Nordic ideal of beauty in art in a formed, beautiful form, and a new philosophy of art is waiting for it today, to be written. A historian will know how to retell the downfall of the ancient world together with the racial decomposition of that time. How the invasion of Christianity into this ancient world took place must be subject to new research. The struggle of character values in European history, presented as the inner side of the great political and military struggles, also awaits its author. I believe the field is clearer for bold minds than it has been for five hundred years.

But if we look ahead positively and demand this, then we also have the duty to defend ourselves against falsifications of what we call our world view from the thinking and feeling of our day. We know very well that old, centuries-old powers will never easily vacate their positions before a political revolution. We know that, of course, educated in a finely honed form and dialectic, they still want to teach their students in the old way, and we see these various teachings of the past seeking to find their way back to us with new names and under new forms. A universalist school is trying to pass itself off as the interpretation of our world view and our social doctrine. This school constructs a ladder of values and begins in a somewhat old form with humanity, which then divides itself into cultural circles, and from these cultural circles emerges the people and from the people the class and from the class finally the individual. If you follow this whole old dialectic, the living human being is ultimately only a product of the separation from an abstract humanity. And at the same time, the primacy of the spirit is then proclaimed again with the old impartiality of the past.

We on the other hand, are convinced that this struggle is not about the supremacy of an abstract spirit, but about the shaping of a very concrete humanity.

But another school comes along, this time less from the sociological side than from the biological, and also sets up a ladder of levels that we have to deal with. It places the mechanical at the bottom, the biological a little higher and the psychological higher again, and then at the end comes the theological. We are convinced that the old scholasticism wants to find its way back into our lives on rubber soles via social doctrines and meta-biologies, and I believe it would do us good if we were to introduce fine ears to hear these steps. For it is not as if theology had now ruled through the abstract pure spirit, but it has ruled by intimidating and frightening all the imaginative powers of man. After all, it ruled by the sword, and it ruled by instruments of torture. We would like to let the past be buried. Let them write what they want. Let them not pass it off as National Socialist, but as where they came from and what they really mean.

In all this defense, however, I believe that we are big and strong enough never to become petty. From 1919 to 1933 we fought a bitter political battle to the death with Marxism, Judaism and liberalism. We are convinced that we can never bring about peace with Judaism and Marxism, but that we are actually dealing with humanity and systems of thought which must never again find their way into the German people. We know very well that this Marxist movement was ultimately a conclusion of previous states of mind. But if we fought against this previous intellectual stage, the democratic-liberalist epoch, on a broad front, we could not make any exceptions at that time. But we are not so petty as to reject this epoch of 150 years out of hand. We are convinced that, even if we distance from this liberalist thinking, which believed that we could shape people and the state solely from a detached ego, there were still a lot of great people who stood up during this period who we can now include in our movement, in the history of Germany, without reservation. Liberalism is dead in itself. It has therefore become history. We can delete many of the figures from Humboldt to Häckel that are conditioned by the times, and with them and with many others we are left with great, strong personalities whom we do not want to miss in German intellectual history, but whom we as great Germans today feel in us together as kindred spirits and are prepared to continue working with them inwardly. And finally, a world view is not represented by science alone. It was a mistake of the past to see the representation of a thought only in the written word. Today we have returned to the whole human being. And just as we place our heart and mind at the disposal of an idea, the world of the eye and the world of the ear also serve the same thoughts, feelings and views.

A world view is therefore not dialectics at all, nor is it just a written word, it is also a direct deed. A march on our

The swearing-in of our political leaders at party conferences by the SA. and SS. or our beloved German Labor Service is just as much an ideological representation as a great philosophical work of the National Socialist idea. The swearing-in ceremonies of our political leaders are a symbolic representation of this world view of our movement, just like the heroic funeral service of the

November 9. They are joined by the monumental buildings that are already for the movement in many places in Germany today, and we all hope for the time when a representation of what we call our world view will emerge here in other areas of the arts call it. We therefore want, presumptuous as we are, to grasp the whole human being and to represent in word and deed and in the participation of the human being himself, who carries this world view, that which came to life inwardly in this time and prevailed victoriously. Above everything flutters the most beautiful sign of this world view, our symbol, the flag of the new kingdom. Whoever looks at it will increasingly relive everything he has thought and experienced in the political struggle. The spirits of hundreds of martyrs, of thousands and thousands who fought under this symbol, are already smelling around this flag today, and this flag should carry this power of experience with all that books write and people speak and people do from our time into the future. And because this is so, the old powers hate us more than they hated the Marxist movement. They also saw in the Marxist movement an opposition, but not a force that they really feared. They saw in it a force that dissolved people, divided them into small fighting groups, so that one group could always be pitted against the other with a good policy.

And so the strange phenomenon, strange only to the superficial, appears to be the same throughout the world, that the people and powers who were supposed to protect the old culture and religion of Europe have gone hand in hand with the disintegrators and destroyers of Europe. In 1918 they had the chance to start a new culture and to proclaim a new view of the world, or to test it anew by practicing and proving traditional speeches and sermons. They have allowed this historical opportunity to pass them by, and anyone who does so at such historical moments has forfeited the right to try to educate this German people. In the midst of all this, the coming period will have to set German science tremendous tasks in defense of our revolution in all areas of life. And this science should not be so modest, but it should be proud of this task which it has received from life; it should show itself worthy of this task and prepare its students and pupils to fulfill it, for it must be aware that today in Europe we are fighting for an either-or.

What had risen as a dark storm cloud in 1918 has long since descended in flashes over other peoples in Europe. Our description and our diagnosis of world politics, which we had been proclaiming with unswerving consistency for 16 years, proved to be the right one in 1936. All other interpretations of this world-destroying movement were superficial, and they were superficial because the people who spoke too cowardly to the truth. In his Kulturerde this year, the Führer has shown in a great display that we understand that from 1789 until now there has been a single great drama, and all the smaller revolutions and upheavals in between were only acts in this one great drama. And here we are convinced that throughout Europe the National Socialist view of politics and life has proved to be the most resilient, resilient because it filled millions and millions with a new faith, and because it had a new faith with the determination to defend it against

the old world, on two fronts: towards a dying and yet still presumptuous past and towards a terribly effervescent world disintegration with adventurers and scoundrels from all over the world. The social and ideological convulsions that are taking place are all signs that an old world has lost its grip, that people no longer believe in the ideas preached to them because they do not have the strength and courage to really defend these ideas. This is the battle we are facing, politically, sociologically, socially, ideologically and scientifically. This struggle has become our fate today, but a fate that we have consciously carved out for ourselves, that we have taken upon ourselves. We cannot escape this fate, nor do we want to escape it, and we are committed to fighting the great law of our time, and only in this way can we be worthy of this time.



## Fichte, a Fighter for the Spiritual Unity of the Nation

On the occasion of Fichte's 175th birthday on May 23, 1937, Reichsleiter Rosendorf spoke at a solemn memorial service in Rammendorf, the birthplace of this great German thinker. The Reichsleiter emphasized Fichte's militant commitment as the embodiment of an active personality who approached the solution of the world's problems with bold courage and erected a great edifice of thought which, in the midst of inner turmoil, is a proud appeal to the eternal core values of the German whole. After his speech, the Reichsleiter, accompanied by Gauleiter Mutschmann, laid a wreath at the simple memorial stone of the German philosopher and preacher.

On May 19 of this year, the German people celebrated the 175th birthday of a great figure in their history. Born in the small town of Rammendorf as the son of a poor weaver, Johann Gottlieb Fichte was able to shake the German people out of their deep despondency in a difficult hour of fate and set them a new high goal of freedom and national unity. Beyond his time, however, the name Fichte became for many the epitome of heroic intellectual struggles for the freedom of German thought and for the power of conscious German action. Thus his life's work had a clarifying effect over the decades and was unambiguously tough in its demands as one of the strongest educational forces for German character and German will for the future,

In order to understand the overall personality of every great man, we will have to visualize the political conditions in which he lived.

The spiritual environment in which he was born, the external fate that confronted him and with which he had to come to terms internally.

Most of Fichte's life took place in the 18th century, i.e. at a time when the world was beginning to tire of dynastic disputes, at a time when it could only bear the rule of many small and large despots with displeasure, whose actions were no longer an expression of great formal power, but only of arbitrariness and lust for exploitation. This 18th century was also the time when the foothills of the Counter-Reformation dominated the activities of the most important courts in Europe and when, in addition to princely tyranny, the Church's claims to power were constantly trying to curb the awakening spirits of the people. It was therefore understandable that far-reaching spirits, tired of all this ecclesiastical and political constriction, believed that they could break all shackles and all ties at the same time they looked beyond princely courts and dogmas and dreamed of the idea of a united humanity, built on the sum of the millions of individual beings to be educated, a reign of free thinkers and the construction of a state according to principles which they believed they could establish in accordance with reason.

From a world-historical point of view, a great epoch of all-round constriction was followed by an almost unrestrained catching of breath, the intellectual and political effects of which ultimately remained without form, because all lines of organic organization had to be destroyed at the same time as the borders that constricted life.

After all, if we want to understand why even the most passionate nationalists of the time initially saw this spiritual atmosphere as their own, we have to understand why it was so important to them. We will have to appreciate this great breath of the 18th century in the direction of shaking off outdated forms as a direction of thought and action that we can also understand today. For it is no coincidence that a Lessing dreamed of the "education of the human race"; that a Herder endeavored to gather the voices of all peoples, and therefore it also seems natural to us that a Fichte in his younger years set himself the ideal of striving for nothing less than a new order of all mankind. He believed that a world plan existed for all peoples and over all peoples and that in the midst of this world plan Germany, the German full, had a certain mission to fulfill for humanity.

Fichte built his philosophy of freedom, his ethical actions and his high conception of justice in human life on this magnanimous way of thinking, all of which he characterized as the idea of German idealism.

The much-quoted phrase about the "equality of all that bears the face of man" comes, as will be little known, from Fichte. However, if this sentence is passionately rejected in our time, we must not forget that, despite all the philosophy of humanity, it is not as abstract as liberalism quotes it, but that he appears inserted in one of his last

Writings entitled "On the Concept of True War". Here, in the course of his militant life – which led him from the deepest poverty to the highest admiration on the part of the German people – a force grew in Fichte, his inner instinct for the parable that has repeatedly spurred the best Germans to new trials in the past decades.

This primeval Germanic instinct of Fichte was passionately opposed to any attempt at tyranny, and every apparent apostle of the "education of mankind" found in him a fierce opponent when he attacked the honor and freedom of the German nation.

Here it is a deep joy for us National Socialists to note how, in the times of greatest shame and defeat, Fichte exercised a criticism of the ruling powers of his time, the like of which has not been used by us in sharper words against the signs of decay of our epoch. This, in turn, is the honorable exterior result of an exemplary inner will, which never despaired even in the face of the greatest humiliation and, after defeats, immediately called for new resistance in all areas of life against the oppressor of Europe.

What thus appears parable-like in Fichte is at the same time that absolute inner and outer will to freedom, which, however, does not become an abstract dogma of reason, but, restrained by a sure instinct of the German kind and transformed into the interior of his life, reflects precisely that conception of the relationship between freedom and law which has repeatedly emerged in a Germanic manner, in Luther as well as in Kant and Goethe, and then in that form of the 20th century which we believe to represent, where authority and freedom in a new synopsis today become the attitude to life and lifestyle not of a few individuals but of the entire nation. and also

with Kant and Goethe, and then in that 20th century form which we believe we represent, where authority and freedom in a new synopsis have today become the attitude to life and lifestyle not only of a few individuals, but of the entire nation.

"We certainly want freedom," says Fichte, "and should want it. But true freedom arises only by means of the passage through the highest lawfulness".

To Luther, "the brave man", whom, he declared, "you will now wall up in your tombs of the living", he praised the fact that he had escaped the hand of the Roman despot the right to speak about our opinions, although Fichte immediately reprimands us for having transferred this right to "a dead book".

In the service of this German freedom, it is now decisive for Fichte's character that he never wrote down his insights merely as an abstract philosopher, but, that everything he said and did was an active attacking action, that a strongest masculinity broke through everywhere, even at the risk of the worst persecutions on the part of the German princes or later on the part of the Corsican oppressor. He declared: "To every 'I will' in his breast there must correspond a 'It is there' in the world of phenomena". "All merely suffering behavior is the very opposite of culture".

Here this spiritual and political activity, this wanting to be active, immediately spreads to the whole Germanic being and, in accordance with our deepest nature, understands that morality never means a passive, never just an ideal form, but always an active shaping, without which the German cannot recognize the concept of a great culture for himself. It is therefore understandable that Fichte looks back to the past and seeks as role models those people who once shaped great destinies. He conjures up the spirits of the previous world as his teachers, whose shadows hover invisibly around him. The great Greeks and Romans, whose writings, which are still alive, his mind first tried, who imperceptibly breathed into his soul "this boldness, this contempt for cunning, danger and death, this feeling for everything that is strong and great". He declares that his spirit flies longingly to the unknown graves and to the places where they dwell and would like to thank them at their grave, moved but manly, and shake their hands and say to them: "You are my fathers. Parts of your spirit have passed into mine".

- And he goes on to explain that he loves the free thinkers, such as Leibnitz, Lessing and Kant, who did not first ask what they were going to win, but chose their own peculiar path to their intellectual struggle.

Fichte had to test this boldness towards the world himself throughout his life, when he began his studies in the deepest poverty, when he had to laboriously earn his living as a small tutor in Zurich, until finally his first writing placed him in the midst of the great minds of the German people. And it is therefore not surprising that he, proud in his everyday life, faced the deep problems of life just as proudly and demanded the same proud thinking from the Germans.

He castigates the ecclesiastical nature of that religion, which had "evidently become a servant of selfishness", but is being laid to rest at the same time as the old age; "for", as he exclaims, "in the new age eternity not begin beyond the grave, but comes to it in the midst of its presence; selfishness, however, is dismissed from both reign and service, and therefore also withdraws its servants with it".

It seems to Fichte to be a useless and perverse occupation, instead of living in the matter, keep repeating the memory of the path he has traveled. And he hoped that in an age which he saw in his mind's eye, even if after many aberrations, men would arise who would give this age what it needed. He looks back into the past to see whether, in the midst of the errors of the past, the one or other will for an inner spiritual future did not also shine forth, and he finds that in classical literature one finds "that high resignation to a completely unknown fate, that firm reliance on oneself as the only thing on which one can build, that fresh grasp of life while it is still there, while we can count on nothing for the future, that well-known Promethean attitude, in short, modern paganism."

It is only from this basic attitude that it is understandable when Fichte rejects an abstract old dogma for his time and expects a free, pure Christianity.

It is this great character ethos of Johann Gottlieb Fichte's personality that enabled him to remain upright in the storms of the time, to hold up the banner of a coming Germany in a time of terrible decline and to teach the idea of a great Germany again in the midst of inner turmoil. He called for a "forcer of German unity" and now served this coming German empire, the "concept of unity of the German people", which was "not yet real, but a postulate of the future".

When the terrible Peace of Tilsit was concluded in 1807, Fichte gave an account of the conditions of the finer times and wrote probably the most devastating confession about the age of dynastic despotism, which was not able to develop the best forces of the people and would have taken away the faith of the defenders of Prussia and Austria. In view of the military collapse, Fichte declared that it was the higher and older commanders who, "staggering along in indolent carelessness", had not heard of the movements of the enemy, "who concluded shameful capitulations and surrendered fortresses without resistance, often to the deepest displeasure of their younger subordinates". The higher ranks, whose task it would have been to uplift the people, had sunk low; they were perhaps not always malicious or violent, but they were "as a rule merely gruff, cowardly, lazy and vile". Fichte castigates princes who thought only of subjugating their blood-related neighbors, but who looked on calmly and, in the face of the harshest humiliations, always consoled themselves that they would still have enough to eat and drink for the rest of their lives. "It will remain utterly incredible to our contemporaries that any prince was ever stupid and crude enough to believe that such events were only about him, and even about him only in relation to the need for food, if we do not remind them of the education the princes received."

Fichte declared that if these princely educators had been expected to familiarize the future rulers of the state with history and philosophy, to acquaint them with the real conditions of their people, anyone who had really dared to make such a suggestion would very soon have found a fine home in the madhouse. – According to Fichte, "this obtuseness which transcends all faith" was also evident in all other manifestations of life. The administration of diplomacy could only have been understood in such a way that diplomacy was a science of investigation, of eliciting secrets, of hearing anecdotes, but not a great task for a formative will of the state.

Over and above this criticism, Fichte then rises to the belief that, if a unified German Reich could not be created now, then at least the two great powers, Prussia and Austria, would have to carefully clear away all material for jealousy and future wars, one sword would have to keep the other at bay and both would then have already impressed the necessary reverence on foreign countries.

It is out of this ruthless desire for freedom that Fichte addresses the German nation and calls for battle, raising his voice again in 1813 in anticipation of the new reaction to come. He rejects the fact that the appeal "To my people" continually of subjects, that the ruler is placed before the fatherland as if he himself had none. And Fichte fears that all fine appeals are not meant quite as seriously as they are written. It could perhaps happen that, after salvation in battle, the independence of the nation would once again be sacrificed for the benefit of the ruling family. It might turn out that the ruler wanted the noblest blood of his people to flow for his rule, but that he did not want to risk his rule for the independence of his people. Therefore, the idea of freedom and the independence of the people should not be degraded to the mere means of a new lack of freedom. A state that does so is in a state of obduracy and has publicly put the seal of rejection on itself.

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In the midst of a mania for humanity and the dissolution of many orders, Jews were also at the center of Fichte's political struggle for freedom, just as Goethe indignantly resisted the granting of civil rights to Jews in Germany.

Fichte also opposes the application of unbridled liberal principles, because hisseur instinct saw only too clearly the destruction of the German character after the invasion of a liberated Jewry. While the Prussian cabinet emancipated the Jews in the belief that this was a sign of a liberal spirit, Fichte unwaveringly stated "that a powerful, hostile state was spreading through almost all the countries of Europe, which was at constant war with all the others": Judaism.

Fichte clearly sees here that we are dealing with Jewry as a certain political entity which, firmly united and transcending all state barriers, is preparing to pursue its own national policy on the basis of its unchangeable character. He objects to the idea that in a state where the "unrestricted king may not take away my paternal hut, and where I have my rights against the all-powerful minister,

the first Jew who pleases can plunder me with impunity". With Judaism, we are dealing with "a state within a state", and Fichte prophetically declared:

"Does it not occur to you that the Jews, who without you are citizens of a state stronger and more powerful than any of yours, will trample your other citizens underfoot if you give them citizenship in your states?"

He explains: "If only the Jews would not believe in Jesus Christ, if only they did not believe in two different moral laws and in a God who is hostile to humanity."

And again he declares that he wants to help the individual starving Jew, "but to give them civil rights, at least I see no means of doing so other than that in one night to cut off all their heads and put on others in there is not even a Jewish idea. To protect us from them, I again see no other way than to conquer their promised land and send them all there."

These remarks by Fichte show that, notwithstanding his world-expanding idea of educating the German people to an accepted world plan, he always maintained a sober and clear view of his camouflaged environment in the midst of his militant life and always had the courage to draw the consequences of thought and action from these insights. He, who had such a warm heart for humanity, also found the sharpest words against gossipers and enthusiasts; he, who stood up for humanity, also spoke the sarcastic words: "There is no more talk of humanity than where one may not be just."

And the totality of this greatness is borne by a feeling that he himself once set down in the most beautiful form: the greats of world history, he said, had triumphed because the eternal inspired them, "and so this enthusiasm always and necessarily triumphs over those who are not enthusiastic." Thus Fichte writes his work on the concept of true war as a kind of legacy and feels himself to be the standard-bearer of a new, free future, a champion of all forces of good and reconstruction against the powers of a force that crushes everything great. He declares:

"This is the great spectacle which, in my opinion, is reserved for this time. The kingdom of the devil is not there to be, and to be endured by the undecided, by those who belong neither to God nor to the devil, but that it may be destroyed and the name of God be glorified by his destruction. If this man (Napoleon) is a rod in the hand of God, as many think, and as I admit in a certain sense, it is not that we should hold out our bare backs to it to offer a sacrifice to God, if it bleeds rightly, but that we should break it."

And after describing Napoleon himself, he adds:

"Our opponent is like that. He is enthusiastic and has an absolute will: what has come against him so far could only calculate and had a conditional will. He can only be defeated by the enthusiasm of an absolute will, and by the stronger one, not for a cricket, but for freedom. Whether this now lives in us and is seized by us with the same clarity and firmness with which he

has seized his , and by deception or terror knows how to shred all into action for it, on that will depend the outcome of the struggle that has begun."

And full of hope, he sets down a confession that we want to venerate today on his birthday as the testimony of a very great spirit and will. He writes:

"Let the elements of our higher spiritual life always lie just as parched, and for that very reason the bonds of our national unity just as torn and scattered about in wild disorder as the bones of the dead of the seer; let them have been bleached and parched for several centuries under storms, downpours and scorching sunshine; – the reviving breath of the spirit world has not yet ceased to blow. It will also take hold of the dead bones of our national body and join them together so that they stand gloriously in new and transfigured life."

That was the spirit and the will of Johann Gottlieb Fichte! When we commemorate him, we are examining ourselves, and every National Socialist will have to ask himself to what extent contributed to helping realize the spiritual and political unity of the German nation. The demands of the times are different; the intellectual and political environment of today is different from that of the 18th century. But if there is a German nation at all, the character that deals with its fate must be the same throughout the ages. And so Johann Gottlieb Fichte is also profoundly one of our own in the context of the struggles for freedom in thousands of years of Germanic and German history.

That is why the entire German nation commemorates this fighter for German freedom on this day and salutes with him the greats of German history across all centuries as a living presence.



## The NSDAP, the Great Confessional Front of the German People

At the cultural conference of the "Party Congress of Labor" in 1937, the "German National Prize for Art and Science" was awarded for the first time. This prize was established by the Führer on June 30, 1937 in response to the insulting challenge to Germany by the Norwegian Nobel Prize Committee, which had awarded the Nobel Peace Prize to the traitor v. Ossietzky. Acceptance of the Nobel Prize is thus prohibited for all future Germans.

The Führer was the first among the living to award the German National Prize to Alfred Rosenberg, whose work "helped to establish and consolidate the world view of National Socialism scientifically and intuitively to the most outstanding degree". Rosenberg's opening address to the cultural conference was also a contribution to his tireless struggle to preserve the purity of the National Socialist world view, outlining the position of the National Socialist movement in the ideological and cultural debate of our time. The battle slogan against the spiritual sectarianism and fanaticism that Rosenberg issued in this year served to secure the absolute spiritual sovereignty of the NSDAP, which alone is the bearer of the ideological struggle.

Every great ideological movement that has to confront the powers of its present in the struggle for a future is given the direction of this struggle with the first conscious appearance of its thought. Once a man has inwardly pronounced his "yes" to a decisive question of destiny, the rhythm of a progressing life will force him to come to ever new conclusions, to say "no" to questions. This process is all the more long-lasting and profound the larger a movement is internally and the more areas of life it encompasses in a formative way. The greatest task in leading such a movement in the field of ideological and cultural debate, however, was and is to always clearly and uncompromisingly defend the preconditions of its spiritual existence, to be immovable to keep in mind the goal once recognized, but all this with the awareness that deep historical confrontations must be measured by different standards than the span of a short human life.

Such a leadership can therefore only proceed with caution in official intellectual determinations and political deeds. As much as the political past, once defeated, must be held back from regaining political power by a detour via culture and ideology, the NSDAP must therefore be particularly careful and attentive to all those often sectarian phenomena that arise on our left flank. Just as Martin Luther – in order to save his Reformation – once had to turn against the swarming spirits, so the world view of National Socialism, albeit in a different form, has every reason to reject on solemn occasions those forces which, although based on generally recognized, national postulates, nevertheless pick out only a few points of a spiritual totality and, with sectarian obsession, present these as the only standards for world view and evaluation. The National Socialist movement already knew how to purge itself of political sects during the struggle and it disposed of

Today more than ever, we also have the inner strength to keep the necessary distance from the ideological fanaticism that has recently become noticeable. – We do not intend to make it difficult for any ideologically or religiously active personalities – insofar as they do not become a danger to the public – to express their convictions, but we attach all the more importance to declaring that none of these groups and factions has the right to claim to represent the National Socialist world view, or even to present themselves as the perfecters of our world view. Rather, we make the

unalterable postulate that the representation and implementation of the National Socialist world view is and will remain the spiritual prerogative of the NSDAP. For all of us, the NSDAP. is not only our political, but also our honestly fought-for spiritual and mental home!

We are also convinced that we must overcome the intellectual arrogance of certain outsiders who still seem to be convinced that the National Socialist world view must be conceived and perfected by non-National Socialists, who want to teach us about ourselves instead of examining ourselves. We know that National Socialism as a whole not only established a new state, but also began to form a new world view. And we are not as modest as some may still believe in sourcing our thinkers and cultural shapers from outside and allowing a foreign intellectual lineage to be imposed on us. It would be for the national

It is shameful for socialism to want to take a different standpoint and that is why, even on great ceremonial occasions such as the Reich Party Congresses, we must now and again draw boundaries and make demands that correspond to the greatness of our time and the power of our will. If this has to be said about the enthusiasts and other loners, the same applies to many representatives of an ideological past.

It is often seemingly small turns of mind and character that – once recognized inwardly – can determine the development of entire centuries, even millennia. Thus the victorious assertion of the equality of all once overthrew the ancient aristocratic ideal in an hour of its weakness and then gave rise to social and political forms that are only being overcome today under the sign of national socialist thought, not as the confessions of a few prophets, but as the inner experience of many millions.

The dogma of the equality of all races, which contradicted the meaning of creation, necessarily led to a progressive disregard for the body and thus to a centuries-long implementation of the supposedly theologically and philosophically founded separation between soul and body. The neglect of this body was finally regarded as a special mark of holiness. Consequently, this led to an ever stronger advocacy of the doctrine of man's original sinfulness. And in our day, as the final consequence of this millennial development, the existence of the nation itself is often seen as a curse of fate and a punishment for a former terrible fall of humanity.

In contrast, a new attitude to life now professes the opposite in all respects. Seemingly only a slight jolt from within – and yet it is precisely this turning point that decides everything that has found or will later find its revolutionary expression in the form of law. In contrast to the decisive assertion of the essential equality of all human beings, we are firmly convinced today that it is precisely the actual inequality of these souls and characters that has created the conditions for every true culture in world history. And we also believe that the great cultural creations of the last epoch be regarded as the unsuppressible protests of the artistic and ideological conscience of the European peoples. This conviction therefore does not lead us to the artificial separation between

soul and body, but to the realization that body, soul and spirit form a trinity in a way that is perhaps not always materially comprehensible, the destruction of which would also mean the destruction of every precondition of an organic form of culture. From this realization it follows for us that the German people – contrary to many assertions – is not hereditary, but hereditary. And from the totality of this new life impulse we confess that the high values of a strong people and its culture do not lie in subservience, servility and so often arrogant humility, but are founded in pride in oneself and in respect for oneself.

Almost everything that sometimes seems so mysterious and incomprehensible about the German people to outsiders and yet has become so natural to us National Socialists arises from this inner attitude. It may be that in some districts

We are not aware of this, because we know very well what time is necessary to see the consequences of a decision once it has been made in the reality of life. We understand very well that for many representatives of the past a world has come to an end – and we ourselves know that for many of us it has indeed been the case – but we are firmly convinced that through all times, under various forms and confessions, the German character remained the same in its essential lines. And because we also honor this substance in the honest adherence to a spiritual past, we hope that – with unchanging adherence to the path once taken, combined with the human understanding for the individual inner conflicts of many a German fellow countryman – the great process of remelting souls will nevertheless proceed with the dignity that corresponds to our great time.

National Socialism has risen like an Alpine train after a gigantic eruption. It is there, whether the outsider affirms or "rejects" it. However, the world would do well to regard it as a powerful phenomenon of nature and to include it in its picture of life as a fact that can no longer be ignored. The fate in the midst of which we stand is great. We have not received it from outside as an immovable fate that oppresses us, as it were, but have seized the outside in order to shape it according to our nature. And that is why we do not need to be forced into a destiny, but are allowed to freely adapt to the totality of the events of our life, because this fate is largely our own. Thus the NSDAP became the great confessional front of the German people.

If the National Socialist movement not only affirms these insights in an hour of uprising, but also carries this inner awareness through everyday life, then it will – despite all opposition – form an ever firmer form that is constantly tested by life and create the foundation that is necessary for a tradition to emerge the existence of those living today that combines the greatness of the past with the necessities of our century and becomes the type-creating power of the coming generations. Achieving this seems to us to be perhaps the greatest cultural achievement still reserved for our struggling generation. This harsh and hard thinking is also particularly evident at the present Reichsparteitag, which is characterized by a commitment to creative work, for us, for our children and our children's children.



## The Fight for Freedom of Research

The Gauleiter of Halle-Merseburg and the Lord Mayor of the City of Halle, together with the Rector and Senate of Martin Luther University Halle-Wittenberg, approached Reichsleiter Rosenberg with the request that he "make himself available for the academic tasks of this university in the interests of ideological and spiritual consolidation". Reichsleiter Rosenberg complied with this request. His University of Halle speeches are not internal academic matters far removed from life, but lively, intellectual discussions of National Socialism with the problems of our time. The University of Halle-Wittenberg is thus resuming an old, venerable tradition that has already placed it at the forefront of all the forward-moving forces in the intellectual life of the German people in the past. The University, which was twice closed by Napoleon for the sake of the national sentiments of its teachers and students, and to which the systemic government almost the same fate for the same reason, is once again at the forefront of its mission to be a center of the new intellectual life in Germany.

During a ceremony, the Rector of the University presented Reichsleiter Rosenberg with a document written on parchment in which he was asked to "grant his special support to this time-honored, contemporary and future-oriented university and to personally convey the ideas of the National Socialist world view to the academic youth of the German people". The Lord Mayor of Halle announced the establishment of the "Alfred Rosenberg Foundation" for the promotion of science at the Martin Luther University Halle-Wittenberg, which provides *RM* 100,000 annually for research assignments to young scientists. The administration of this "Alfred Rosenberg Foundation" is in the hands of the "Halle Society for the Promotion of Science", which was also established on occasion of the Reichsleiter's first major speech on science at the University of Halle-Wittenberg.

In his speech on February 16, 1938, the Reichsleiter made a commitment to serious scientific research as a richness of intellectual life.

Some time ago, the Gauleiter and the Lord Mayor approached me with a request for special support for the University of Halle. I was happy to do so, but only on the condition that all the relevant authorities, the university and its senate, were unanimous in making the same request. This could be done very soon. I am therefore complying with the request of the university here and will endeavor to do my part to promote this university as much as possible together with the professors and students. I would also like to thank the Reich Ministry of Education, whose promise we have happily heard today to make its resources for the further expansion of this university.

I have complied with this request, primarily for two personal reasons. I welcomed the fact that such an initiative came from a Gau itself. Contrary to the views of some of our opponents, it is a good old National Socialist principle to make certain declarations, but then not to proceed in an authoritarian, state-like manner, but to wait and see whether a call is heard in the country and whether it will be heeded the forces themselves who are committed to this call. Secondly, I am pleased to be able to participate directly in the continuation of a legacy that will forever be linked

to the name of this university. From this point of view, we see Martin Luther not only as the reformer of a denomination, but we all venerate in him one of the greatest revolutionaries of character in German history.

Even later after Luther, Halle itself was always a forum for ideological debates, and it is not always the content of these debates that is important when emphasizing this fact. The problems facing different epochs are different. Discoveries, thoughts and political breeding require different solutions at different times. Therefore, the decisive factor is not what the disputes deal with internally, but the courage to acknowledge the fate of a particular epoch – as when the world took notice when Martin Luther made such a confession about the fate of his time. Tasks are therefore always solved out of the healthy instinct of a time; the problems must be firmly set in mind and approached with all the means of the heart and a high rationality of their decision.

If they have asked me, I do not take it personally. I do not take it as a commitment to a sum of individual confessions, but to a generally determined attitude that the right that was born with us must not be questioned, but must be defended with all seriousness.

We have been through many battles in these years and we believe that this is why we have been given the obligation not only to have grandchildren

We want to become ancestors, politically this has already happened to a large extent. Today, National Socialism is the fate not only of a few million, but of all Germans around the globe. It is the content of our lives, the content for all those who fought for it over the years and for all those came to it with a good heart. It may not be the content, but it is also a condition for all those who still have not found their way to him. Even our remaining opponents, if they investigate more deeply, will have to say to themselves that if our movement and thus our state were to collapse, it would not be us alone who would be buried under it, but all of them with us.

The National Socialist movement will still have to prove its ideological claim. Here, too, we have consciously placed ourselves in a tough selection process of nature. We are not disappointed that we still have ideological opponents. On the contrary, we even welcome this, because every spiritual opposition forces us to examine ourselves again and again. We therefore believe that the truth of National Socialist thought must be judged by the fruitfulness of the future. That is why I believe that we have entered a decisive age, and I also believe that I can say: It is the end of all universalistic systems that is manifesting itself before the inquiring eye today. Every universalistic system, whatever it may call itself, has a common sign. It proclaims a single definite doctrine, and that with the claim that all peoples and races should bow to it. It claims in some form a spiritual dominion over all mankind and consequently also strives, if at all possible, for political rule over all. Thus every universalist system is always approached from a statute, namely with the aim of spreading over the whole world. Seen from this point of view, Bolshevism of our day appears as the last attempt, as it were, to establish once more a universalist system over all peoples and races, to

cover the living body of all nations with a hard shell. But the political convulsions which we can observe throughout the world today are partly conscious, partly still very desperate attempts and external signs that an inner defense against it has set in at the substance of every people. Consciously or unconsciously, these have all become attempts to return to the granite foundation of their own being, and behind these attempts there is already a decisive ideological change in some places. Religion and ideology have often been compared with each other. I believe, however, that it is correct and appropriate to understand the world view as something quite general, as an innermost, all-encompassing attitude.

A world view consists, I believe, of three decisive elements: of a religious-netaphysical faith, then of a sum of scientific convictions, and finally of a certain order and hierarchy of character values. If you survey these three areas, you will find that the struggle of the National Socialist movement has been almost entirely confined to the third. In a time of dishonor, the principle of national honor has been elevated to the highest value of our actions and has fought its way through against all its opponents. In contrast, National Socialism as a movement and

Party proclaims the principle of religious tolerance in principle. It will adhere to this tolerance as long as religious communities do not sin against the existence of the German Reich. In the field of scientific research, the NSDAP has adopted the same standpoint and proclaimed the fundamental freedom of research. This is not, as one sometimes hears today, a liberalist position.

It is only the result of heroic battles fought by the best men in Europe over many centuries. Everything that takes place in the cosmic conceptions of research, geography, physics and chemistry, should in principle be free for all serious researchers. We can well imagine that National Socialists in the various branches of the party are engaged in scientific feuds in these fields. We do not see this as a deficiency, but rather as a richness of intellectual life, to we absolutely want to commit ourselves.

At one point, however, there is a difference between the boundless liberal conception of freedom in research and what we want to understand by it. At the moment when man himself is involved and becomes both the subject and the object of research, the National Socialist movement cannot, as it were, abstract from it, as the earlier movements did, but must somehow express a commitment to the essence of this humanity and to a certain evaluation of a national condition in the midst of which we live. That is why, symbolically and mysteriously, a new science was born alongside the political struggle of the National Socialist movement, which we call racial science, followed by many a re-evaluation of the history of Europe and the other peoples.

Racial science is thus the birth of a new, albeit long since prepared, revolutionary research. It is not, as our opponents in the United States and France would have us believe today, a dogma proclaimed arbitrarily or maliciously, but has been internally predetermined since the discovery of blood circulation. It is just that our time has taken advantage of the research and efforts of the best scholars of all nations and has pronounced a confession that undoubtedly seems fatefully linked to

the political struggle. In our eyes, this is not "stupid materialism", as one likes to put it, but a fact of life is boldly recognized here, as I have tried to say before: the race is the outside of a soul, and the soul is the inside of a race. We know that much still remains to be researched, we also know that there is an inheritance of creative and parasitic dispositions, and that we must draw all consequences from this realization in terms of state policy for the protection of people, body and character, because we are of the opinion that if this consequence is not drawn in this chaotic age, European humanity will ultimately have to face a fate similar to that of the ancient peoples.

This acknowledgment of a profound lawfulness of life naturally goes hand in hand with the acknowledgment of the entire research principle of our continent, namely the commitment to causality-based research. In a time of upheaval, we have heard many a fantastic doctrine, as if the causality of life had now been "overcome". We are of the conviction that this causality has been the methodological precondition of all our science. Appearing in various forms, it emphasizes that European man cannot see life and the universe in any other way than as conditioned by an inner law. Whether we call this mechanical causality, whether we call it stimulus or whether we call it a motive – all of these statements stem from the same character trait. Schopenhauer described motivation very nicely as "causality seen from within". In biology, we can easily include the final consideration, according to which the purpose of an organ determines its formation from the outset. Whatever we want to call it and however we intend to research it – it is precisely this cosmic lawfulness that has been the great wonder of the world for us and not the alleged abolition of laws by magic.

Chamberlain once wrote the following seemingly paradoxical letter to Cosima Wagner in 1889: "No matter how wonderful a phenomenon may seem, we bring it into our laws and explain it mathematically, and we can do it precisely because the laws within us. If an old woman in a hypnotic state is able to see the Emperor of China walking in his garden in Peking, I am absolutely certain (after careful observation of a sufficient number of cases) that this phenomenon can be made as clear by mathematical physics as the movements of the stars."

This paradoxical image was used over 30 years ago, before radio and television were invented.

To think in this way is our own law, which we cannot escape. This law was the prerequisite for all great discoveries and created our entire natural science, in contrast to a purely empirical view, but also in contrast to a purely magical view of this world. No formative knowledge arose from either of these systems. The pure empiricist could at best collect chronicles, the magician in principle destroys every approach to recording laws in Syrian miracle stories or in African medicine man customs. Science as such therefore does not exist at all in our eyes. It is, if we disregard the related Greeks, the creation of people who lived in a very small area of the world. When they draw a line from Paris via Scotland, Stockholm, the Baltic Sea to Vienna, to Florence and back to Paris, this line probably describes the center of everything that has ever been really scientifically thought, that has ever heroically attempted to decipher the cosmic laws. Today, two billion people are living

off this heroic struggle.

For us, therefore, idea and experience are not opposites, as is perhaps sometimes claimed, but rather we see our experience as the summation of idea and experiment: the idea as the power that feels its way forward and the experiment as the ever vigilant, conscientious examination so that the idea never turns into fantasy. Together we call this scientific and ideological experience. We therefore see our racial science as a secure element of our entire ideological life, not only in the state, but also within it. And here, however, we are of the firm

Conviction that this scientific discovery, once made, cannot undone by any protests of the past, no matter how loud. The science of race, better: racial psychology, has given us new eyes. Today we see the past and the present from a different perspective and in a different light than before. History does not appear to us simply as world history, not simply as a so-called development from a primitive to an advanced state, as if a certain primitive stratum had been common to all races and peoples. We do not see this so-called world history as heading in a straight line towards a preconceived plan, be the Christianization of all peoples and races or the humanization of all nations, as the 18th century preached.

We believe that the numerous dates that are in front of everyone's eyes are consequently given a new interpretation and meaning today; we believe that today we are also freer towards antiquity than the earlier generations. In the past, out of love for ancient Hellas, we were forced to describe as Greek everything that the ancient Greeks fought against according to our current findings. And even if the wholeness of the fate of ancient Hellas must not be destroyed, today, out of a newly felt kinship, we really only want to perceive as Greek that which was once really borne by this humanity, and not that which seeped in from the Near East in the weaker hours of Greek antiquity. At that time, people related to us were fighting on Asian soil, and it was not only the people who fought, but also their gods, their values and all their ideals. They won at times; they decayed in times of weakness. That is why we believe that a race can be eternal if it is not physically poisoned by foreigners.

This also in itself a life goal of an internal and state nature, which we all feel it is our duty to serve today. And when we look at all these complexes, the question : Is this suppression of research, as the opposing world likes to shout at us today? We are convinced , on the contrary, these topics represent a beacon of new freedom, new ideas, new experiments and new tasks! Anyone who wants to deny us this is not fighting for the freedom of research, but only for the suppression of newly emerging research. We know why this is happening! Because certain masters of world politics have only come to their position on the basis of certain economic doctrines and other ideals. They feel themselves supported by a large press, by a certain university power, and they know that if a new view of the world and of life were to emerge, their political rule would also be over. That is why behind this outcry against the alleged suppression of research in Germany there is nothing other than the awareness of wanting to suppress a newly emerging world of thought in the service of a certain racially chaotic world policy.

We, on the other hand, believe that these few but decisive confessions and insights have presented researchers today with issues of a depth and magnitude that has not been the case for a thousand years. We can ask ourselves: How were the people who once created Hellas really made up? What does the racial history of the fall of the ancient world imply? How did the arrival of Christianity in the Roman Empire actually take place? How can the ancient love of the Germanic people for ancient Hellas be explained? How did the Jew become a parasite on the body of Europe? How did the Germanic character express itself in the struggle for Rome? What is the relationship between Nordic and Oriental values today? What deeper causes separate the Nordic and Germanic sense of justice from the late Roman one? In what forms does the separation of the Oriental attitude to life from the Germanic-Germanic one take place today? What are the characteristics of Germanic-European research? How have the different races influenced the art and way of life of the European peoples? What threats are posed to today's states by constant racial mixing? These and many other questions and topics are today before the searching eyes of every inquiring person, and the younger generation can be truly happy and inwardly satisfied to be faced today with tasks that are greater than all previous ones.

We live in a fighting age, and it goes without saying that in such a time of great political struggle, statesmen and soldiers are at the forefront of action. It may be that at such a time one or the other scientist may feel set back or believe that the ideas he proclaims and teaches are not receiving the attention he might have hoped for. But here we must say the following: the replacement of one view of the world by another is bound to quite different time spans than a political revolution, and only with

Carefully, a new generation will set about replacing representatives of old teachings with new ones. A life process cannot be interrupted in the middle of life, but must gradually be replaced by a new attitude to life, represented by new people. And here, on behalf of the National Socialist movement, I would like to profess my respect for all thinkers, confessors and researchers working in Germany today.

I would like to ask you to think of a law of the soul that Goethe once described wonderfully: "There are few who have the "sense and at the same time are capable of action. Sense expands, but paralyzes; action enlivens, but limits". Only very few are able to escape this law; but each individual has also chosen the path for himself, as it were, through his thoughts and actions. Whoever surrenders to sense and research will probably find that he does not always have the same carefree attitude to action as others who are able to translate instinct directly into action. And then let us remember that sense, that quiet thought, has often been the cause of the greatest storms in world history, that the greatest revolutions of the world have arisen from a few sentences of a researcher and thinker that ignited in the heart of a man filled with action. Conversely, let us also remember that these quiet thoughts often resulted that great calm of security when they could become the world view of a great epoch. And the genius of a people is represented as much by its statesmen and generals as by its great artists and scientists.

Alongside the great experience of a newly emerging community, we must therefore also experience the solitude of thought. The one and the other are necessary for the life of a people, the great inhalation and exhalation corresponds to this distribution of labor in the midst of the whole life process of a nation. I believe I can say this: We have every reason not to disregard any organ, but to place every creative life of any German person in a great struggle which the whole German people is facing today. The first empire collapsed, and for centuries the Germans dreamed of a new empire. These dreams of many centuries sometimes seemed to be gone forever. They have become a living reality in this Third Reich of Adolf Hitler. If people would keep this awareness in mind in their everyday hardships, they would find it easier to get over some worries than if they overlook this one great historical fact.

I also believe that there is something else entirely that is beginning to be fulfilled in these years. When the first empire of the Germans was founded, the physical migration of the Germanic tribes ceased, but at the same time a migration of the soul of German man began. He first looked to Rome and for centuries awaited from there the law of his life and the proclamation of his inner salvation. After terrible upheavals and revolutions, this German full looked to Paris, for a time to princely Paris, then to the Paris of 1789, and endeavored to arrange its life according to the slogans of the French Revolution. As economic development progressed, many sought the lessons of the new age in London in order to survive in world trade and industry. And when the whole world collapsed in 1918, millions of misguided people looked to Moscow salvation. In our deepest belief, this great spiritual and mental migration of peoples came to an end with the National Socialist revolution and Germany found its way home to itself.

This migration has sometimes led Germany close to the abyss, but it has also given us many riches. It has revived many forces that might have lain dormant, and that is why we do not want to revile this millennial German migration today, but want to consciously accept it as our destiny, but not read the laws of our thinking from some other center of the world in a new epoch, but strive to draw our commandments from the soil and from the humanity of Germany and also to develop ourselves spiritually autonomously.

The explosive unity of the Middle Ages shattered in terrible catastrophes. Since that time, have been many schools of philosophy in Germany, there have been many denominations, there have been many doctrines of constitutional law. But there was no longer a binding world view. This point in time seems to have arrived for sighted minds today. Everywhere there is a striving to see all the different individual areas of life from a single center and to re-establish that unity of thought and feeling which was once lost, which could once be brought about by force for a short time and which the last centuries tried in vain to establish. Germany seemingly had to fall to the very bottom of its existence in order to the roots of its strength, in accordance with an old mystical saying that it is the deepest wells that carry the highest waters.

We therefore want to look at and evaluate this history from 1918 to 1933 from this point of view and include it as a necessity to bring to life everything that seemed to have dried up under ancient crusts of the past or appeared to be completely past. To pursue the Germanic values in all ramifications of life from this one center of experience seems to me to be a high task that has also been set for the German universities. I ask you, the professors and students, to join the movement in pursuing these ramifications of a new way of thinking with tireless research. We should do everything we can to serve this research. You will all be able to commit yourselves to the destiny of our time without any ifs or buts, and I believe that this attitude alone is worthy of the man whose name this university has the honor of bearing.

## Arthur Schopenhauer, Man and Fighter

On the occasion of Author Schopenhauer's 150th birthday, an official Reich celebration was held in Gdansk on February 22, 1938, at which Reich Director Rosenberg paid tribute to the life and work of this great spiritual warrior. During the ceremony in the auditorium of the Technical University, Alfred Rosenberg was characterized above all by the great personality and strength of this German philosopher, with which he strove to assert himself in the face of a deaf world. His fanaticism for truth, which shrank from nothing, opened up to him regions of thought in which he criticized society and life with progressive knowledge, unconcerned and incorruptible, and directed himself against all degenerate phenomena. His will to the unified truth and his commitment to a heightened personal consciousness bring Schopenhauer's world-embracing genius closer to us today than it ever was to earlier generations.

After the Reichsleiter's speech, a bust of Author Schopenhauer and a memorial plaque were unveiled at the house where Author Schopenhauer was born in Heiligen-Geist-Gasse.

This lecture opened a Schopenhauer Week that was significant for international scientific life and attracted attention in all scientific circles around the world.

Today, together with the German people, the entire European cultural world is celebrating the 150th birthday of a man who has moved the minds of many generations like few others, inspiring love and struggle. If I speak here for the National Socialist movement about this giant in the realm of the spirit

I am not interested in weighing up the pros and cons of Schopenhauer's metaphysical system or conducting a detailed examination of the foundations of his view of Maral and history. This analysis of the genesis and epistemological evaluation of his work may be reserved for the special lectures. However, what we as National Socialists attach decisive importance to today is the great personality, the power with which it endeavored to assert itself in a deaf world, the personality of Arthur Schopenhauer as a sign of a fanaticism for truth that shrank from nothing and as a symbol of that high unconcernedness of attitude that once

has always been the hallmark of this creative genius. In view of some seemingly divergent dispositions, such as his mystical absorption coupled with a ruthless will to assert himself, his love of the Indian negation of the world and at the same time his tireless combativeness, some interpreters have been led to describe Schopenhauer as an uninvolved spectator, as it were, in front of the theater of this life. This interpretation seems to be more wrong than any other; for it is precisely the deep emotional experiences of his youth that form the starting point of his depiction of the suffering of this world and his ruthless criticism of the intellectual and social conditions of his time. As Schopenhauer himself explains, he felt much like the Indian king's son, the later Buddha, who recognized the suffering of the whole world in the suffering of a single beggar. When Schopenhauer saw 6,000 galley slaves in terrible labor in Toulon in his youth, it seemed to him to symbolize the fact that we all, forged to a seemingly inscrutable fate, should not just live in praise

of the most beautiful of all worlds, but would have every reason to relentlessly acknowledge the dark side of this existence.

Regardless of whether we take Schopenhauer's provisional standpoint that this world is not a value of an all-good being, but rather that of a devil who called creatures into existence in order to feast on the sight of their own – or whether we go beyond this and see a deeper working providence in the course of the history of peoples, it is in any case something that is necessary to consider at all times, especially in saturated times of a superficial existence.

When the world seemed to be engaged in seemingly never-ending economic "progress" threatening storm clouds often appeared on the political horizon before the world war and caused far-sighted people to worry. But the millions went about their arts and business without a deeper sense of the destiny of their own selves and their nations – until finally the lightning struck and all the nations of Europe found themselves face to face with problems of life and death which they had previously believed they could avoid. Thus the old question of the meaning of the struggle and the great suffering of this world arose again millions of times before everyone. Even today it has not ceased to move people, but in a thousand forms of social problems, political tensions and in view of the constant will to sacrifice of millions of individuals, it forces people to deal with this life not with the old optimistic superficiality, but in deeper assessments of joy and suffering.

Schopenhauer has been called a voluntarist philosopher, i.e. a thinker who appears to emphasize drive and will in everything. This is undoubtedly what

Schopenhauer never tired of presenting reason, the excess of intellect, as a sign of genius; he attributed to this intellect the power to liberate the great human being from all the dragging down impulses of this life. Seen from this perspective, Schopenhauer sometimes seems like an embodiment of that happy hope of 18th thinkers, when the power of reason was declared to be the all-solving power of life. This should not be forgotten when considering Schopenhauer's central debates between religion and philosophy, between Indian and European thought, or when examining his evaluation of genius in the life of nations.

He saw an insurmountable gulf between religion – by which he almost always meant the dogmatic ecclesiastical way of life established by historical tradition – and pure thought, and was firmly convinced that this struggle must continue unabated. Anyone who examines the intellectual struggle of the last century will find that Schopenhauer's view that faith and knowledge are absolute opponents is not necessarily true, but that the struggle between a new philosophy of life and rigid dogmatism has left its mark on the times in an undiminished form. That is why it always remains of interest to us how a genius who penetrates the phenomena of life and depicts everything with consummate plasticity imagined these conflicts, for we know that this way of thinking is constantly spreading in new waves from one people to another.

Schopenhauer reproaches the priests as such, whether they are Christian, Brahman, Mohammedan or Buddhist, for having the great strength and indestructibility of the priests.

They would pretend to possess the satisfaction of the metaphysical need of man, in that the solution of the great riddle would have come to them in an extraordinary way. Once people had been persuaded of this, they could lead and rule them to their heart's content. "The wiser of the rulers therefore enter into an alliance with them: those who change are themselves ruled by them."

Seeing through this priestly game, Schopenhauer now believes that with the progressive realization of the unsubstantiated historical or legendary documents of the various religions, they would gradually die out. Mankind would outgrow religion like a child's dress, there would be no stopping it. Genuine morality is not dependent on any religion. First, standardized ecclesiastical Christianity would be driven out of the middle classes, it would flee to the lowest, where it would appear as a conventicle, and to the highest, where it would become a matter of politics. For centuries a sure means had been used to promote the establishment of a legendary dogmatism, namely ignorance, but it was now the case that Christianity, continually undermined by the sciences, was gradually approaching its end; whereby Schopenhauer mentions the metaphysical side of Christianity with deep respect. The religious documents contained miracles to authenticate their content; but a time was approaching when they would have the opposite effect. It is a peculiar disadvantage of Christianity, which is particularly opposed to its claims, that it revolves around a single individual event and makes the fate of the world dependent on it. This is all the more objectionable as everyone is inherently entitled to ignore such an event of their own accord.

The disappearance of the belief in a so-called unique historical revelation and the assessment of political and social conditions led to the following harsh and drastic conclusion:

"In earlier centuries, religion was a forest behind which armies could stand and cover themselves. But after so much felling, it is now just a bush behind which crooks occasionally hide."

In recent decades, we have unfortunately all many a political example of the tactics predicted by Schopenhauer of those who have pursued their disastrous policies in Germany behind the bushes of seemingly religious claims. And

Schopenhauer does not attack these forces out of pleasure in criticism, but out of a deeper spiritual and truthful concern: because the untruthful and hypocritical disguises are recognized by progressive philosophy, "the spirit and meaning of Christianity" are in danger of disappearing with the current form of Christianity and "humanity is being handed over to moral materialism". However, it was not the researchers and seekers who were to blame for this danger, but the "obligatory Tartuffianism" in the church's sham life.

Since Schopenhauer took such an unconcerned and incorruptible view of society and life, the problem of Judaism was not only a theoretical matter for him in his day, but with the instinct of genius he sensed in the Jew the antipode of any genuine Aryan religious feeling in the

philosophical field alone, and against the materialization as well as against the trait of the Jew.

He has protested against the "spirit of the state" in European thinking to an extent that few after him have done with such clarity and courage. It would be a good thing if many a statesman who today drives his politics from hand to mouth would also look up the greats of Europe to see what their penetrating gaze has told us about the nature and course of a development once it has begun. Contrary to all attempts at obfuscation, Schopenhauer states that Judaism does not promote life, but lives parasitically on other peoples and their soil, but is nevertheless animated by a lively patriotism for its own nation, which it demonstrates by firmly holding together, according to which it is said: All for one and one for all. Schopenhauer coined this unique and historic phrase:

"The fatherland of the Jew is the rest of the Jews."

"This shows," he continues, "how absurd it is to want to grant them a share in the government or administration of any state. Their religion, inherently fused and one with their state, is by no means the main thing, but only the bond that holds them together . . . the field mark by which they recognize each other." It is of course wrong to refer to Judaism as a Jewish denomination, so to speak, but rather as a "Jewish nation". In the national character of the Jews, he sees "a wondrous absence everything that the word "verecundia" expresses and then calls them "great masters in lying."

At one point in particular, Schopenhauer believes that our species-specific European attitude to life is being destroyed by the Jewish spirit: in the question of the unity of all life. Here Schopenhauer teaches with tireless passion the love and respect for man's fellow creature, the animal, in which he also sees a bearer of life to be respected and not a means of domination. In the generally recognized despotism of man over the animal and in cruelty to animals, he sees an effect of the Christian-Jewish spirit, against which he has never ceased to protest throughout his life. Here, more than anywhere else, the *"foetor Judaicus"* makes itself felt, and for this reason alone one should stop presenting the morality of Christianity as the most perfect. It is a blatant profanity with which "our Christian mob treats animals", kills or mutilates or tortures them for no purpose at all, and even makes those of them who are its direct breadwinners work for the last marrow from their poor bones. He adds: "These are the consequences of that institutional scene in the garden of paradise." If we want to tackle this brutalization, the church will leave us in the lurch. – He had heard from certain sources that a Protestant clergyman, who had been asked by an animal protection society to a sermon against cruelty to animals, had replied that he could not do so with the best will in the world because religion gave him no reason to do so. The man had been honest and was right. All references from the Bible could not be interpreted, and what does that passage say: "The righteous man has mercy on his cattle"? – "Have mercy!" – what an expression! One has mercy on a sinner, a wrongdoer, but not on an innocent, faithful animal, which is often the breadwinner of its master and has nothing to gain from it but scanty food.

'Have mercy! Not mercy, but justice is owed to the animal – and usually remains owed, in Europe, this part of the world that is pervaded by the *'foetor Judaicus'* . . .'

Schopenhauer, and after him Wagner, thus became the ever admonishing prophet of respect for life in this world and an ardent fighter against those crudities that arose from the oriental feeling that the animal was a will-less, soulless thing that could be dealt with at will.

Here is an essentially metaphysical conviction Schopenhauer's part of the indestructibility of the eternal content of life, which pervades his entire work and lifts him far above those critics who, because he had so blithely attacked the standardized compulsory beliefs, now think they can portray him as a faithless atheist. For this supposedly ruthless atheist was, as we all know, a mystic who wrote the most glorious lines in the German language for this side of human nature and whose ever-boring will to a unified view of the world ultimately led beyond all suffering to a deeply inward metaphysical conception of destiny.

The feeling that emerges again and again, despite the many apparent futilities of individual existence, that human life is nevertheless purposeful, makes Schopenhauer reflect again and again on the apparent intentionality in the fate of the individual.

Obvious physical coincidence is paired with moral and metaphysical necessity. Everyone would find cases in his life like Fridolin in Schiller's "Gang nach dem Eisenhammer", where a life's fate is decided by a seemingly accidental delay. "Many a man," Schopenhauer continues, "becomes through this be driven to believe that a secret and inexplicable power guides all the twists and turns of our course of life, very often against our temporary intention, but in such a way as is appropriate to the objective wholeness and subjective expediency of the same, and therefore conducive to our actual true best; so that we often realize afterwards the folly of the desires cherished in the opposite direction."

Necessity and contingency thus spring from a deeper root, a "metaphysical-moral postulate", as Schopenhauer calls it. Whether we call this fate, Fatum or, like Christianity, providence, whether we portray these circumstances as blind or seeing, that is an anthropomorphic difference. This difference "falls away and loses all meaning in the deep, metaphysical essence of things, in which alone we have to seek the root of that inexplicable unity of the accidental with the necessary, which presents itself as the secret director of all human things."

"Everyone feels," says Schopenhauer elsewhere, "that he is something other than a being once created from nothing by another. From this arises the confidence that death may well put an end to his life, but not to his existence. Man is something other than an animated nothing: – and so is the animal." – "The more clearly one becomes aware of the frailty, nothingness and dreamlike nature of all things, the more clearly he also becomes aware of the eternity of his own inner being; because actually only in contrast to this is that nature of things recognized; as one perceives the rapid course of his ship only looking towards the solid shore, not when one looks into the ship

itself."

This and everything else that Schopenhauer says about personal destiny and providence is among the most beautiful things written in the German language, among the most honest things that have been thought about in the German language. Here a whole great life turns again and again to this question and examines every span between genesis and eternity that fills human life, his thinking, his feelings and his social order. But again and again, when Schopenhauer expresses his thoughts with carefree honesty, he feels resistance and opposition, or else he is not heard at all. He remains alone.

"The world has become dull and empty for me," he once explained, "my life I have felt terribly lonely and have always sighed from the bottom of my heart: 'Now give me a human being! In vain! I have remained lonely.' And so he spends his life true to the resolution he has set himself: to reflect on this life. His constant company is therefore no longer living people, but the great thinkers of the history of all peoples, and time and again he returns to those ancients who must not grow old and praises the great Greeks as our kindred spirits. Next to them, he takes his starting point from Immanuel Kant, whose greatest disciple and "bold continuator" he feels himself to be. I believe that nowhere is the mood of Schopenhauer's entire personality better expressed than in the short poem he dedicated to Kant's memory:

I looked up into your blue sky,  
Your flight disappeared in the blue sky there;  
I remained alone in the crowd,  
For consolation with your word,  
for consolation your book.  
– There I seek to enliven the bleakness  
By your words' spirit-filled sound;  
They are all strangers to me that surround me.  
The world is dull and life is long.

This mood of solitude then gives rise to the praise of genius as the highest flowering of human development and the ultimate interpretation of our metaphysical roots. Genius is capable of liberating itself from all of the depressing forces of this life, and in this use of the intellect, directed only towards the purely objective, it is a prerequisite for the higher degrees of all artistic or philosophical achievement. It is this genius, freed from earthly instinct, that reduces this whole existence to a minor matter, to a mere means; it is reserved for him alone to have to renounce a happiness that falls so easily into the lap of the life-oriented man through his business activity. The intellect of ordinary people is short and tied to the will to live, whereas the intellect of genius sees things for itself and therein lies the stamp of its eternity. And Schopenhauer himself, gifted with a world-embracing intellect combined with an ever-watchful instinct, examined all areas of life. As subjective as some of what he said may seem and often is, few have dissected the inner workings of

man and the forces of nature as clearly as Schopenhauer. Whether he speaks out in favor of the order of salvation, about the indestructibility of our true nature, about the metaphysics of sexual love, about pathology and magnetism, etc., they are always sparkling thoughts that ignite in every fiery brain that absorbs them. The great conscientiousness to approach a problem from all sides, the matter itself, is always noticeable; but the artist is also always at work.

works. The directness of judgment and expression, which Schopenhauer praised as the hallmark of spirits of the first rank, and the clarity of style, which he presented as the exterior of even clear thoughts, are qualities that stand out on every page of his work. Schopenhauer gave the German language a new plasticity and suppleness, a richness of color and impressiveness, after many traditional stiffnesses, as only few creators of this most delicate instrument of a people have done.

Anyone who has just a little feeling for form and formal power will also admire in Schopenhauer, beyond all content, the great guardian of the purity of the German language, the style-defining dramatist among the philosophers.

But the education of man to see, investigate and defend things for himself without reference to egoism is perhaps the greatest educational act that Schopenhauer has outlined for us. Each of us is entangled in our actions with our own feelings and interests. To see a great cause in its essence and to defend this essence, regardless of all things, that is what we feel to be the core of Germanic morality and thus at the same time the core of our National Socialist movement. We have come together through dedicated struggle to form a new national community; but at the same time as we fought for this unanimity, we have never given in to a leveling mood that knew no differences in performance or rank, but at the same time as we proclaimed the value of nationality as the highest value, we also truly recognize the great creative personality, the genius, as the shining star of his way for a people. It is this natural aristocratic attitude, which perceives general necessity and individual representation as a unity, that brings Arthur Schopenhauer so close to us today, for he portrayed this side with a passion, a fervent power and in unrivaled splendor of language, as only very few, even among the greatest, have done. What he himself may have lost in terms of humanity belongs to his transient person; what he wrote out of his longing is one of the most powerful things that the German spirit has thought and laid down as a legacy for all European peoples, some of whom still live in a frenzy of collectivist sentiments today and do not want to recognize that this collectivism appears to be the mortal enemy of everything that has ever been produced by the geniuses of the peoples in terms of great creation and thus as the foundations of their culture. It may be that the lonely Schopenhauer, fighting alone, could not forever take the great step that Goethe took when he had Faust say in the face of all suffering: "Alone, I will!" Nevertheless, Schopenhauer's great struggle for the essence of this world remains for us a forever exemplary struggle of an obsessed fanatic of truth, a man who was honest to the last before himself and before the world. He may have turned his eyes from the society he saw permeated by the "*foetor Judaicus*"

towards a vanished splendor of thought of ancient India, may have looked towards the teachings of Buddha in a longing to abandon this impulsive existence, but in essence this great struggle of Schopenhauer's was a Germanic, a European personality struggle, the effects of which has gripped the souls of all leading Europeans and will continue to do so for as long as there are still Europeans with strong personalities.

That is why, when we consider this militant existence as a whole, we may well take one word from him himself, often misunderstood and yet eternally alive, as the conclusion of the evaluation of a great life:

Schopenhauer admits: "A happy life is impossible: the highest that man can attain is a heroic course of life."

This one sentence contains the renunciation of inner self-sufficiency. It expresses the eternal dissatisfaction of the searching and struggling man; however he may have looked and judged, there is written with a firm hand that confession which all our great men have recognized as their own out of sure instinct. A heroic life, be it as a general, as a statesman, as an artist or thinker, that is the stamp of genius and is the hallmark of European man in all situations in life, the conception of destiny, the assessment of the nature of this world. Whatever may come from outside and whatever inner afflictions, perceptions of suffering and misfortune may emerge, not to bow to this fate in a servile manner, but also not to pass by the problems of existence with superficial optimism, but to these questions heroically, that is the attitude of all great struggles in the life of nations, is the content of all truly great humanity in the individual. Here Schopenhauer moves right into the center of the greats of Europe, here we sense in him that warmth and that purely human struggle which makes him seem so related to us above all that may have come and gone in decades. Therefore, if Germany of today commemorates Schopenhauer, it commemorates a great son of the German people, a thinker who was brave to the last, who did not shy away from pushing people away with his carefree honesty, and who fulfilled his work because he could not do otherwise, because he deeply felt that his personal destiny had become, as it were, the spiritual destiny of generations.

When representatives of the German nation, but also representatives of other European nations, meet on this day to commemorate this giant in the realm of the spirit, we are thereby professing, far from all the politics of the day, a heightened sense of personality and an internalized truthfulness to ourselves. In the midst of this confession, Germany can proudly say: Arthur Schopenhauer, this far-reaching genius and this truth-fanatic character, he is ours, he is closer to us today than he has ever been to previous generations.

## Dietrich Eckart

On the occasion of Dietrich Eckart's 70th birthday on March 23, 1938, Reichsleiter Rosenberg addressed the Hitler Youth in the "Hour of the Young Nation".

Rosenberg simply tells the story of his friend and comrade-in-arms Dietrich Eckart. Eckart's work and his growing protests against German decline in the dark years appear before our eyes as decisive deeds for the struggle and victory of the movement.

This lecture is a lively and realistic contribution to the history of the movement.

On March 23 of this year, one of the oldest and most courageous pioneers of our movement, Dietrich Eckart, would have turned 70. -

You, my young comrades, can have no personal idea of the decisive work of this man from 1919 to 1923, but it is all the more important that all of you, who now have the good fortune to grow into a consolidated German Reich and into a strong new attitude to life in our nation, take an intimate interest in Dietrich Eckart's deeds.

At a time when everything seemed to be collapsing in November 1918 and Germany had almost given up all hope of a revival, the German poet Dietrich Eckart completed his Renaissance drama "Lorenzaccio", in which the hero, a prince's son deprived of his father's inheritance, perishes because of his own weakness and in which the world powers that dominated Germany after the November revolts are symbolically portrayed as the "Lorenzaccio".

At this time, however, this German poet also decided to leave his quiet parlor and enter the fateful struggle of the German politics. In December 1918, he published the first issue of the weekly magazine "Auf gut Deutsch", which today can lay claim to the honorary title of being the first National Socialist magazine. The first issue was a passionate appeal to all the remaining forces of resistance in the German people, a rejection of the entire party world of the time and an appeal to the strongest personal instincts of the German people. The response to this appeal, sent to 25,000 Germans, was not great; but at least there were people who listened and offered Eckart their help. From January 1919, this passionate weekly went to all German districts.

In January 1919 I also met Dietrich Eckart – as they say "by chance" – and made my essays available to him, which he gladly accepted, so that from that time on I was allowed to be his daily visitor, fellow campaigner and collaborator.

At a time when the *Jew Eisner* ruled Bavaria like a dictator and nowhere else in the country was there a stronger concentration of resistance forces, the former quiet poet was not yet satisfied with his work as editor of the magazine. He wrote his now historic leaflet: "To all working people", had it printed in 100,000 copies, and one day Eckart and I got into two cars, drove all over Munich and threw this leaflet onto the streets. That was the first public appeal that was made in the city of Munich. – When the Soviet Republic was later declared and Dietrich Eckart was to be arrested by red workers, this leaflet probably saved his life at the time, because the

workers had read this leaflet, could find nothing reactionary in the ideas expressed there and, after a spirited re-reading by Eckart, left him in peace. Nevertheless, the henchmen were on the lookout for all anti-Semites, and so Eckart and I spent some time in quiet Wolfratshausen in the Isar valley. Then we returned to Munich, where the thunder of the guns of the marching anti-communist Freikorps sounded soon afterwards.

Around this time, an unknown toolmaker named Anton Drechsler came to Dietrich Eckart and told him that an anti-Semitic workers' party had formed elsewhere in Munich. They had read Eckart's magazine there, and he, Drechsler, asked us to give lectures in this circle. This is how the connection between Dietrich Eckart and the then "German Workers' Party" came about, followed by a later visit by Adolf Hitler to Eckart, where an acquaintance was to develop into a collaboration and loyal friendship until Eckart's death. From this time onwards, the magazine "Auf gut Deutsch" made itself available to the young German Workers' Party and Eckart himself mobilized all the people he knew in Germany in order to selflessly and tirelessly bring good German people and helpful forces to Adolf Hitler. Many a person who today is a follower of the Führer came to our movement through Dietrich Eckart. Eckart then read to the young party from his works, and whenever he could he always ready to help persecuted party members. – When the party was finally able to acquire the little newspaper, the "Völkischer Beobachter", Dietrich

Eckart soon closed his magazine "Auf gut Deutsch" and introduced his readership to the new newspaper, which he and I took over as editors in the summer of 1921. And in front of an incomparably larger readership, a relentless fight against the entire Marxist-Jewish fraudulent system and against the alienation of the German people's character began.

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Dietrich Eckart had a life full of struggle, but also of privation. Having left his native Upper Palatinate at an early age, he spent twelve difficult years as a poet in Berlin alone. He probably knew all the writers of the time around the turn of the century and contributed to various newspapers, but his clear anti-Jewish views almost always robbed him of the success of his work. He was one of those natures that can best be compared to Arthur Schopenhauer, with whom he always felt an intimate connection: on the one hand a person of the most inward retreat, with a preference for a mystical view of the world and at the same time gifted with an immediate passion whose impetuous form frightened many a with whom he believed he had to enter into an intellectual battle.

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This deep love for the German people and its greatness, especially depicted in the wonderful final verses of his "Henry VI", and the blazing hatred against those who trampled this Germany to the ground, formed the character of Dietrich Eckart, so far removed from all petty-bourgeois

attitudes and so close and kindred to every youthful force that came forward in Germany.

It may be that one or two of Dietrich Eckart's dramas are still a tribute to the pre-war era, that some of them are broken off and unfinished, but those poems from the early days of the struggle and the irreplaceable, true-to-life humanity that Eckart embodied his death, that selfless nature and greatness, It is the duty of all of you, German boys and girls, to include the oldest fighters of the National Socialist uprising, their first helpers and their work in the consciousness of your actions.

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Eckart's poem "Storm! Storm! Storm!" concludes with the words: "Germany awake!" This word has gone through the whole of Germany like a fiery signal. Today it is embroidered on the standards of our movement and accompanies every party march and rally.

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Dietrich Eckart's strength, increasingly sapped by a long, insidious illness in the struggle, was finally extinguished when this irrepressible nature was locked up in the dungeons of reaction after the first unsuccessful uprising in November 1923. The apparent sinking of his hopes for life in those days, the awareness that the leader was arrested and the whole movement banned under threat of severe imprisonment, broke his strength, which had been further weakened by imprisonment. When the doctor informed the state at the time of the seriousness of his illness, he was released so that he would not die a martyr in prison. I met him secretly a few days before his death at an all

Friends. He was weak, but still full of humor and hoped to find his way back to Berchtesgaden on the Obersalzberg, where he had already recovered once while on the run. But just a few days later we received the shocking news that this fighting heart had died on December 26, 1923, that Dietrich Eckart, whom we knew as the most intrepid caller, the most honest warrior and the most loyal helper, had passed away.

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In all those years to come, during great battles and at great celebrations, we always thought of him and kept telling ourselves how much we missed his unbroken and humanly balancing strength.

And so we also commemorate today the great fighter and most loyal friend of Adolf Hitler. It will be the duty and honor of the movement to include this man in its consciousness, in the history of the party, and to paint a picture for young people of what a German must be like when a difficult hour of fate befalls his people. For all of us, that is probably the most beautiful thing we can say about a person, and I make it my duty to today's German youth to take this pithy personality and his selfless commitment to the struggle as an example for their thoughts and actions.



## Ulrich Hutten's Legacy

On the occasion of the 450th anniversary of Ulrich v. Hutten's birth, the Gau Hessen-Nassau organized a ceremony on 29 May 1938 at Steckelburg Castle near Schlüchtern, the home of this intrepid fighter for the unity of the German people. Reichsleiter Rosenberg paid tribute to Hutten's work and character, his attitude to life and his impetuous will as the legacy of a great era, which today finds its fulfillment in the leader figure of Adolf Hitler.

Three years ago, we celebrated a 700-year anniversary. It was the day on which the brave people of Stedingen in what is now Oldenburg were wiped out by a crusade launched by the then Archbishop of Bremen against these peasants. The pious Stedingen peasants fought for their freedom and did not surrender, but were almost completely annihilated by the crusaders of the time. When we celebrated this day of remembrance, I thought I could say: "Holy land no longer lies somewhere in the Orient for us today, but holy places lie for us where Germany was once fought for and where the German farmer pulls his plow through Mother Earth."

I believe that we can repeat these words here today. Here, too, is a piece of sacred land for German history. Here, 450 years ago, a man set out on his own, threw down the gauntlet to an entire era and spent a short but great life trying to restore the German people's right to internal self-determination and external freedom. The time was similar in many ways to what we ourselves experienced in our own lives. At that time, too, old forms were falling away, old ways and social mores disintegrated, new ideas emerged. The sciences reached beyond their usual framework, and an age devoted solely to itself sank into corruption and savagery. A whole old world fell apart at that time, just as another old world buried itself in 1918. In order to understand the history of that time, we have to reach far beyond these 450 years. Once, in the 8th century, the fate of the Germanic tribes and the German people was decided for a long time. The old gods fell away, the old ways of life broke down, and in the first empire of the Germans, a new doctrine and a new god formed the foundations for the times to come. The Germanic tribes accepted this decision as if it were a judgment of God, made an honest effort to imprint their character on this new form and were prepared to reverently accept what came from the south as an explanation of the new commandment of life. Thus the Germanization of Christianity began at the same time as the Christianization of the Germanic tribes. In these days, when there is much thought and talk about worldviews, let us be careful not to fall into one or the other extreme of judgment. One side sometimes seems inclined to characterize a thousand years today as an absolute aberration. This seems wrong to us; but conversely, it also seems wrong to us to want to attribute the entire culture of the German people to the new doctrine alone. Rather, we believe that a period of German history must be revered as a great epoch and that the most worthy attitude of our generation can only consist in one confession: Every great period of German history is already ennobled by the fact that German people believed in it.

Thus a new era. But by inwardly recognizing the ecclesiastical and religious authority of Rome, it was necessary for the legal norms and ways of life of the south to gradually their way more and more into Germanic German life. And now we are experiencing historical protests throughout Europe, from the Pyrenees to the Baltic Sea. Again and again it seems as if these new forms do not quite coincide with the character and the necessities of life of the peoples of Europe.

From the Waldensian and Albigensian movements, through many other attempts at protest to the end of the Middle Ages, a great historical development of the European peoples is characterized by the repeated resolution of existing great political and spiritual tensions. In the following period, a new science was added: the humanist movement. This reached far beyond the ecclesiastical framework and endeavored to reintroduce the thinkers of antiquity to Germany in some form. But it was only through Martin Luther that a storm surge swept over the whole of Europe. If we look at the situation a few centuries later, we can see how this storm surge broke. There was a time when the great Protestant movement spread far and wide across Europe. There was a time when Warsaw was a Protestant city, when Munich was Protestant, when Vienna was Protestant, when all of Styria was Protestant! But this attempt to put Europe on a new footing failed. There was a longing for a strong political leadership for this movement. And history failed to provide this leadership. At the time, people looked to the young emperor and hoped that he would strengthen the German empire both internally and externally. But the throne was no longer occupied by a man from the House of Hohenstaufen or from the family of the great Salians, but by a Habsburg, a half-Spaniard, who could have no sympathy at all for the needs of the German people. People looked to the territorial princes who were asserting themselves. But even they were still too weak to represent a truly decisive power in the sense of a later Prussia, for example. People looked to the great peasant movement, to the hardships and the cries that resounded from its midst; but even in the peasant movement there was not a single outstanding leader to stamp this social revolt with the stamp of a great national political will.

The author of the "The Writer" holds a special place of honor in German intellectual history because he was a man who wielded both the pen and the sword. He once dared to declare war on an entire world as an individual!

He escaped from the monastery in Fulda in 1505 when they wanted to make him a monk. In his development, he increasingly breaks with the medieval order of life. He teaches the Germans see Hermann the Cheruscan as the first great German national hero. He calls for German unity without the Roman imperial title. He is outraged by the corruption of character and the entire depravity of his age. He called for the overthrow of the hitherto recognized old order. And although he did all this, he was not a pagan! Nor was he a neo-pagan, as one would say today; rather, he set out with the intention of overthrowing the surviving order. Just as Walther von der Vogelweide once sang and wrote his songs against Rome and demanded freedom from monastic rule, Ulrich von Hutten also stood up for it, initially in an effort to restore this old, seemingly once glorious Christian order of life. He fought for the restoration of this Christian doctrine against the scholasticism that had now been at work for 300 years and was alien to its essence. He wrote:

"After the old German theology departed, religion sank at the same time as the sciences, and that most pernicious of all plagues, superstition, broke in, which by its power so obscured the true worship of the Deity that it is not known whether the whole being, which we notice, is Christ or a new

He traveled to Rome in 1517, still as devout as Martin Luther when he set off on his journey to the south. When he witnessed the goings-on in the highest church circles there, he returned home with a terrible indignation in his heart and said: "they spurned even the appearance of goodness and mocked all customs and discipline, which are bad with pleasure and with authority; alas, into whose yoke the Teutonic people unfortunately submit so willingly."

In Germany, he hears about the indulgences controversy and initially sees nothing more in it than the usual monks' bickering about things long past. He expressed the hope that the monks would like to break each other's necks. "That is my hope, that they will fall over themselves." When the great danger from outside in the form of the Turkish armies approaches and the political question has to occupy him directly, he again cries out a warning: "If only Germany would listen to me, I would advise, however necessary the Turkish war is to heal this internal cancer before about the Asian war." The situation was such that Germany was being destroyed by its own forces. He called on the territorial princes to unite here too and to fight with him for the unity of Germany. "It is not the fault of the team," he said, "but to a large extent of the leaders. The youth in Germany is strong, its spirit great. But no one is leading them forward, and no one is guiding them." With this he expressed the great tragedy of his time, that a thousand forces were charged with a great longing for a new age, that a lively life was stirring in all estates and yet this life never produced a decisive leader. So he sought his helpers on the ground of science, on the ground of chivalry. He tried to win over the greatest scholar of his time, Erasmus of Rotterdam. He spoke with Reuchlin and believed for a time that he had found in him an intellectual champion of his time. But he had to realize, first earlier with one, then later with the other, that they all failed. When Reuchlin finally felt compelled to issue a retraction against Martin Luther, Hutten wrote to him in great indignation: "I am ashamed to have done so much for you. Nevertheless, you should see that we shake off the shameful yoke even against your will and free ourselves from this disgraceful bondage". Hutten now had the courage to take up the frontal battle against the great intellectual power of his time. He first published the Italian proof of the forgery of the so-called Donation of Constantine in Germany. According to this forgery, as we know, the Emperor Constantine was supposed to have given the whole world to the Pope in Rome to rule. With this forged document, the papacy repeatedly asserted its "rights" against the German empire – sometimes explicitly, sometimes not. Hutten had the courage to follow the humanist scholar from Italy here. At the same time, he launched a passionate attack on Rome as a whole. He said: "Three things preserve Rome: the prestige of the Pope,

the bones of the saints and indulgences. Three things are banned in Rome: Simplicity, temperance and piety. Three things have so far prevented Germany from becoming wise: The dullness of the princes, the decay of science and the superstition of the people. There are three things they fear most in Rome: that the princes will become united, that the eyes of the people will be opened and that their deceptions come to light." This marks the decisive turn to the greatest man of his time, Martin Luther. At first, Hutten overlooked Luther just as the Pope in Rome had overlooked Luther; but he soon saw the great depth of that passionate conviction and great faith emanating from the former monk in Wittenberg and understood his struggle. He placed himself at his disposal. When Luther was persecuted, Hutten gave Luther Sickingen's assurance he would find protection under Sickingen's shield in the event of persecution. He then publicly up for Luther in his "Preface to all Free Germans". When Luther was excommunicated, he wrote to him: "We uphold Christ's ordinances. His doctrine, which was obscured by the haze of papal statutes, we bring to light, you with more luck, I according to my strength. You remain firm and strong and do not waver! In me you have a guarantor for all eventualities. So dare to entrust all your plans to me from now on! Let us defend common freedom! Let us liberate the long oppressed fatherland!" He then turns against St. Peter's pennies for Rome. He says that the pomp in Rome is paid for with German money, that the emperors and princes should no longer send money to Rome, but use this money for the benefit of the German people. He is indignant against the so-called courtesans, i.e. the church authorities appointed directly by Rome, and in his song he says: "Whether then I think of the courtesans' cunning, a heart cannot be offended that is of the right opinion". The persecutions begin. Hutten moves to the Netherlands. After only two months, the heretic court is after him. He is forced to leave the country, and a new battle immediately ensues.

He announces: "I have begun trading against papal tyranny. It is decided to proceed, be the outcome what it may. Let the scoundrels burn, even if I have to burn with them". He is also pursued in Mainz and his printer is arrested. But he was already seen as an increasingly dangerous opponent. Through various detours, the papal diplomacy made him an offer that he could live unhindered in Germany if he would only stop his hostile journalism. Hutten did not succumb to this temptation! He abruptly refused. On August 8, 1520, he wrote his decisive words: "So this fire is finally beginning to burn, and I should be surprised if it does not eventually have to be extinguished by my downfall. But in this trade I have more strength and spirit than external power. Well then, now is the time: Through"

He then returns to his home castle, travels back to Sickingen and writes to Frederick the Wise: "We Germans should not ascribe to ourselves the title of the Roman Empire. We should elect an emperor here, throw off papal tyranny and, before we command others, free ourselves".

He now begins to write in German. He abandons Latin and, in the same style as before, raises his flaming language, which runs through the whole of Germany; at the end it says: "Das ist

Unfaithfulness, when one is guided by the change of fortune and then makes his faithfulness changeable. The justice of my cause has driven me to strive even against adverse fortune". And so, traveling from one place to another, driven by an inner feeling that he could no longer do otherwise, he repeatedly intercedes for Germany and pleads with the Pope and the Emperor all over the world, for the great man of his time, for Martin Luther. He asks that this Martin Luther should not simply be condemned, but that he should be heard, that he should be subjected to a proper interrogation, and finally he writes to Luther: "In this our desire differs, that mine is human, while you, as one already perfect, have placed everything on the divine". Contrary to some of the humanities later attributed to him, this shows that, as willing as he was to put himself forward, he was also prepared to the greater beside him as such and to fight for his cause himself. In the end, he must continue to avoid his homeland. He traveled to Basel in 1522, then to Zurich in 1523, and, broken by illness but just as brave and unforgiving in spirit as before, he died poor and persecuted on the island of Ufenau, his eyes always fixed on the battle in Germany. In view of such a life, all attempts to tear Ulrich von Hutten apart into a thousand little things, which have now, in the 1920s, once again become apparent, fail. It is pointless to say that he had his humanities, that he, too, was somehow conditioned by his social status in some of his endeavors, that he may sometimes have been personally challenging. All of these are conditionalities to which even the greatest personalities in world history are subject. But his work and his character, his attitude to life and his impetuous will have remained as a great legacy of a great age for our days. Science, religion and politics were all in revolt. An old order was being overthrown from all three sides. Erasmus, Luther and Hutten are the symbols of this time. But one of them was a cautious explorer who had the courage to

The second sought the sole renewal of the German people in religious matters and away from the politics of the day, and the third, Hutten, started from the immediate religiously conditioned politics in order to find the connection to his time from here. The lesson for us from this situation 400 years ago is that, if we are ever fortunate enough for a spiritual struggle and a new world view to marry with a political power, we must not let this blessed hour of the German nation pass unused. For fifteen years we also fought politically against an old order. We saw that it was rotten, that it was collapsing, that it was giving itself up before the onslaught of the forces of chaos. Today we have sole power in Germany, but parallel to this great power struggle, a new view of life, a new vision of this world was born. Now this power is available to secure and build the new world view. This is a gift of fate, such as Hutten and Luther had striven for all their lives and were denied. It was fate's will that 400 years later a man should arise who united both talents in one person, and the German people today have grasped this chance of fate, which may come in a thousand years' time. It has understood that one must not erect a monument to a great man a hundred years after his death, but that one is obliged to recognize him while he is still alive. That is why we can say with inner pride that the German people not only produced a great man in his most difficult hour, but that they themselves became great by recognizing him. When we say this today, we are once again expressing our gratitude to those men of the past who, after all

in the overall picture of many thousands of years of history, are also part of what made today possible. This struggle from back then, which was seemingly in vain at the time, has never died out. It has returned in many forms! It came back in Brandenburg, it came back in the German War of Independence, it came back in the foundation of the Second Reich in Versailles, it has come back in our days. Above us, as above the deathbed of Ulrich von Hutten, there was always only one longing: Germany!

## Tradition and Redesign

Every year at the solstice in Lübeck, Nordic Society, as the appointed sponsor of cultural exchange between Germany and the countries of the North, presents a report on its work to the German people and all the nations of the Nordic cultural and economic area. The Nordic idea as an expression of the spiritual and cultural unity of North and South occupies an important position in the European community of destiny. On the "Day of the North" (June 22, 1938), Reichsleiter Rosenberg pointed out that all the peoples of Europe would sooner or later be faced with the decision to place themselves the service of the great European tasks of destiny. A reorganization of Europe will only be fruitful if it based on an understanding of the necessity of the different livelihoods of the peoples.

There can be little doubt that not only Germany, but all the peoples of the globe are – historically speaking – in a state of rapid transformation, the results of which cannot yet be estimated for any nation. A huge conflict is taking place in the Far East, which is both of a political and military nature and also a sign of long-prepared internal transformations. – The American continent is being shaken by political and social convulsions which also indicate that decisive structural changes are taking place here in many cases. – The Middle East is characterized by serious racial-religious conflicts which have a direct impact on the Mediterranean and Europe. And in the west of our old continent, a national tragedy has been playing out for years now, providing proof that the tendencies within the European peoples to strive against each other have in part already reached such a stage that one section of the people is taking up arms against another and, with very different sympathies in the world, is having to endure a national self-destruction.

The struggle between traditions in their various forms and a somehow emerging time has – it seems to us – become fate for all. The events of the World War show a distant effect that will be compelling for everyone.

When the immortal Houston Steward Chamberlain was asked by an American on his sickbed in Bayreuth in 1915 how long he thought the world war would last, he replied: "I don't know, maybe 5 years, maybe 10 years, maybe 100 years". He wanted to express the fact that the world war was not a purely military affair, but that very different principles and characters had clashed here, which would continue even after the weapons had been laid down. And so today we are in the midst of a conflict not only between different political interests, but also between different views of the state and thus, ultimately, between different evaluations of life and world views.

When I speak here of developments in Germany, it is in order to make the peoples of the North understand, if, that the events in Germany are not of a random nature, but have their own inner logic. Then out of the further realization that a great upheaval, such as that which has taken place in a population of 75 million today, is not a matter of chance.

-The fact that the transformation of the European people has taken place cannot remain without echo among the other civilized peoples of Europe.

We are convinced that if we want to compare what is happening in Germany with a major historical epoch in the recent past, the only comparison we can make is with the age of Martin Luther. At that time, the medieval sense of the world collapsed at various points. The people, who still believed themselves to be partially secure in the midst of a traditional view of life, in the midst of a certain social and political order, suddenly discovered that they had lost this inner and outer security and had to put their cause down to nothing, as it were. In this decisive time, hundreds of thousands had the courage to draw the consequences from this situation and to confess the fate of their epoch. What is often defended today as a sacred tradition was once a revolution that shook the whole world, which ushered in an immediate new order for half the peoples of Europe and was not without serious consequences of internal and external change for the rest. But this revolution, which was decisive for German life, was, at least for Germany, a sign of development that determined the whole period and, we believe, has only undergone a decisive change today after 400 years. When Luther, himself increasingly pushed by the forces of life, carried out a fine revolution, it was both an outrage of the religious mind and a protest of character against a world that had become alien and outlived itself.

It was the symbol of an already inwardly completed turning away from the Middle Ages, and strong forces were striving to reshape existence. These forces held out for a great political protection for the revolution of the man from Wittenberg. The decisive characteristic of this period probably that this military political protection for Luther's revolution was not available! The first hopes for the young German emperor could not be fulfilled, as this half-Spanish Habsburg had no understanding for the struggle of the German nation ultimately could not have. Martin Luther's Reformation lacked an Emperor Constantine in Germany who would have combined a new view of the world with centrally secured power politics. As a result, various territorial princes seized on this new turn of mind, some initially with good intentions, others in order to defend their political position against other groups with the help of the believing masses. The great wave that tried once again to unite the European states, and above all Germany, on the level of a confession, failed, and for our part we believe that we can now make the historical statement that only today, after 400 years, has Germany achieved a new sense of unity based on a new view of life and the world.

The powers that once wanted to be absolute have not been able to bring about the unity of the people, and that is why today, seen from the perspective of the totality of life, they are particular powers. The moral right to determine the future of the German people is therefore justly due to that movement which, after 400 years of difficult struggle, established this German national unity both internally and now also guaranteed it in terms of power and military policy after the incorporation of German-Austria.

It would be good if the rest of the world, if anyone approaching the new Germany with criticism would take the trouble to visualize this historical process outlined here more consciously. Today we can already consciously place the National Socialist movement in German history and

believe that it will one day stand out in the future as a strong and greatly formed attitude of the German character.

The failure to establish a real unity between the Lutheran revolution and the will of the Greater German state had led to the fact that, now that the medieval unity had been shattered, the spheres of life became increasingly divergent. At first, small princely states emancipated themselves, the politics of the sovereign, the politics "in itself" became an independent element of life. Various philosophical systems freed themselves from the theological bracket. A number of such philosophers and schools of philosophy endeavored to form a picture of the world through a critique of knowledge or a systematic philosophy "in itself". As development progressed, an alleged "science" of economics and the global economy emerged. It was also believed that these could be organized and shaped independently of the characters of the peoples. Until finally an art "in itself" was created in the world's cities, far from life, far from the world, and became the object of all those who, as money magnates, believed they could allow themselves a sensational luxury.

In terms of world history, we can probably say today that there have been many art forms and formulas in these past decades, but no style; we have had many churches and sects – but no religion. We have had many philosophers and schools of philosophy, but no world view! And because that was the case, that's why we had parliaments of 500 people and no real leaders of the people and the state. That is why we had huge banks and corporations, but no real national economy. After all, the deeper instinct of life had been buried over many theories in all areas. People in Germany could become the playthings of the owners of large news centers, stock market speculators and political rulers of a doomed world.

Germany was faced with the crucial question of whether its continued existence in history had come to an end, or whether the very depth of its fall was the prerequisite for a great rebirth. At this time, many set out who, in their innermost character and will, did not want to admit that the meaning of German history had come to an end. Men from all cities came forward to answer the call of resistance, but through all the voices came the call from Munich.

Just as a powerful bell, once struck with full force, forces like-minded bells to resonate, so more and more people listened to the call of Adolf Hitler; men and women who had never seen him became spokesmen for this call, and finally, in a great struggle for the soul of the German people, the whole nation united around this personality.

Contrary to some voices at home and abroad, which today recognize the purely political-social side of National Socialism but do not want to see an ideological turnaround, we must state quite clearly: this political victory and the possibility of securing Germany socially and militarily is not a coincidental external phenomenon, but precisely the consequence of an internal new ideological turnaround. Without this new view of life and its values, the political victory would not have come about. And that is why we did not appeal to half or a quarter of the human being in the past, but to the whole human being – and for the same reason, only the whole human being has ever answered

us. We cannot abandon this fact of life if we do not want to give up on ourselves. Even today, we do not want to have quarter and half human beings and National Socialists, but whole human beings and whole National Socialists. If old institutions, which claimed to lead the German nation, were unable to resist the spiritual powers directly threatening us in 1918, then they missed a historical opportunity.

Since one does not allow historical opportunities to pass one by by chance, the verdict of history has thus been pronounced and the fate of a large community has certainly been justifiably placed in the hands of those who stood up to fight, who, with sacrificial commitment, achieved victory over the German soul and, with the help of this victory, built a new state.

From the deepest defeat has come the greatest rebirth, and everything that moved the dreamers in the great German past when they spoke of the empire and called for an inner unity has become historical reality. In just a few years, Adolf Hitler's Germany has brought home the harvest of an entire millennium. -

That is the other thing we want to say to our foreign guests, and we believe that this historical fact is great enough to demand respect. Respect, above all, because other peoples and states that have not suffered the difficult fate of

Germany, i.e. they did not have to fight for their existence directly before an abyss, cannot apply the same standards that can perhaps be applied to the Biedermeier era.

We believe that this historical event somehow transcends political boundaries, because the problems that were initially directly socio-political also find the problems of other peoples. The struggle between the traditional world of the 19th century and between the forces that are chaotic on the one hand and those that are reshaping it on the other is under way, and all the great social and political movements – whether in North America, South America or France – bear witness to the fact that these fermentations must lead to some kind of decision in accordance with the character of each nation. Germany and Italy are undoubtedly two such responses in Europe, which the two peoples have expressed according to their own character, but with the same determination. Although the development of other nations may be slower, the problems are there, and in the interest of all peoples it seems necessary not only to wait for serious prophecies to be horribly fulfilled, but to see the impetus of development in time to lead life, if at all possible evolutionarily, towards a new era. Usually the masses only realize the symptomatic nature of a development when they come across thousands and thousands of details every day. Only then do they understand that these details are not coincidences, but must have a deeper meaning. Only then do they understand the remote power of historical events, how they help to shape the present, and only then do they finally realize that a blood-related attitude or an anti-blood worldview often only have decisive consequences centuries after they have been established.

You cannot blame the broad masses of a people, but you can blame those who believe they can evade the voices of great warnings as leaders. (Pre-war Germany, for example, did not listen to the warnings of Nietzsche, Wagner, Lagarde and Chamberlain, but continued on the path of the 19th century and had to pay heavily for it. As men of action, we drew our conclusions from the situation, faced up to fate as it was, and took a turn that corresponds to the deepest longing of the best of the German past. We also believe that the warnings, as they are set down in Ibsen, Strindberg and Kierkegaard, for example, are not coincidences, but expressions of the deepest nature of these Scandinavian peoples, which one would have every reason to follow. – Great poets are often the magnifying glass of the states of the soul of nations, with the help of which one can read a life process more clearly than from some so-called state-political speeches.

I am convinced that it is sometimes necessary to speak out clearly about what is important, regardless of the apparent "necessities of the day", and then leave it to the future to see whether these words resonate with those to whom they are addressed.

Some post-war institutions that claimed to shape Europe have been helpless in the face of the deeper needs of our time; they have served only the selfish rule of a few groups. Nevertheless, the fact remains that we all suffer the same fate in Europe and that we must see this common destiny as an obligation, because in the end the very existence of the white man depends on this unity of the European continent. Whether there are forces of tradition on the one side or revolutionary forces on the other creating a new form, both can recognize each other internally if they are able to show respect for the inner necessity of the different aspirations. This respect is the prerequisite for a postulated commonality and is also the condition for the newly emerging life that must lead to a common strengthening of all European states in their diversity. But this also demands that the forces of tradition as well as of reorganization should have an instinct for what is absolutely hostile to the basis of life of all European states. We must look our destiny in the eye and no longer allow the clarity of this will to be clouded by any sentimental ideologies of the past.

However an individual or a people may decide to face the questions of our time, here on this "Day of the North" I express the hope that more and more forces of all the peoples around the North and Baltic Seas will remember their past, the roots of their ethnic, cultural nature, that they will all be determined in their own way form themselves according to their own kind in the midst of a great common destiny. Then this Day of the North will also have contributed to strengthening the awareness of a great destiny for the good of both the circle of life filled by the peoples of the North and for the good of our old and today powerfully rejuvenating Europe.



## **Jewish Hate Songs**

### **"Will Eli Eli win over Horst Wessel?"**

With this essay in the "Völkischer Beobachter" of July 17, 1938, Alfred Rosenberg pilloried the presumptuous and outrageous statements of the Jewish magazine "The American Hebrew" published in the United States. These cynical threats, which at the same time give a characteristic picture of the inner rottenness of the democracies, are characteristic of the boundless hatred and the excessive will to destroy with which world Jewry dares to threaten all self-confident peoples.

The world press and many radio stations in various countries are once again endeavoring to disseminate speeches not made by leading German personalities as authentic material and to stage a planned smear campaign against the German Reich.

As it can hardly be doubted, the Jews have made every effort to bring about conflicts through ever new political and other provocations, which would be capable of involving the whole of Europe in a terrible clash.

In recent days Germany has again had to draw attention to an infamous attempt by a large Jewish newspaper in London to create a deep enmity between the German people on the one hand and the English and French on the other. It is curious that, while these newspapers fabricate lying news and a large part of the other world press takes up any printed statement which, somehow twisted, could be presented as so-called German imperialism, the same people simply choose to overlook the most outrageous Jewish threats to the world, even when these insolent threats contain the grossest insults to the English or French people.

We would therefore like to draw the attention of the French, English and American statesmen today to a Jewish statement which they have – perhaps – overlooked, but which it would be more salutary to bring to the attention of their peoples than to allow the agitation of certain newspapers against the German Reich.

"The American Hebrew", a Jewish magazine published in the United States, published an article in its issue of June 3, 1938, which dealt in detail with Jewish world politics and was entitled: "Will Eli Eli prevail over Horst Wessel?" In this article it is said that the coalition between England, France and Soviet Russia would jointly oppose the victorious move of Adolf Hitler, intoxicated by success, and, whether by chance or by design, but in each of these countries a Jew is in the most important position. "In the hands of non-Aryans lie the lives of millions." It is then explained: Leon Blum is no longer Prime Minister of France, but Daladier has taken the weight of the government on his shoulders – probably only for a short time. Blum is an outstanding Jew, "he can still become the Moses who will lead Beauty (the French people) out of the desert at the right time". It is then stated that Litvinov, the "Russian" foreign commissar, is a great Jew who sits at the right hand of Stalin, "this little tin soldier of communism!" Litvinov had now become so big

that he could be a threat to any comrade from the internationally, "with the exception of the pale-faced guard of the Kremlin". – Stalin will be pleased that Litvinov's blood comrades, and probably he himself, regard him only as their tool, as a "tin soldier".

It is then said of Litvinov that this "penetrating and talented man" invented the Franco-Soviet pact and put it into practice. "It was he who put Roosevelt into it . . . regarding the establishment of trade relations . . . It was he who went to the limit of diplomatic success by forcing conservative England, ruled by Eton students in top hats, to enter into the friendliest relations with Red Russia."

These Eton students obviously refer primarily to *Mr. Eden*.

Prime Minister of England, this view of Mr. Hore-Belisha is expressed in the following manner by the above-mentioned American Jewish paper:

"And Hore-Belisha! Pleasant, smooth and skillful, ambitious and competent, seething and authoritative . . . his star is still rising. He will follow in the footsteps of Disraeli to the residence at 10 Downing Street, where the destinies of all the King's subjects are decided."

It is then pointed out that Hore-Belisha's rise been sensational, that he learned from Lord Beaverbrook and knows how to get his name out there again and again.

And then comes something that every Englishman should read ten times. It says:

"In less than a year, this lively and aggressive young man transformed the British Army, which had extremely shabby, outdated and totally inadequate equipment, into a mechanized war machine of warlike strength . . . And this he accomplished in a world that was in danger of becoming something akin to a dung heap for dictators."

The National Socialist movement has never personally attacked an incumbent minister of another state, because it takes the view that every nation elects as rulers those personalities it wishes to have. We have not changed this attitude, even though, in view of many an outrageous attack on German statesmen, we would have had every reason to respond in a similar way. We therefore do not intend today to apostrophize the incumbent British Minister of War in any personal way. But it seems to us that it is an excessive impertinence on the part of the Jews to insult the British army in this way. Even every opponent of Great Britain, past and present, has always felt respect for the British soldiery, and it really did not take a Mr. Hore-Belisha to produce a Raleigh, Drake, Clive, Hastings, Elliot, or Nelson from the English people. And this is a characteristic sign of how Jewry, when one of its own arrives at an eminent post, endeavours to persuade the world after a very short time what unprecedented genius has created a splendid organization out of a totally dilapidated office in a few months. Also that Hore-Belisha quite openly

Jewish successor to Chamberlain is one of the unmissable presumptuous characteristics of Judaism throughout the world.

After the above, it continues:

"So it may happen that these three sons of Israel (i.e. Blum, Litvinov and Hore-Belisha, A. R.) will form the coalition that will send the mad Nazi dictator, this greatest enemy of the Jews of modern times, to the hell to which he himself tried to banish so many of our people."

With these words it is asserted that even the British Minister of War does not represent the interests of Great Britain when he provides for the reinforcement of the British armed forces, but that he regards British power only as a means of strengthening the British armed forces with the help of the English people to prepare the destruction of the German Reich. Furthermore, he is accused of working on a preventive war against Germany in conjunction with Blum and Litvinov – who are only mentioned as particularly prominent names – and thus in unity with an all-Jewish world policy that transcends all states:

"In the hands of non-Aryans lie the lives of millions!"

We know that world Jewry has only one thought, to prevent the awakening of the European peoples and, in particular, to stifle National Socialism as a protest against the rule of a foreign race and as a sign of the nation's will for self-determination. We know the attempts at sedition that were made in Germany, we know the agitations that were unleashed throughout the world; we see how this Jewish

World politics in Prague is trying to push Europe into bloody conflicts . . . And here a Jewish newspaper cynically and openly states that the intention of Jewish world politics to overthrow Adolf Hitler and destroy the German Reich, not because British or French interests are threatened, but only Jewish interests.

It would be good if the world press and radio broadcasts in other countries would comment on these accusations and explain to their readers and listeners what these omissions (which are by no means isolated, but for which we have given more detailed evidence year after year at the Reichsparteitag) are intended to communicate to the world as Jewish world politics. We are convinced, however, that no one or only very few newspapers will be found to their readers of this, and certainly hardly any radio stations will read it to their listeners. The Jews can permit themselves the greatest impertinences and the most impudent challenges in the world today without the insulted peoples being able to repel these insolence. The British army can be described with impunity by Jewish newspapers as a mere tool of Jewish power politics without any notice being taken of it in a country so proud of its tradition, the freedom of its opinion and the greatness of its strength.

If in the same article the "average French president" Lebrun is only described as "a decorative figure", as a pacemaker for Leon Blum, then this is only to say that the French people have already become dependent on Jewish instincts, and that the French who still rule are nothing but shields, behind which a Jewish power is preparing to take over the final leadership as a new "Moses".

At the end of the Jewish article, after praising the coalition of the three sons of Israel to destroy Germany, it says: "It is as good as certain that these three nations (that is, those led by the three Jews, French, English and Soviet Russians, A. R.), united by many treaties constituting an actual, though not written, alliance, will stand shoulder to shoulder to repel subsequent steps by Hitler to the east, for the order which sends the first Nazi in parade step across the Czech frontier would be the spark which plunges Europe into annihilation."

And triumphant: "And when the smoke of battle has cleared, the trumpets no longer blare and the bullets have stopped whistling, then a picture may appear showing the man who wanted to play God, the swastika Christ, as he descends not exactly gently into the pit, while the three non-Aryans sing a joint requiem that is strikingly reminiscent of a mixture of the Marseillaise, the "God save the King" and the Internationale and ends in the dazzling, warlike, proud and aggressive finale: "Eli, Eli".

In these vengeful Psalms of the Jews of America, an imperialism emerges against which every demand of another nation seems to disappear. The hatred of the Jew towards the European man has found a historical expression here: the hatred of one recognized as inferior, who believes that he has already eaten his way into European life to such an extent that he can no longer be eliminated. In view of the state of mind in many states, this belief is undoubtedly justified, all the more so when one sees that the Jew is not only defended, but that the whole world echoes with the cry when the German people free themselves from their parasites, and when other peoples who want to recover take a similar path in order to regain a culture of their own kind and an economic people's state. All peoples are there for Jehovah, all national anthems are drowned in the "Eli, Eli" of the Hebrew chant of revenge. And the "three non-Aryans" hold masses for the dead.

It should also be noted that the cover of this Jewish magazine depicts the Old Testament figure of Judith wielding a flashing sword.

## Defense of the German Cultural Idea

At the cultural conference of the "Reichsparteitag Großdeutschlands" in 1938, Alfred Rosenberg gave a lecture on the inner forces of the German cultural heritage in the presence of the Führer. He dealt with the growing onslaught of the old ideological-political institutions against the ideological core position of National Socialism, racial science, and outlined the spiritual and psychological significance of racial doctrine for the reconstruction of Germany.

Even though the immediate problems of state and social development and external independence were at the forefront of German work in those years after the seizure of power, it was never forgotten that the totality of all actions was conditioned by a certain inner attitude towards the fate that had come down to us. More and more areas of life were penetrated by the National Socialist movement, and our thinking and feeling had to move into ever finer ramifications of our existence in order to take an inner stand on all the problems that arose and then to find the necessary outward form of organization. This growing into the deep life of the German people has filled with restlessness those forces who, recognizing the hopelessness of a political struggle, were prepared to finally come to terms with the National Socialist state, but who still believed that they could only evaluate National Socialism as a political-social phenomenon with the silent hope that, after overcoming the problems they had previously unresolved problems in these areas, they will gradually regain the decisive intellectual and ideological position in the future.

But since, just as the predicted political collapse had not occurred, the consolidation of ideology, contrary to all prophecies, began to progress safely and confidently, the last year in particular was marked by many battles, especially from beyond the borders, not only against the German Reich, but also against the National Socialist view of life and destiny that supports this Reich today.

In the midst of these conflicts, it is now significant that a concerted attack has been launched against the ideological core of National Socialism. This year has seen an increasing number of unrestrained attacks on the inner workings of our movement from the highest and highest echelons of ideological-political institutions that refuse to recognize the germination of a new life. The racial doctrine was described as an element of disunity, arrogance, spiritual separatism and fanaticism, as barbarism and the worst relapse into animalism. These ideological institutions allied themselves with Marxism, which was supposedly fought to the death but was also universalist and atheistic; but just as they had once fought together in vain against the political struggle movement from 1919 to 1933, all of these attacks also bear the mark of old-fashioned polemics. However, it is believed that the harshness of the words and the frequency of speeches and radio broadcasts can disguise the increasingly obvious fragility of the intellectual position. In our time, therefore, we are seeing a repetition of what has been seen time and again in major ideological shifts and in epochs of great discoveries.

The old-fashioned doctrine does not want to give way to the vision of a new becoming; however, once a real discovery has been made, it can no longer be undone by any protests, no matter how loud.

Bold minds once searched for the secret of the workings of the human body – and the discovery of the circulation of the blood put an end to all the confused earlier theories in that the eye now saw directly what had previously been forbidden to see. The mind then conveyed to later times, through a firmly established form, as certain knowledge what the eye had investigated. And so in our day, too, racial science has put an end to all the confused assertions of the past; it has also given us a new way of seeing and is now preparing to bring about a new order in the representation of the phenomena of existence in all areas of life that corresponds to this view. The laws of the circulation of the blood were not discovered by church councils, but by the reverently observing researcher's eye of European people who were threatened with death by these church councils. Racial science was also not discovered by the pulpits, which are therefore not competent to pass judgment on it. The eye of our time has consciously seen the forms of life, the basic laws of heredity have been recognized, and no protests, however passionate, can reverse this historical fact of experience.

Every great art preaches a clear ideal of beauty, and every nation has its own cultural will, determined by its racial core. It is not the emphasis on this fact that is contrary to culture, but rather the attempt to mix up all the growth-like forms order to create a structureless "universal humanity" as a desirable outcome. If the highest ecclesiastical authorities are fighting so passionately today against racial knowledge and thus against the ideals of beauty based on blood, then we must realize something decisive here. The founder of Christianity was depicted by the related European peoples according to their own kind. Their artists painted and carved this personality in the form of their character ideal and thus in the sense of their racial beauty and did not give him the form of a mulatto or even the face or figure of a Jew. And this from the very subtle feeling that such a representation of the founder of Christianity would have made veneration of his personality by the European peoples impossible from the outset. The Madonna, too, very soon outgrew the narrow ecclesiastical sphere under the hand of European artists and did not become a symbol of an untouched life but, on the contrary, a parable of the eternal fertility of healthy life that is constantly renewed through childbirth. The Madonna thus always became the blossoming mother with the child. For all her strong artists, she too bears the traits of the ideal of beauty of the European nations as a prerequisite for her entry into the hearts of the peoples and not the character of a Syrian Rebekah. In view of this insight, we can make a decisive historical statement today:

What in earlier centuries was the immediate instinct of great artists as a representation of the slumbering beauty-seeking soul of the people, became in the course of time, through many pioneering researches, the consciousness of progressive thinking; today it is already the basis of life in many nations and the foundation of the future.

The decisive attitude of a state consciousness that shapes the great future.

With this statement, we are faced with the fact that racial science is not a sudden, unfounded fantasy, but culmination of many centuries of searching and self-assertion by European geniuses and peoples. This means that our time is beginning to listen reverently and consciously at the same time to the laws of this life and no longer wants to be misled by the legends of an ageing past. If this new great reverence is now even described as anti-religious and atheistic, then the following decisive contradiction lies in this formless assertion: if one teaches the existence of a Creator and praises him in songs and prayers, then one cannot in the long run present the respect for and observance of the laws of this creation as non-religious and their violation as a religious duty. Nor can one complain about the lack of religious feeling in today's world and in the same breath recommend the disintegration of peoples through the mixing of the most foreign races, because crossbreeding of the most diverse blood always with it the danger of an inner genuine religious feeling. It is not the defense of the form of life formed by creation that is barbarism, but the "ideologically" based breeding and preservation of the mentally ill, idiots, Jewish bastards or mulattoes threaten the cultural forces of all nations. The universalist doctrine has long been administered as spiritual food. Many have died from it – according to an old French proverb – others have been rendered mindless by it, put under hypnosis. But Europe has always had its defenses up against the attacks on the roots of its power. Today, however, the great process of recovery of the European awakening is place under the sign of the idea of race as the protection of the disregarded substance of all peoples. Those who today, in view of the undeniable results of racial science, fight against it, do not want healthy and strong personalities, nor do they want strong and healthy peoples, but strive for divided characters and broken, unstable souls as a prerequisite for the implementation of spiritual imperialism. He works in the hope of ruling over these wavering people by frightening their imagination. But today's world, which wants to be healthy, has already taken its course, and the progressive rhythm will in future bring about the results that seem predetermined by the first confession. The intimidation of man with eternal punishment in the hereafter no longer has the same effect today as it did in the past, and wrathful spells against scientific discoveries have lost much of their power over the centuries due to persistent errors. We are firmly convinced that obeying the laws of this life means first understanding a great destiny and enabling truly creative design. We are deeply convinced that this cannot be reprehensible. But this honestly fought-for confidence has also given all those who live in the new thought that inner peace which, unfortunately, is obviously no longer present on the raging opposite side. The inner experience we have gained means the increased security of our lives, the forms of which we have only begun to shape today, but whose further development we can confidently entrust to future generations.

Through years of struggle, we have gained that inner certainty from which we can probably say the following today: if there is a heaven in a form not yet comprehensible to us in this existence, then someone who honestly fights and sacrifices for his nation and for its noblest values is more likely to go to that heaven than someone who commits treason against his nation and country with prayers on his lips.

In this one change of character, the fate of our epoch has come to pass. We know, however, that we are not alone in this confession, but that with us go the best and greatest personalities of the past, who, in the midst of other forms of life, out of instinct, whether as artists or as researchers, have already anticipated and depicted figures, ideals of beauty and insights that have become highly conscious in our time of decisions.

The unity of art, science and spiritual-emotional beliefs is what we call the world view of our time. It brings together many of life's activities, which previously took place in isolation, into a unity. From this center they receive new strength and form the prerequisite for a new form of existence as a whole. This experience

We will steadfastly hold on to the values of our time and strive with tireless patience to convince even those who, under the burden of old traditions, have not yet been able to gain a clear view and inner stability. Serving the emerging new age is the greatest cultural task that the National Socialist movement can set itself, and we are deeply convinced that only when this inner joyful security has taken hold of all the good parts of the German nation will the National Socialist revolution have triumphed in its entirety.

## Generosity and Weakness

As absolutely necessary as it is to represent and defend the ideological division of National Socialism in principle, it is equally essential to face the inner struggle of each individual for the values of our time. Loneliness personality. It is in solitude that the great resolutions of life are formed, which then find their culmination in comradely fellowship. These thoughts, expressed for the first time with all their consequences at the conference of training leaders at the "Reichsparteitag Großdeutschlands" in 1938, opened up a decisive problem of our spiritual and ideological education system to the responsible party trainers.

Every year, our decisive and still combative times bring problems to the fore that are always present, but only become even more apparent when certain events call for pronounced answers. These problems undoubtedly include a confrontation of an ideological nature, which we can describe with the two words magnanimity and weakness.

The National Socialist revolution proved to be extraordinarily magnanimous towards its political opponents. *Although* a number of criminal elements have been eliminated as a minimum of necessity, a large number of those who could have been rendered harmless forever have moved abroad and continued their inflammatory activities there. Other former leading political opponents, who were not directly involved in corruption, now live unhindered in Germany as state-sponsored retirees, or have their original profession.

This generosity of the National Socialist revolution, once again demonstrated in a grandiose manner with the incorporation of the German Ostmark into the Reich, was the sign of an inner consciousness of strength and arose from the greatness of the conception of the mission of our movement. But since large political parties only represent the outside of an inner ideological attitude, the struggle has shifted from the outside to the inside and this period of inner conflict will last considerably longer than the immediate political struggle for power, even longer than the struggle for the German Reich's equal rights in foreign policy among the other great nations of the world.

True to our whole attitude, the NSDAP has endeavored to grasp German history in a great way. It has raised personalities who had previously been disowned back to a living consciousness and thus to a formative force. It has thus brought the whole dynamic picture of Germany's past to life and is also prepared for more recent times to incorporate into our consciousness people and works that are perhaps still so close to us that it does not always seem easy to separate the contemporary from the historical impact.

For example, we waged a frontal battle against liberalism as a whole as a political phenomenon and world view and were unable to distinguish between good and bad liberalists in this struggle. In many respects, however, this liberal epoch has already become a historical phenomenon, i.e. a past that we in Germany can view impartially, at least as far as its intellectual achievements are concerned. Let's separate out what is generally accepted in the ideology of the 19th century.

If we understand that the great collection of pure facts and factual research without inner formation was the fate of many scholarly generations in the 19th century, we will be able to proudly inherit a huge scientific legacy from the researchers of the 19th century. This 19th century opened up the treasures of the Aryan peoples to us, and today we can once again the wisdom of the Indians and Iranians into our consciousness in exemplary translations. This 19th century did a tremendous amount of archaeological work and first made us aware of the true greatness of Greek sculpture, since before Goethe the most important works of Greek sculpture were still unknown. This 19th century became in the highest sense an epoch of physics and chemistry and thus a century of technology; the results of many centuries of work piled up one after the other in such a rapid rhythm of development that people were inwardly unable to follow it. The 19th is also a time of detailed historical research, and in particular the search for the documents of the Old and New Testaments has produced a huge body of literature which, viewed from a great distance today, still has a large number of results to report, despite all the protests of the Middle Ages, which still continue to have an effect. It is historically understandable that people lost their inner attitude in the search in all zones and in view of the newly opened up areas of research and, borne by no uniform ideological commitment, became helpless in the face of the accumulating material. The devastation caused by the technology of the time in Germany, the consequences of social development, the lack of support in the face of historical experience

The results of this research produced people who, in the end, also politically, without an inner attitude, often unintentionally hurled entire peoples and states against each other in a zigzag course. That is why the National Socialist movement has a duty to deal with all this research, and our world view must increasingly come to terms with the results to date. This is work that has begun everywhere, but which still demands a long intellectual debate from all of us.

To summarize, we can perhaps say that the 19th century was the greatest century of collecting, while the 20th century became the epoch of valuing, and at the same time the beginning of many new value-based researches.

In view of this truly historical situation, we can neither get by with an absolute commitment to generosity, nor with an absolute advocacy of frontal hardness. Rather, it is necessary for caring hands to endeavor over the years to combine the requirements and perspectives of our National Socialist age with the real discoveries of the 19th century. We may perhaps say that we all have a willingness to be generous in dealing with all problems; but we are also ready at any time to apply the severity of our convictions and insights when our instincts, good sense and a keen eye so dictate. As the Party's training leaders, you in particular will have to constantly practice this attitude, and I personally consider it my duty to help with all my colleagues in order to ensure that nothing is lost that has been left to us as a legacy, but also to resolutely defend what is part of the secret of our ideological and political rebirth.

What applies to the general scientific field is even more strongly demanded in the field of philosophy and poetry. These direct manifestations of ideological attitudes have had a more profound effect on the general public than purely historical or scientific research, and therefore the ramifications of this activity also reach deeper into the inner life of the NSDAP than, for example, physical and chemical discoveries and inventions. In recent years, we can probably observe that after the National Socialist stance was initially advocated with strong passion, sometimes even exclusivity, attempts have been made here and there to treat artists and thinkers of a more recent past in detail and to honor them with a great deal of understanding and concession. This in itself is extremely welcome, but it can only really enrich our National Socialist attitude if the personalities who believe they can contribute to this – in addition to this inner sympathetic willingness – also have the necessary instinct and a sure hand. For otherwise the following could all too easily occur, which has already become apparent on various occasions in the treatment of one or other artist and thinker of the recent past: namely, that out of enthusiasm for a newly discovered greatness and the presentation of a number of beautiful sentences and thoughts, one is now immediately ready to name this personality as a forerunner and pioneer of National Socialism, or simply to "profess" his allegiance to the party or one of its branches. It seems necessary to us

It is important to observe this development and, where necessary, to look back at the basic attitude of National Socialism with caution and, where necessary, with unmistakable clarity, and to draw the necessary boundaries from here. For if we were to a boundless ideological generosity take the reins without unerring regulation, we would end up – beyond the purely personal,

Beyond any interest that can be disputed – one group of National Socialists might describe one thinker as the actual National Socialist pioneer, another would represent a certain scientist as their own, a third again would link a new research task with itself in such a way that a personally welcome activity could be read as a joint commitment of the whole movement.

I ask you, my comrades, to pay attention in the coming period to preserving the historical greatness of the National Socialist idea, to be free from any bias towards phenomena of the past, to be ready at all times to recognize a happy side of a thinker and artist, but also to always look into the world with an alert instinct in order to constantly re-examine and defend the National Socialist attitude. No one can claim that this can be achieved through training and education alone. No one will be able to ignore the fact that a misjudgment may occur in individual cases. But this must not prevent us from developing this overall attitude more and more consciously and from helping to shape the growing form of the National Socialist idea, just as far from rigid dogmatism as from a boundless weakness of instinct.

What applies to the general is self-evident.

It is also, of course, an educational principle for the personal. We know that we are all under the power of old, ancient traditions, and that even some well-intentioned people are not yet able to free themselves from these ways of thinking. We know that, with the best of intentions, one or the other will fall back into the thought patterns of the Middle Ages, into the thought patterns of some abstract school of logic, and here it will be your task to combine firmness of principle with a deep understanding of the personal situation of the individual. Just as we spent 14 years fighting politically for each individual, it is our task today to fight ideologically for these same individuals. We did not storm any pictures, nor did we topple any monuments, even if we believed that their content was no longer alive in our hearts today. Rather, we have endeavored to educate people anew from within and to make them capable of preserving and defending the entire Germanic substance of the German people. We cannot take the inner struggle from anyone – and we do not want to. In order to really make these inner struggles possible, however, we must consciously reintroduce something into our training that has always been the supporting atmosphere of decisive changes and often the success of great educational systems: solitude!

The National Socialist movement, by forming communities, saw this community building as an expression of the great comradeship of the people that it was striving for. In communal education, in communal athletic training as a steeling of the will of all, the educational ideal of a past that only the individual could be the center of attention had to be overcome from within, without regard to the simultaneous upliftment of an entirety. This is why this camaraderie education of the National Socialist organizations and this has become a never-to-be-forgotten form of our life, which we want to develop with all consistency and transfer to the future in a type-creating manner. Now that this principle can be regarded as certain, both theoretically and to a large extent in practice, we must not forget something that I said in this place last year, namely that personality is not something that can only be called the result of community formation in passing, but that it is precisely the strongly formed personalities of an epoch that represent the culmination of a great common will.

A personality always, through decisive thoughts, works and deeds that come from within. But great decisions in all areas of life have always been born in solitude. From the point of view of a formative force, the community can perhaps be described as a deep inhalation, as the taking in of many thoughts, feelings and experiences, but the creation of a strong individual can then be seen as an exhalation, as a performance of certain achievements that arise from the interaction of the general popular instincts, the comradely community and tension and the peculiar will of the individual. As natural as it is that the principle of community education should be at the forefront of shorter training sessions, it is equally necessary that in all longer-lasting educational processes there should also be the possibility solitary seclusion for both the individual and the group. I believe that this consciously introduced alternation between community and solitude will also provide National Socialist education not only with tough men, but also with creative minds.

This examination also belongs to the problem of generosity and weakness. This side of the question, too, cannot be solved with a ready-made general decree or order or even with a command, but only with the instinctive understanding of everyone under whose care young people have been placed with the aim of training them to become strong personalities and at the same time disciplined National Socialists.

If we also realize this greatness of the overall task at this training conference of the movement and think it through to the end, then I believe we will all become aware of the work that is required of each and every one of us in order to grow ever deeper into the great age, and of the instinctive power that is necessary, combined with nurturing care, in order to be worthy of the tasks that fate has set us.

Finally, my comrades, I ask you to cooperate in the spirit in which I have just presented it. I ask you, if at all possible, to turn to me personally and, conversely, to help me, and indeed to help me unanimously if, after careful consideration, it appears necessary to defend the form of the still young National Socialism against foreign attempts to gain a foothold, but also against purely literary, purely intellectual endeavors, which, as it were obligatory for all of us, could become apparent here and there.

The unity and safeguarding of the National Socialist attitude is at the heart of philosophical research. It is expressed in the few but decisive postulates of our movement. Belief in these principles has given us the strength to fight, and we will defend this belief to the last as long as our strength lasts.



## The Mission of the German Educator

The ceremonial inauguration of the Reich School of the NSLB. Donndorf-Beyreuth in Fantaisie Castle on October 27, 1938 by Reichsleiter Rosenberg became an event of special significance. In a critical assessment, the Reichsleiter drew a line between the teacher of yesterday with the task of a soulless transmission of learned knowledge and the educator in the National Socialist state, who knows how to teach the youth in a lively show and whom the youth reveres as an appointed authority. Rosenberg opposed any denigration of the teaching profession and demanded respect for the men whose unique task is to awaken the best powers of the youth, to promote their will for self-discipline and self-education in order to work together with them to form a new generation.

We know that, like many other professions, the teacher has come under new public scrutiny. In order to properly appreciate this fact, we must be aware that we live in a militant age, the intensity of which is probably unparalleled in history. A single generation has spanned the economic prosperity of the Second Reich, the greatest war in world history, the most terrible humiliation of the German nation, the sacrificial struggle of the National Socialist movement, the victory of a new idea and now already the unprecedented resurgence of the German Reich and the restoration of the outward respect and inner esteem of the whole world for this empire. This means that the group of people who have persevered in this gigantic struggle have come to the forefront of life, i.e. the political fighter and the soldier. From a historical and psychological point of view, it is therefore natural, indeed necessary, that the most active part of the German nation should feel drawn to those institutions which in the first instance preserve or directly carry on the fighting legacy. The Party and its branches, the Wehrmacht, aviation, which inspires new and direct research every day, and technical problems requiring daring: all this attracts our youth like a magnet, and so perhaps some professions, in which unbridled activity is not able to manifest itself so directly, feel set back. Researchers, teachers and educators are undoubtedly among them.

Scholars were and are accused of having withdrawn from life, of having occupied themselves with the most distant things without taking an inner part in the great struggles of the German nation. The teaching profession is accused of having its duty only by imparting knowledge in a sober or predominantly monistic manner. When assessing the past, no one today will want to retract these accusations, because they undoubtedly contain a large core of correctness; whereby the fact may remain unexamined here that the results of the most silent research often revolutionized entire epochs.

But we must also look at the rest of life and realize that other professions and occupations were criticized in exactly the same way.

The concept of the soldier, which is held in the highest esteem today, has been subject to the most diverse fluctuations over the centuries. By the end of the Thirty Years' War, this term and its bearer had become the terror of all citizens of a country.

It was not until Frederician Prussia that a high moral standard was again established for the concept of an army; the best German youth went to war in 1813, and German soldiering retained this high status even more so in 1914, only to be subjected to the vilest abuse by the ruling November Republic after 1918.

From day one, the National Socialist movement fought once again for the restoration of the honor of German soldiery and achieved this to the highest degree through its political victory.

In recent decades, the term "statesman" has degenerated into the term "politician", which has acquired a somewhat contemptuous connotation in relation to the idea of the state. A further lowering of the assessment of political activity was brought about by the coining of the term "parliamentarian", with which, at least in November Germany, a close connection with Jewish and Marxist corruption was ultimately perceived as essential. Thus the parliamentarian has gradually become a truly political, i.e. communally thinking person and the idea of the statesman has once again become dominant in the highest sense when speaking of the politics of the German Reich.

The perception of professions therefore fluctuates and is dependent first and foremost on the value of the bearers of a profession and secondly on the willingness of large movements to work for these bearers and for this profession. -

These considerations outline the problem at hand. It is a fact that the teacher in the past of the Second Reich and in the November Republic had to a large extent said farewell to the Middle Ages – and that is to his credit! But it is also a fact that this transitional period, which was uncertain from an ideological point of view, had many great empirical researchers, but very few profound thinkers and critics of knowledge. At that time, the world's riddles were solved in small pamphlets, and people who perhaps achieved extraordinary things in the field of chemistry built up ideological doctrinal systems without any inhibition by epistemological considerations. Large sections of the former so-called society threw themselves on this huge, half-biological, half-philosophical pseudo-science, and the teaching profession, which was turning away from the Middle Ages, also became a victim of these teachings to a large extent. In addition, this past was characterized by a motto that apparently suited the teacher and yet had a poisoning effect on him; the motto: Knowledge is power! This word tempted many to acquire the so-called new knowledge and to apply it arrogantly in all directions. This put many teachers in the tempting position of wanting to constantly apply this attitude as teachers of the young to the rest of the people. It is natural that a rift gradually began to appear between the truly forward-thinking creative minds and an old world, and this also led to the later awakening of National Socialist youth who began to defend themselves inwardly against the remnants of this purely intellectually conditioned past.

For the National Socialist teacher, just as for the National Socialist political leader and soldier, it is therefore important to understand the historical problem of the former German estates and professions, to investigate the causes that led to a certain assessment of the situation, and to develop an understanding of the historical problem, and now, from a new view of the world, to

shape a new form of his profession. After all, the lawyer has the same concerns as the teacher, perhaps to an even greater extent, and thus the National Socialist Lawyers' Association has the same mission as the National Socialist Teachers' Association, over and above the duty of the individual. We must all realize that naked knowledge will always be arrogant if it is not able to combine with a strong, inwardly rich humanity. Pure knowledge is therefore unwise from a deeper point of view, because it can never form the entire personality of a person and is therefore unable to provide an inner understanding for a growing generation. The teacher today has just as much of a revolutionary mission as the National Socialist statesman and soldier. To a large extent it will also depend on the teacher how educated our young generation will be in future when they enter the political formations of the movement, how they introduced to German history, to the language, to nature and its laws of life at school. It depends on the German teacher – and in a decisive way on him alone – whether or not a lively, vivid vision and a deep inner experience will gradually develop instead of the dry imparting of knowledge. He will therefore – and this is the first thing we expect from a National Socialist teacher – have to bring an inner pride in his profession, an inner will to really be a teacher and educator, not just a conveyor of learned knowledge.

This may sound self-evident and natural, but we know all too well how difficult it is not only to reject an old tradition in theory, but to put it to the test on tens of thousands of truly transformed living people. Therefore, in addition to the tasks for the teacher himself, the National Socialist movement and the German nation also have a duty to support this pride of the German teacher and educator and not offend him in the present by criticizing him from the past.

I would therefore like to state very clearly that any denigration of today's teaching profession will find a determined opponent in us. The National Socialist movement will stand up for the self-respect of the teaching profession and for its respect among the people in exactly the same way as it has progressively done for all professions. Everyone in the

past once had to pay its toll. However, everyone is now required to understand the great present and future. And everyone must be helped to fulfill the necessary duty with the necessary respect for their tasks. We must demand this respect from everyone, because otherwise the development would necessarily take place in such a way that truly creative minds would withdraw from the German teaching profession as one that is not fully respected; this would necessarily have the further consequence that people who have fallen behind would fill up this profession and that our growing generation would ultimately be influenced in its decisive youthful years not by the highest possible quality, but by a large number of not fully adequate forces.

The result was that a healthy Jagend would have to come into opposition to these forces and thus not cooperation in the service of National Socialism would take place, but a permanent division, whereby the criticism of the youth would then seem to be rightly deepened.

We must fight with all our strength against such a development, even if it should only begin to emerge as a possibility for the future, and I would like to assure you for myself and for my

colleagues that I will do everything in my power to make such a possibility, which would be disastrous for everyone, impossible from the outset.

However, an overview of these tendencies leads to the answer to another problem. In some places one demands that the teacher conscientiously imparts the acquired knowledge to the new Jagend, but that the entire education of the Jagend is only carried out by the Jagend itself.

In my opinion, such demands postulate a principled opposition in a matter that makes such an opposition quite unnecessary, on the contrary. It is perfectly clear that a self-respecting teacher cannot be expected to be merely a knowledge machine, as it were. That would be the fundamental perpetuation of the criticized state of a liberalist-Marxist era, which we have come to overcome. It would be the restriction of the teacher to an almost mechanized transmission of what has been learned and an unbearable reduction of his human authority. Against such a doctrine, the strong personalities would assert themselves in isolated cases, but the majority would be condemned to an unfruitful activity and the very passing of a liberalist era would lead to the eternal labeling of "knowledge crammers". But this can neither be in the interest of the teacher nor in the interest of the students. The youth, and also the academic youth, has always looked up to great teachers and has gladly allowed itself to be captivated by their personality. And what is valid at the top and leads to the most fruitful development of the growing human personality must also be enforced at other levels of teaching, research and education. A teacher who does not also want to educate the young people entrusted to him inwardly and thus educate them, even if necessary, with authority is just no longer a teacher for the national-socialist movement and the German nation could not achieve what it should.

On the other hand, a new youth has proved not only in theory, but in fact, that it is willing to stir its forces, which were previously confined within molds. The National Socialist movement has promoted this great self-education of German youth with the greatest pleasure and is proud of all the creative personalities that have emerged in the Hitler Youth to such a gratifying degree. The fact that a young team is growing in self-discipline and is now stirring its forces should not be understood by a National Socialist teacher as an intrusion into the area he has a right to demand, but should be affirmed with joy from within. I am also convinced that if the German Jagend feels this inner approval of its justified activity and creative desire, it will soon be able to find harmony with National Socialist teaching,

If we take a deeper look at the problem and distance ourselves from all the misunderstandings and individual phenomena that may still arise, we will find that the demands, insofar as they are justified, are not at all opposed to each other on both sides, but could promote and even enhance each other. The teacher's profession is not directly concerned with influencing millions, but – and this is the most beautiful thing about it – with the individual person standing directly before him. To clarify this individual personality over the years, to form it with a nurturing hand and, with the help of knowledge and mind, to prepare a common strong will in the service of Germany and a firm attitude towards fate, that is part of the prerequisite for a strong German humanity, part of

the basis for the defense of the National Socialist world view in general, and I would not know what task could be more beautiful for a person here – who perhaps has nothing directly to do with politics, weapons and technology – than that of a teacher and educator. I am also convinced that if the National Socialist Teachers' Association succeeds in educating people who take a great view of nature, life and history and who are unconditional in their attitude, it will have done its part for the recovery of the German nation in the course of the coming decades.

I am convinced that the National Socialist Teachers' League will become a bulwark against all internationals who believe that they can once again insinuate themselves decisively into German life with sentimental appeals to outlived concepts of the past. Militant National Socialism has realized that its mission ends with the conquest of power and the securing of the

German Reich to the outside world is far from over, but that the solution of its tasks extends to many, many generations. And to educate these generations, and to understand that a span of history of the German nation cannot be measured by the lifespan of a single person, that is part of the uncompromising implementation of the National Socialist world view.

The unity of life and teaching and the common inner determination to form this German life from within and not to follow the templates of the past is also a task of the National Socialist Teachers' Association. I wish it and its leadership a critical evaluation of the past, a determined will to train the type of National Socialist teacher, an inner drive to understand the Jagend to the best of its ability in order to work together with it to form a new generation and in this way build the foundations for the coming spiritual cathedral of the German nation.



## Worldview and Doctrine of Faith

Of the lectures given at Martin Luther University Halle-Wittenberg in 1938, the speech on "Weltanschauung und Glaubenslehre" (Worldview and Doctrine of Faith), delivered at the opening ceremony of the winter semester on November 5, 1938, occupies a special place. In this speech, Rosenberg draws a clear distinction between the concepts of worldview and doctrine of faith, between the character-driven attitude to life of National Socialism and the metaphysical assertions and denominationally determined dogmas. The National Socialist worldview is not a substitute for faith, but an autonomous spiritual movement, a struggle for Germanic-German character values.

In recent years, the NSDAP has repeatedly been asked, in view of the turbulent intellectual struggles of our time, whether the concepts of Weltanschauung and Glaubenslehre are identical. Often an equation is made, and perhaps some National Socialists have also used both words to characterize the spiritual upheaval, while opposing sides in turn believe they have to speak of a "substitute for faith" of National Socialism compared to the existing denominations. It may therefore be worth examining the extent to which there are significant differences between the National Socialist worldview and what can rightly be called a doctrine of faith.

It should be noted from the outset that if we are dealing with the designation of an inner firm confidence in the victory of a new ideal, we can undoubtedly speak of the doctrine of a strong faith in the mission of our time. On the other hand, if by this we mean a commitment to certain metaphysical

If we do not want to understand the new catechisms, the National Socialist movement in its current state of development does not feel supported by the will and does not feel justified in wanting to establish standards and new catechisms here.

In order to gain an inner understanding of this whole question, it seems necessary to take a conscious look at the historical development of National Socialist thought. It is perfectly clear that not everyone who once committed himself to the National Socialist struggle was in a position to realize all the political and ideological consequences of this decision. It has always been the case in the development of large movements that a personality or a group of determined people rebelled against a certain order of life out of inner instinct and began a protest against conditions they found untenable. But then it turned out that this one protest raised a number of profound questions, aroused new feelings and that now, after the one step, other problems also demanded clear solutions. And so the waves of a great life have also carried the sometimes reserved reform movements of a political and ideological nature much further than was originally the conscious will of their founders. Martin Luther is probably a particularly great example of this historical fact. He confessed that he only wanted to eliminate the church's crying grievances, and it turned out that these grievances could not be overcome in any other way than by changing an entire structure of thought and an entire church order, which these so-called grievances had as their inner prerequisite.

This movement, which, seized by the instinct of the entire German people at the time, was one of the most decisive revolutions in European history.

On the whole, the National Socialist movement experienced a similar fate. Even though the Führer and a small group of people were well aware of the consequences of the first step taken in the development of the movement, millions initially joined this movement only as a direct protest of character. They rejected the servitude of the November Republic, they were deeply outraged by the Marxist corruption, by the domination of the Jewish race among the German people and, above all, they could not and would not admit that with those unfortunate days of November 1918 German history had come to an end, as it were, and that the German people had been degraded forever to a slave nation. Such words as those of the Jewish Reichstag deputy Cohn, who dared to declare in a so-called German Reichstag that it was now ensured that a Frederick the Great would never again rise in the German people, were imprinted on the hearts of many Germans, and centers of resistance against the shame of that time arose everywhere.

Historically, it is now clear that the National Socialist movement also saw the major problems in principle and was therefore able to lead the fight more firmly and with more determination than other groups, which began the great struggle out of an inner defensiveness but without political foresight. The National Socialist movement was prepared to join forces with all those who wanted a great future for Germany, no matter how much

The traditional moments had not yet been overcome. But no sooner had the awakening Germany stirred than the counter-attack came not only from the side of Marxism, but also from a Christian denomination. At the Catholic Congress in Constance in 1923, the programmatic statement was made, which was later repeated again and again: that nationalism was the greatest heresy of our century! So at a time when Germany was ruled by violent foreigners and the attitude of the nation demanded a fervent nationalism, i.e. fervent love for the people, in order to be able to save this nation again, the fight against this German awakening was declared in the name of a denomination. This battle cry later became the oft-repeated general principle of all the old parties. However, it found its symbolic characterization in the refusal of the church burial of the faithful

Catholic National Socialist Gauleiter Peter Gmeinder in Frankfurt. This ecclesiastical attitude rise to a major question among all National Socialists: whether a decisive, saving change could be brought about at all without completely overcoming a view of life that turned against German life and its power in general in the most difficult hour of fate. The protest against Marxist-Jewish corruption and against parliamentarianism gradually grew into a more profound criticism of democracy as a whole, the realization of racial science into a principled rejection of the Jewish counter-race, and the criticism of the political center became an ideological criticism of the universalist doctrine behind this center not only the lessons of the last 150 years of democracy, but also the values of an entire millennium of life that are still in effect.

Historically speaking, National Socialism had to gradually become lonely in its political struggle and only gradually gather the militant individuals from this power of loneliness. And it also had to become progressively more and more lonely ideologically in order to gradually build its world of character, feeling and thought from this inner seclusion. Just as politically we formed a close-knit comradeship in the great struggle, so consequently an ever stronger ideological community developed, and the distance from those who supposedly wanted to care for our souls, but who were politically in the camp of the enemies of the German people, became more and more conscious and ever greater from year to year. The feeling in the German Jugend became more and more vivid that it could not sit at the feet of those who once denied their fathers a Christian burial or used all means of confession and faith so that the secular arm would imprison or shoot these fathers.

This observation already shows us all today the one fact that there cannot be a so-called "substitute faith" for the National Socialist attitude based on historical confessions, but that the National Socialist world view has emerged autonomously alongside all the spiritual and political institutions of our time and has grown ever more consciously. Since it comes from a German character, it will undoubtedly always show great affinity in its line of development with the general

The character of those greats of the past who also once found the courage to throw off frozen crusts and, if necessary, to set their cause on nothing when they embarked on the great journey in search of a new order of life.

And it is yet another historical consideration that provides us with a basis for assessing the core ideas of the movement below.

In all large cities, German workers joined the party and fought in our SA. They ridicule and threats to their lives from the Communists. They went to their service in brown shirts through the reddest neighborhoods, and thousands were attacked, maltreated and wounded because of this confession; many of them died as a result of their commitment paid with his life. The word "Heil Hitler" was then a confession and a battle cry, a symbol of a newly emerging community of souls. Our comrades in the Ostmark also died with this word on their lips, under the stranglehold of the modern representation of the Counter-Reformation.

Two examples from Hitler's youth may show how deep the upheaval of our time was in young people's hearts:

During the period of struggle, a leading figure of the movement spoke in a town in the Ruhr area about the struggle of our era. One boy was so moved by this lecture that from that time on he knew nothing else but to campaign for the movement everywhere. He convinced his parents, he himself worked passionately with his teachers. After the upheaval, the boy worked tirelessly for the HJ; he then contracted a serious illness which was to bring him death. Shortly before his death, he told his father that he asked that this leader, who had spoken in his home town at the time, should

give the speech at his grave. -

In that year, another Hitler youth died in a large industrial town on the Rhine. On his deathbed, he asked his comrade from the HJ: "Regional leader, have I done my duty?" And when the answer was in the affirmative, he died quietly. -

These facts, which emerged throughout the empire during these years but have not yet been collected and recorded, prove one thing: that the inner conviction of the need to turn away from the old order of life was so strong that hundreds of thousands declared themselves willing to use their property, family and lives to achieve a new content, even without promises of the promise of the hereafter.

If the National Socialist movement is now expected, sometimes with reproach and sometimes with a demanding expression, lay down new catechisms and promises in place of the old metaphysical ideas, it must declare that today it has no intention of codifying such doctrines. It believes in a great destiny that cannot be grasped by the individual, but it cannot undertake to proclaim metaphysical convictions as dogmas of the party. What is at stake, therefore, is not the establishment of metaphysical assertions, but an unprecedented battle of Germanic values and the German character against other existing life values and social orders. We were not spared the struggle for a new ideal. None of us had a redeemable bill of exchange over

The National Socialists set out once without asking for reward or punishment in the hereafter, but out of an innermost character. only out of the deepest conviction that the commitment to the noblest values of the nation could never contradict a truly genuine creative order of life and never conflict with an inwardly honest metaphysical conviction.

Every great movement therefore begins to associate a deep meaning with the sacrifices it has made. These victims become martyrs, symbols of a new ideological stance. The November 9th march, which takes place every year in Munich, commemorates them all.

On the route of the procession that we take every year, the names of all those who fell for the new Reich in Greater Germany resound step by step, and on the Royal Square the 16 sarcophagi stand like modern megalithic graves as parables of all these sacrifices. The Eternal Vigil is the warning sign that Germany must never forget this inner conversion from the deepest despair to the greatest rebirth. But they all did not die for a metaphysical doctrine, not for one or the other creed, but laid down their lives in the conviction that they had to defend an entire great nation with their struggle, and that this devotion to the highest values of their nation at the same time represented the commitment of a divine providence.

From this point of view, we will be able to understand one of Immanuel Kant's most beautiful vantage points, which may have been uncomfortable for the metaphysics of the past, but which corresponds so well to our attitude today. He says about morality as the core of metaphysics:

"Morality is not actually the doctrine of how we should make us happy, but how we should become worthy of happiness."

The decisive reversal from supra-worldly speculation to the battle of character values has thus been accomplished.

We all know these values as an inner experience. All our struggles have been driven by a feeling of national honor that we all share. What used to exist as a concept of honor, divided into different social classes, suddenly emerged as a common attitude of all good Germans, broke through all conventions and was the mysterious force that welded people of all classes and professions together in a new, now truly historic struggle. This idea has also carried the fight for German equality with the world for these six years and has mobilized all forces to make Germany independent and so strong that a situation can never again arise in which foreign troops rape German soil and foreign soldiers can beat German workers with the whip with impunity. This change of character was undoubtedly a rejection, and indeed an uncompromising rejection, of all those, regardless of which camp they were in, who did not want to place the idea of national honor above all other values of life, let alone those who deliberately tried to drag this value into the mud.

Since the National Socialist movement bears its name for a reason, the demand for social justice arose from this first value. This also meant a fundamental respect for every profession, for every job, for every worker. It was not an appeal to purely material, however necessary wishes, but together with the concept of national honor was an elevation of the overall character and a wiping away of all the inferiority complexes of the German working class bred by Marxist doctrine. And the National Socialist movement replaced vague love of humanity with the concrete experience of comradeship in struggle. It thus stripped this concept of all sentimentality and used it as a selection factor in direct world political events, but also as a selection element in the "everyday" life of each and every one of us. This overall attitude then resulted in a re-evaluation of all other activities in internal political and social life.

One question in particular should be mentioned here. The former charity, the liberalist charity fuss and the National Socialist people's welfare are symbols of three different views of life. The liberalist era allowed unrestrained capitalist exploitation of the people. And when the victims of this unsupervised process were almost lying on the streets, the members of the same class gathered in pompous palaces and subscribed a few hundred thousand marks for the "needy". It was similar to what has become the rule in America today, where an unscrupulous businessman beggars hundreds of thousands and then builds hospitals for his victims as a multimillionaire, only to go down in the history of his country's democracy as a great philanthropist at the end of his life. The National Socialist world view broke with this attitude once and for all.

Ecclesiastical charity is the same testimony to the arrogance of a certain caste.

She believed herself to be in possession of the power over souls and felt so high above the victims of life that she always associated the term "charity" with the concept of mercy. In other

words, it also gave alms with a condescending gesture from above to the victims of life who had presumably fallen into misfortune through their sin. The National Socialist worldview also broke with this concept.

Just as today the entire nation participates in National Socialist welfare, it is convinced that the misfortune and misery of thousands of fellow citizens not always the fault of individuals, but that only the overall fate of a national misfortune is reflected in hundreds of thousands of sick and unemployed. And from this the NSDAP then concluded that it was the duty of the whole nation to alleviate the lot of these comrades and ultimately to alleviate it not through charity but through work. And therefore it does not have the task of making the people who are being helped humble, but on the contrary, it feels it has a duty to lift these people up again. So it has not, as it used to be called, tamed arrogance, but has nurtured the natural pride of the German people and made it great again. that is why it does not know high and mighty priests and profane people, but only basically equally respectable German people's comrades and a united German people's community.

I have no intention of explaining the much disputed § 24 of the National Socialist program here. That may be left to a later date. I would just like to draw attention to the first part of this program. It states that the National Socialist movement ensures free activity for all religious denominations, insofar as they do not belong to the Germanic contradict morality or jeopardize the existence of the state.

The National Socialist movement has thus reserved for itself the right of sovereignty over the judgment of all spiritual institutions not on the basis of a religious confession, which it releases for everyone, but on the basis of character values, insofar as they are associated with a religious confession and noticeably relate to the values of National Socialism. Here the National Socialist movement will understand very well from the historical realization that a process of spiritual and mental transformation requires a far greater number of years than a political revolution, that representatives of earlier orders of life are not able to change an old hierarchy of values from one day to the next. Rather, it will present its national and social deeds as an achievement, whereby it may claim that a large historical span of years must also be granted to it for the realization of this National Socialist overall content. It is then convinced that this order of life values, which we designate with the words: national honor, social justice, national comradeship, pride and loyalty, will have grown so firmly and organically out of the national feeling of the nation that other orders of life, whose historical justification we do not want to judge, will melt away in comparison with it.

The National Socialist movement will be just as careful in its approach to directly religious and metaphysical confessions, full of understanding for the history.

We have to show inner respect for every genuine confession of faith, but we must also demand the same respect from the representatives of the spiritual and mental institutions when some of us express a religious conviction that may not be our own. We must show inner respect for every

genuine confession, but we must also demand the same respect from the representatives of spiritual and mental institutions when some of us express a religious conviction that perhaps no longer appears to be compatible with tradition.

In short, we want to understand the National Socialist world view primarily as a struggle for the complete implementation of Germanic-German character values and to integrate everything into the belief in a higher providence, but not to commit ourselves as a party to metaphysical forms and confessions, but to endeavor to always maintain respect for every genuine confession.

I am convinced that, when clarity has been brought to relations in this way, the German people will never again be the object of a deeper confessional quarrel, but that the great commonality in destiny will actually stand above all else and, as a result, give the other spiritual disputes that dignity, that form and that limitation which we all strive for.

When I speak here in a university about these questions, I address my words above all to the academic Jagend in the hope that it will become deeply aware of this historical situation, that it will not evade the problems, but that each one of them will stand by the national totality of German history, by the totality of the struggle for the German character in the world, and then hopefully draw those conclusions which will enable it to face the great destiny of our days with all its might.

I am convinced that if this new and yet age-old order of the praiseworthy is supported by all, it will also enable a healthy combination of tradition and revolution, which will ultimately allow German history alone to truly appear as a continuous dramatic German history. And even if temperament stands against temperament, this wealth of personalities, which we all want to recognize and promote, will not serve to tear the overall will apart again, but on the contrary, aligned with a great will, to give it its deep foundation and its history-shaping power.



## Loneliness and Camaraderie

At a rally in the Kroll Opera House on the occasion of the 5th Reich Conference of the Office for the Promotion of Literature on November 18, 1938, Reichsleiter Rosenberg made a commitment to creative solitude and deepened the ideas he had hinted at in his lecture to the party's training men at the "Reich Party Congress of Greater Germany". The right of a creative personality to solitude must not be confused with the immoderate expression of boundless individualism, just as little as the way of life of the new fighting comradeship of the German people with a shapeless mass. Solitude and comradeship are the two strong poles of creative life, which constantly give the German nation new impulses in the struggle for existence.

This workshop has been held under the sign of an old and yet eternally new problem. Again and again, the creative, strong individual defends what he calls his personal right, and again and again, especially in great historical movements, a concentrated force of will demands the prerogative of a community over the individual.

The National Socialist movement claimed to form and represent the entirety of its people in all essential matters. For this reason, however, it also has the duty to exclude from the outset the danger that the treatment of these old questions of human interaction can be approached one-sidedly.

From the very first day of its activity, it has therefore emphasized that the great creations of mankind are always the direct expression of great personalities.

She has expressed just as unequivocally in all her work that this great personality, even if she often stood in opposition to a community, was nevertheless deeply rooted in this community, unthinkable without it, and that the mutual contradiction of most was that a great talent or even a genius was decades, or even centuries, ahead of the thinking of those around him. Thus a core question is already open before our eyes. There will always be a great tension between a personality who sees the necessities of development from afar, who represents them as a thinker and artist or even undertakes to shape them directly as a statesman, and the broad average of a people who, caught up in the worries of the day, are unable to follow a bold flight or even a turn in the entire structure of thought. On the one hand, words such as Schopenhauer's about the "manufactured goods of nature" resound – and on the other

On the other hand, world history is filled with the philistine cry against the "fools and enthusiasts" who are always trying to disrupt the civilized, quiet life.

Seen from a higher perspective, both are necessary. Without the bold flight of thought of great men, life would stagnate, or run into a disgusting business hypocrisy and then necessarily end in a moral quagmire. And without the restraining weight of a slower developing mass, a new thought would remain without any permanent testing and hardening, which distinguishes it from a bottomless enthusiasm.

What is shown here between artist, thinker and statesman on the one hand and closed communities on the other is echoed in the justified demand of the one: to be able to live his value for himself, and the equally justified demand on the other side: to use the result of his creative power to enrich the life of the community.

It is fair to say that a more in-depth characterization of this problem in relation to the history of the 19th century and the turn of our century shows us that in this epoch we had no organic relationship of tension at all, as just outlined here, but that on both sides the claims had been distorted and what was justified in the relationship between the two poles had been forgotten. In my work of eight years ago, I endeavored to illustrate this, especially with reference to a philosophy of art; but the same applies to the entire field of life. The German language has chosen a foreign word for this, and rightly so: it has spoken of "individualism" and thereby wanted to emphasize a moment that plays an external role in the concept of personality. The individual had a tendency to detach himself from all ties, while the concept of personality always included the resonance of a communal, supra-personal element. Thus, it was not genuine groups of disciples and communities that formed around detached individuals, but sects and interested parties, i.e. fantasists detached from nature and history and economic speculators intent on community theft. As always in declining epochs, sects and interested parties always emerged first in the big cities. The man in the country is forced by the nature of his work to see his judgment and actions always checked by the result of his work, while the city dweller, who in reality is bottomless and all too often unjudgmental, gives in to raptures about a glorious future state and a wonderful humanity.

Society has all too often fallen victim to this. On the other hand, the community of a village or small town whose members worked together was a manageable, directly interwoven fact of life, whereas in a cosmopolitan city these cells of a real national community degenerated into an enlarged group of interested parties or became the dangerous rapture of a universalistic humanity.

The last 150 years thus show us the degeneration of personality on the one hand and the degeneration of the idea of community on the other. It is, I believe, the decisive result of the National Socialist movement that it has now grasped more deeply the old relationship, which was abstractly presented as existing between ego and society as the old necessary tension between personality and community and, seen in the task, as a tension between loneliness and comradeship. So the first is the relationship between people, the second is the condition in these people have to work. And here the National Socialist movement proclaimed the idea of community as a comradeship of work and struggle with a great passion, as hardly any other movement in German history has ever done: Ich bin nichts, mein Volk ist alles (I am nothing, my people are everything) and wanted to express that everyone has to sacrifice everything when it comes to saving the German nation from shame and bondage. And thousands have followed these sacrifices; hundreds of thousands and millions have decided by word and deed in favor of this new comradeship in struggle. Everything that has happened in these years in the political, military and social spheres

is characterized by this great idea that unites everyone. Whether we refer directly to the NSDAP as an organization, whether we consider our Wehrmacht or look at the German Labour Front, the National Socialist People's Welfare, everywhere this hard, unsentimental and yet deeply felt idea of a new community comes to light. In education, the National Socialist religious castles have already become a symbol of such a consciously applied view of life, which demands consideration for others, which expects him to show understanding for his neighbor as an equal comrade-in-arms and to be prepared to work together, regardless of how justified individual claims may otherwise be.

Even the professional organization that exists today does not focus its work on emphasizing the legitimate interests of one profession, but rather presents it as a common member of the German national and fighting community that works with everyone.

In short, never before have the battalions of a national comradeship been so diverse and yet so logically oriented towards a single great goal as today, and the happy thing is that they do not serve some abstract society or a universalist community, but the concrete reality of the struggle for existence of the German nation in the midst of the other peoples of the world, the vital interests of this nation and the overall defense of the noblest values of Germanic-German man.

But if, in the struggle for the existence of the German people, we have all committed ourselves to this sentence: I am nothing, my people are everything, then this is probably a promise.

The fact is that we are still seeing in it both the culmination of a rarely expressed general will of the people, but at the same time also the instinctive, tentative shaping of a new will, which then acts back as a formative community force.

If we now look things openly in the eye, we can say that the struggle for the comradeship of the people has been carried out in principle, that the comradeships of our movement have become part of the camouflaged nation, and we can happily say that millions and millions have made themselves available for this great community work. In times of struggle such as today, it is also natural that all these formations should have a tight character in order to be a truly available tool in the hands of the political leadership.

But we have also observed with attentive eyes the representation of the other pole, and I personally confess that I have followed this movement with inner approval and sympathy. In contrast to the universally recognized right of the whole to the time and labour of the individual in and outside his profession, there is also a demand for tranquillity, for hours spent together, for solitude. I took up this problem at the training conference of this year's Reichsparteitag in Nuremberg and emphasized that if we examine ourselves and if we look at other great men, in whatever field, we may well conclude that the decisive decisions were the result of the solitary hours of these great men. It is indeed the case that comradeship is, as it were, the great inhalation of the human being. Through this comradeship he gets to know other personalities, learns new tasks,

faces new problems, and in hours of seclusion, the results of which can be described as a great exhalation, the great impressions from outside are processed within and, if one fits in properly, returned to a comradeship as a beneficial result.

When the Führer leaves Berlin so often and especially in hours of necessary difficult decisions and goes to his mountains, this is only the greatest symbol of what is also a necessity of life for everyone in other areas and in various professions. The Führer leaves this very lively and active, but sometimes also nervous Berlin in order to make decisions independently of the many coincidences of a cosmopolitan city, only from the point of view of the great necessities and possibilities of the German Reich.

And the artist and thinker will also sometimes want to leave a bustling cosmopolitan city in order to really pursue a thought, a building project or a poetic idea in quiet hours alone. Only in this solitude will the initially indistinct shapes begin to take shape. In this way, a thought gradually comes to life, and schemas are transformed into figures which, under a large hand, can then become lasting symbols of a time or even spiritual parables of a timeless nation.

And therefore, German poets and artists, if we have placed this conference under the sign of solitude, we want to take into account a necessity that they must represent in order to have hours of gathering in today's turbulent times, and that is what distinguishes it from the emphasis on the justification of loneliness in the past: this loneliness should not be an isolation, but a gathering of strength for oneself, but also for all of us! That is why it is not a contradiction, as it may have been in the past, that a great comradeship such as the National Socialist movement speaks out in favor of the right to solitude, because it knows that this solitary person is then not alone, but that he will always return to a rooted community and not run the risk of becoming just a splintered part of a whole. As an overall National Socialist movement, we therefore want to see both poles strengthened, and organically so. On the one hand, the solitude of the creative personality without the individualism of sectarian and economic interests; on the other hand, not a shapeless mass of millions, but a well-organized fighting comradeship of the German nation. If we know that these two poles are strong, then we also know that the creative life of the German people will never cease, but will always receive new impulses from both sides.

But we know just as well that such an overall attitude cannot be maintained impartially by every individual on both sides. The National Socialist movement must therefore be so large and so strong that it can accommodate the strongest representations from both sides, i.e. it will have among its leaders temperaments that repeatedly place this concept of general comradeship of struggle at the forefront with all their thoughts and actions. These must be the people who lead these organizations and constantly breathe new life and strength into them.

And on the other side, there will be equally spirited – and if necessary, one-sided – individuals who carry a certain value in their hearts and now know how to defend their spiritual and emotional child in all directions – even, if necessary, in an angry form. These people, too, whether they work

as architects, painters, poets, musicians, or whether they want to follow a thought as thinkers, should have the awareness that they are not appearing here as disruptors of a great comradeship, but that in their loneliness they will find great understanding from the entire movement. The great rhythm of our time will then know how to prevent these people from standing alone or withdrawing from existence altogether in disgust. This is where the task arises for all of us who are united at this conference to extend a helping hand to those who have a work to offer us.

This overall relationship and the obligation it entails today can be illustrated with an example. All those who deal with works of art and make judgments about them have a duty to the work of art and the artist with the necessary respect for the work and its representation from the outset. The so-called "criticism" of the past decades had fallen into a state of unparalleled savagery, and the "critics" saw a large part of their task in gaining the reputation of witty, clever minds through caustic treatment of the artists. Praise was given almost exclusively to a certain clique of literary figures with whom one was connected – be racially or in terms of business policy – while many German artists, however good their achievements, fell victim to general ridicule.

In the central organ of our movement, the call for a reform of this overall attitude was already raised eight years ago, and it is gradually beginning to be taken for granted today that a person who wishes to pass judgment on an artistic achievement should first of all treat it with respect and then, with the same feeling, endeavor to explain the motives of the values and their form to another. However, this is wrong, if, for example, it is declared that a person may only judge and possibly also adopt a negative attitude if he himself is capable of doing better. Quite apart from the higher leadership positions, it will almost always be the case that it is not a painter who has to report on the painter, an actor on the actor, a poet on the poet and possibly pass judgment. The subjectivity of an artist is the precondition of his strength, but also the condition that often prevents him from correctly assessing a completely different and perhaps equal professional colleague and his artistic motives. The history of art provides numerous examples of this fact. That is why the depiction of an achievement and a judgment do not necessarily require a mastery of the same art, but rather a found instinct, a cultivated power of judgment and, if possible, a personal understanding of the artist in question.

If these demands have been made by the general public towards those who are to bring art and artists closer to the people before a national community, and, as life brings with it, must also judge, then I may also say at this point, where we advocate the justification of the poet's loneliness, that with this demand to the poet who is to take up the work, the poet's loneliness must also be recognized.

This is also associated with an expectation towards the artist. If we demand respect for art and the artist from the outset, we also expect the artist to show respect for nature, for the values of his nation and for the past of his people.

Nature is not an object of the arbitrary whims of neglected temperaments. History, with its supporting personalities, also demands that the artist dealing with it take its facts into account. No matter how much room is given to poetic freedom in the realization that the historical power of a person does not necessarily appear to be connected with his other private fate and can therefore be lifted out of some coincidences, it is not acceptable, as sometimes happens, simply to carry feelings and thoughts of our present into figures of the past and, without understanding them from their own time, to present them as carriers of the ideas of a lower epoch. The life of the past, too, is so colorful and varied that the poet still has a wide scope and artistic tact must therefore forbid him to mix the personalities and thoughts of different ages and even then to expect the unmoved respect of the judgment of the national community. Only when this general feeling of respect dominates every artist, when he treats a theme from the life of the nation, only then may he expect the same feeling to persist in the judgment of his work, only then may he, as a dramatist, also demand that directors and stage designers do not regard his work as an opportunity for the

The artist should not be seen as experimenting with subjectivist ideas, but as evaluating them on the basis of his own circumstances and thus endeavoring to clarify not his own basic ideas, but those of the work.

I know that the tasks of life never work out as smoothly as the best wishes express. However, this must not prevent us from at least inwardly recognizing certain principles; and only when we do this is the prerequisite for the greatest possible fulfilment of these wishes and thoughts given. At the same time, this also recognizes and addresses the inner interconnectedness that should exist between genuine personality and an organic community will.

I believe that if they, all my colleagues, see their work in this way, then by standing up for the movement serve to enrich this great comradeship of struggle of the 20th century, and by reaching out to an individual, they enrich his life and give him a new strength that drives all his further creative possibilities to new development.

So I believe that we can see this problem, which first and foremost confronts us here as the cultivation of the literature of the movement, at the same time as a major question of the education of the entire nation. Despite all the differences in temperament, the National Socialist world view has what was once an opposition or even an opposition into a great togetherness. To help here with a nurturing and caring hand to bring about a maximum improvement in the life of the German nation must be one of the most beautiful things that the National Socialist movement can give us as a mission, no matter what position this nurturing personality may hold.

The old struggle between culture and power, which blind theorists once presented as a necessity, has long since been overcome in our hearts as irrelevant; here, too, we feel no contradiction, but rather a convergence of forces, and we are deeply convinced that Germany, which today has once again earned its right in the world through its newly won power, is also the

promoter of a new German culture and a new German way of thinking, which is in its birth. It is precisely in this unity of life, art and world view that we see the secret of our times and have the happy awareness of hearing the chimes of a new epoch.



## The Jewish Question in the World Struggle

As part of the election rallies on the occasion of the supplementary elections to the Greater German Reichstag in the Sudeten German territories, Reichsleiter Rosenberg spoke in the Schützenhaus in Karlovy Vary on December 1, 1938. It is more than a symbol that the Reichsleiter gave his great election speech in the former stronghold of international Zionism in Karlovy Vary. It is a documentary expression of the determined and tough declaration of war against international Jewry. 17 years after the Carlsbad Zionist Congress, a German National Socialist relentlessly confronts the world public with the imminent dangers that these international destroyers pose to all peoples. If Karlovy Vary in 1921 was the place of the triumph of Jewish hate songs, in 1938 Karlovy Vary is the place of the confession of the entire German people to defend themselves against this Jewish world plague.

I have chosen Karlovy Vary as the venue for this meeting because 17 years ago a world congress of Zionists place here, which a symbol of all-Jewish triumph. In 1921, Jewish leaders from all over the world had come to Karlovy Vary to unify their policies all countries. In their honor, the Benesch government had made Hebrew postmarks for these days and forced public buildings to raise the Zionist flag. Speeches were made at this congress which today prove on record the extent to which Zionism dominated both Jewish high finance and the Jewish leadership of many Marxist so-called workers' movements, and was prepared to sway the money throughout the world, as well as the revolutionary forces in the various states, in favor of the Jewish world politics. The president of this world congress was Professor Chaim Weizmann, who is still the leader of world Zionism today.

This Weizmann was involved in the so-called Balfour Declaration, in which Great Britain committed itself to establishing a Jewish homeland in Palestine, to make "every effort" to achieve this goal and at the same time to ensure that the "rights" of Jews in other states were not violated. In 1917, the Entente intended to use the political activity of the Jews throughout the world for its own purposes and to direct it against the German people. Zionism in Germany later openly admitted that Jewry in Germany was clearly behind the Balfour Declaration, i.e. in favor of England and the dismemberment of the Turkish state, which was linked to Germany. The 16th Congress of Delegates of the German Zionists in June 1920 opened with thanks to England, and at the 1920 conference in London the German representative stated verbatim: "The German Zionists openly declared immediately after the Balfour Declaration that they were behind this policy." The "Frankfurter Zeitung" of the time concluded that the Balfour Declaration had been a "ferment of the (English) victory".

The political cooperation of the Jews as a whole against Germany is therefore a fact that can be documented today, but at the same time triumphant voices have already been heard in these days, proving that world Zionism has also achieved its successes with direct Bolshevik threats.

When the then and current president of Zionism stepped onto Palestinian soil for the first time after the war, he triumphantly uttered one word,

which should still ring in the ears of all Europeans today. He declared that the Balfour Declaration had not been achieved by miracles, but by unheard-of proofs of Jewish vitality; he added literally: "We said to the leading personalities: 'We shall be in Palestine whether you like it or not. You can hasten or delay our coming, but it is better for you to help us, because otherwise our constructive force will turn into a destructive force that will cause the whole world (!) to ferment."

So this same man opened the Karlovy Vary World Congress in 1921. The English proletarian leader, who also a Zionist, Engineer Kaplansky, next to him and declared: "The fact is that we can rely on the proletarian forces of England is good fortune and proof of our viability. . . Our political work must consist in finding the active support of the English public. We must prove to the English public that there is a real force behind us." So this Zionist leader, just like Weizmann himself, has almost openly threatened Marxist work against state leaders who are not willing to bow to Jewry and its interests. And the President of Zionism took up these blatant insinuations and declared that if one believed that Jewry had given itself up to act as an agent of English imperialist policy in Palestine, one was standing on a false foundation and, Weizmann continued, "but there is another coincidence of interests, precisely the one to which Kaplansky drew attention, but thought that we had overlooked this coincidence. That is what is called in English "good will", the "good will" of the Jewish people. England, with its global vision, has perhaps understood more and sooner than any other nation, for reasons I would like to suggest, that the Jewish question can walk like a shadow over the world and become a tremendous force of construction and a tremendous force of destruction (I). And England has understood us (!)". Here, in front of the forum of the entire world public, the threat was made to use the tremendous forces of destruction that Jewry has at its disposal against England under certain circumstances.

But one must not believe that this demonstration, which had assumed these proportions here in Carlsbad, remained the only one, for a few months later the same Professor Weizmann and the Jewish-English Minister Mondin Oxford made two speeches in they again took up these threats to continue the enforcement of Jewish rape in Palestine. Weizmann declared that there was still a community of interest between the government of Great Britain and the Jews of the whole world; and again he added insolently threatening: "A broken pledge might perhaps be more costly than the maintenance of an army in Palestine. The larger an empire is, the less it can afford to break its word . . ." And the "British" minister and Jew Mond adds: the Balfour Declaration would have had the success "to unite in the midst of the world war an enormous amount of Jewish sympathy in the states of all parts of the world on the side of the allies". "The use of public opinion in favor of the Jews at that time was not without value when the Americans set out to unite with the Allies in the war." This speech by the "British" minister also proved that a Jewish world power, backed by huge financial resources and supported by the leadership of proletarian revolutionary movements in almost all countries, played a decisive role in the collapse of the German Reich. Above and beyond all other assessments of Jewry and all the attacks on cultural disintegration, this global political fact remains the immovable pivotal point from which the work of world Jewry must be judged today.

The combined forces of the enemies outside and the traitors inside the country succeeded in overthrowing Germany under Jewish leadership, there was a Jewish howl of triumph about this German defeat through all countries. Oskar Cohn received the funds from the Jewish comrade Joffe in Moscow for the purposes of the revolution, and it was the same Cohn who soon afterwards, shortly after the opening of the Revolutionary Reichstag, went to its tribune and exclaimed: "Today the proletariat has power in its hands, there will be no more Friedrichs the Only in Germany".

What the Hebrews of the November Republic triumphantly trumpeted as their victory, what they deliberately carried out as anti-German propaganda against the German people for 14 years without any opposition from any "good" Jews in Germany, still represents the direct action of Jewish world politics today. When Germany under Adolf Hitler's leadership, despite all these infamous attempts, pulled itself together and experienced its great rebirth, then these powers that were defeated in Germany did all the more endeavor to bring this new empire to its knees from the outside. The entire boycott propaganda was led by Jewish syndicates in New York. Hand in hand with this went the attempt to politically encircle this new militant and industrious Germany, and here the Jews from Paris, New York and London clearly worked together to close this ring around Adolf Hitler's Reich against the interests of the French, English or any other people. The Czechs had been given the task of delivering the dynamite, as it were, to blow up the European state system. From Prague, the Jewish emigrants not only agitated against the vital needs of the German nation, but also worked against the well-understood vital needs of the Czech and Slovakian peoples. It was hoped that a bloodbath of all the peoples of Europe would bring about the downfall of Germany, and by speaking with hypocrisy of the Occident, world culture and civilization, they also used the politics of other peoples without any consideration for their cultures and traditions.

Let people in other countries not view these developments as superficially as they have done in the past, naively believing that Great Britain has concluded an eternal friendship with world Jewry. Although this has been the attitude of politics as a whole for many years, today this fraternization is beginning to take its revenge. Here in Carlsbad and later in Oxford, Weizmann had openly threatened the two levers of Jewish world power: Jewish money and the uprising of the proletariat. He had triumphantly said that this threat had led to success in 1917, and Lloyd George had said in 1920 after the St. Remo telegraphed about the British mandate in Palestine: "I have no doubt that the Jews of the whole world will cooperate with Great Britain". And that is what happened. Yes, in a country that has been inhabited by Arabs for many centuries and is Arab land, Judaism is being forced into it like a constant supply of poison. Hundreds of thousands have already invaded Palestine with the help of a huge Jewish capital and the British army has had to suppress the uprisings against the Jewish plunderers again and again in the course of these 14 years. There had been no lack of courageous indications in England that this policy could be disastrous for the British people themselves in the long run. Lords Sydenham and Lamington protested in the

English House of Lords against this, that Britain should take responsibility for "this whole mixed society", which would "automatically become British citizens". A Lord Douglas, together with other associations, had also spoken out against this policy, to which Weizmann, the president of the Zionists, replied: "It may displease a number of Arabs, it may displease a number of anti-Semitic officials, but we will not give up our ideal for that reason. We will have to render these powers harmless. This is an extraordinarily difficult task, but I believe we will accomplish it. Weizmann had pointed out a fact here that is extremely important. The British officials, who undoubtedly came to the country as great friends of the Jews, all became anti-Jewish in the course of their activities. From there they warned England to initiate violent measures in favor of the Jewish parasite people. Their warnings, however, were ignored by Jewish pressure in

London itself, but above all from New York, and today Palestine is a flashpoint smouldering in the heart of the British empire. Two powers are now at loggerheads there, which are not confined to Palestine, for the longer the conflagration in Palestine continues, the more the resistance to the Jewish regime of violence is consolidated in all Arab states and in the other Muslim countries as well. The English soldiers believe that they are fighting for the British Empire, and yet they are only fighting for the forcible injection of Jewish poison into peoples with whom Britain has to reckon. I asked an Englishman the other day whether he did not believe that without Jewry Britain could have made an arrangement with the Arabs in Palestine, as is the case with other Arab states. This question was put to a Jew-friendly Englishman and he admitted that this would certainly have been the case, i.e. a country that did not belong to the Jews would have been raped in favor of Jewish rule. Obviously, the means of pressure that the Jewish leadership spoke of 17 years ago continue to have an increased effect today. England, which has played politics with Jewry, is today faced with the fact that British interests are at least obvious conflict with the enormous claims to power of Jewry, whether many people want to recognize this or not.

And here I may also remind you of English history. There was a time at the end of the 13th century when Judaism almost completely dominated England economically, i.e. absorbed it. The well-known English historian Trevelyan reports on this in his "History of England"

and adds: "During the reign of Edward I, this unfortunate system came to a cruel end (1290). By driving the Jews out of the island, he acted in the spirit of the best men of his time", i.e. even today we must admit that the best men of the time rose up to put an end to Jewish rule. And that is exactly what we can say today: when Adolf Hitler chased the Jews out of power, he acted in the interests of all good men, but he also consciously saved Europe on a global political scale. That is why we can today what emphasized earlier: Europe today is most consciously represented by two states: Germany and Italy. Both have made the cut between popular interests and a parasitic policy, and both have thus created the conditions for an organic relationship between the two different peoples. We hope that this relationship between the ancient civilized peoples of Europe will be understood ever more deeply as the fate of us all and can no longer be hindered by anti-

European Jewish interests, which today have set themselves exactly the same goal as in the past: not to allow the peace of Europe to emerge, but with the help of artificially stirred up feelings of hatred to disintegrate this Europe in the end and, if resistance to this policy should arise, to destroy it in a frenzy of bloodshed.



## Do Ideological Battles Have to Result in State Enmities?

The speeches given by Reichsleiter Rosenberg at receptions for foreign diplomats and the press always attract the greatest attention abroad. This is because Rosenberg endeavors to address this circle topics that are important for international relations.

The following lecture, held in Berlin on March 7, 1939, deals with an important problem of international relations: the influence of ideological struggles on the mutual relations between states. Reichsleiter Rosenberg carefully cites all the reasons which, not only for ideological but also for practical political reasons, forbid us to strive for, or even wish for, a simple imitation of National Socialism in other states.

The Reichsleiter precedes this debate with a presentation of the Jewish question that is as thorough as it is sober. He warns against the delusion that a genuine Jewish nation state could be founded. He proposes the goal of establishing a Jewish reservation that would be managed and administered by a non-Jewish supervisory body.

This proposal, presented on the opening day of the London Palestine Conference, thus took on a highly topical political significance.

A few years ago, a politician from a democratic state indignantly rejected the plan to form a bloc of all democracies against the so-called authoritarian states; at the same time, however, the supporters of this same statesman intensified their activities in favor of the very idea of an authoritarian state.

The idea of a politically united **world democracy** has developed a great propaganda campaign, which he himself has continued; it has assumed the greatest proportions in recent months. This raises a crucial and serious question for everyone as to whether it is really necessary for different peoples, with their different traditions, different geographical circumstances and very different political destinies, to clash because their forms of government are different. From a purely objective point of view, it seems incomprehensible that the forms of life and state of one nation and its legal order should interest the other peoples to such an extent that they would have to call for resistance to these forms. Seen from this point of view, the internal state order is a question of adaptation to spatial and racial conditions, and however one nation answers this question and solves the problems, it is only shaping its own destiny, without necessarily laying claim to it, to use it to directly influence the decisions of other states. Unless it makes a clear claim to do so itself.

We are now experiencing the most decisive attacks and encroachments of the ideas of one form of state on the fate of another nation and understand today more than ever that even ideas of state which speak only in general terms of freedom and justice are borne by decisive inner ideological convictions, by decisive turns of character which, when asserted in one place, identify themselves with the well-being and destiny of all mankind. With the help of world propaganda and traitors to the country, the German nation, for example, was given a state identity in 1918/19,

a form that was obviously not appropriate to the German character. The symptoms of the disease, from which the German people suffered for 14 years and against which we consciously fought, manifested themselves in a disintegration of economic life, in an unparalleled cultural savagery and in a lack of character in the entire domestic and foreign policy of the defunct German Republic of November 1918. If today there is monotonous, repetitive talk of so-called "aggressors", it would be fair to admit today that in 1919 everything that had constituted the actual formative forces of the German Reich for a thousand years was condemned in the most aggressive form; that without any consideration for the historical development of the German people, a form was imposed on them as the only one that could make them happy and that every attempt at resistance was described as not corresponding to the spirit of a true civilization. If today again a far-flung propaganda speaks of the protection of a so-called freedom and for a final victory of the so-called tolerance, then just the bearers of this propaganda have supported a disregard for the laws of life and the natural rights of freedom of the German people in a world-historical, unprecedented intolerance.

Leaving aside the deliberate malice of certain politicians, this one fact shows how little thought is by some thinkers, but also by many of those actively involved in world politics, to the deeper contexts of their own actions. It therefore inevitable that, beyond the caustic and thoughtless propaganda of the day, a greater reflection on the forces of world politics will gradually have to take place in order to achieve some degree of order in the thoughts and actions of all those of good will.

On July 14, 1939, France celebrates the 150th anniversary of the French Revolution. It can be assumed that this day will trigger great celebrations in all countries that call themselves democratic today for the principles of democratic state-building, but also for the ideas that led to the first victory at that time. This day will also be a day of historical reflection for those of us in Germany who can regard this era as historically complete. Precisely because this epoch became history for Germany both intellectually and politically, we can evaluate this era impartially, without any of the bias that naturally overshadows a political battle of the day. At the beginning of the 18th century, Europe was still dominated by the idea of the Inquisition, that is, fundamental intellectual and religious intolerance. The best people of the European nation rebelled against this attitude; researchers, thinkers, prophets and enthusiasts proclaimed a new age of tolerance and humanity. The founding of Freemasonry at the beginning of the 18th century in England and the rapid spread of the lodges to France, and later to Italy and Germany, shows the political side of this enthusiastic and in many ways magnanimous 18th century thought. The slogans "Liberty, Equality and Fraternity" were first from Parisian lodge circles in 1740 and, 40 years later, conquered the political thinking of entire generations alongside the philosophical. What now characterizes subsequent history appears to us as the furthest swing of a pendulum. Was the ruling intellectual and political power, whereas before, the government had been fundamentally intolerant of all efforts to achieve spiritual independence, suddenly the most boundless tolerance was proclaimed for all people, regardless of creed or skin color. The differences in the nature of peoples and races were described as non-existent, so to speak, and in the slogan of the "education of the whole

human race" it was believed it was possible to equalize these differences through a certain education, through a change in the environment, and to found a single humanity, a human culture, a world economy and finally a great human and world republic with the goal of world peace. These dreams and ravings of magnanimous philosophers now fell into the hands of political fighters, but also conspirators, or became the means of some purposeful statesmen intent on economic imperialism and world domination. Today we may well say that over the last 150 years this preached boundless tolerance has been combined with an identification of a certain political structure, and that now with the concept of humanity, human culture and civilization everything appears to be historically unresolvably connected, which we were forced to experience as party system, factional rule, stock market power, Marxist class groupings, etc.

Nations, however, have not only existed since the proclamation of the ideals of 1789, but also draw their strength from millennia-old roots. That is why the defense of a true nation's individuality, which is inherent in its character, has made itself felt everywhere in the face of boundlessness and prevented a rapturous movement from drifting into a bottomless pit, as it were, into nothingness. And if one endeavors today, with the words of demo

Although the economic and outwardly political aspects may appear to be the same, the internal structure of English democracy, for example, is very different from the political struggles of the United States or France. From our point of view, the English state, which has been fought for over the centuries, can be characterized as follows, as I did at the Reichsparteitag congress in Nuremberg in 1938:

"Democracy in England was once an Anglo-Saxon-Germanic balance against the harsh conquest of the Normans, also an example of an organic relationship between authority and freedom, and the secluded location enabled a play between tension and relaxation that was not disturbed from outside, which was so characteristic of England.

This attitude was expressed in the melancholy farewell speech of the last British Prime Minister, which was particularly sympathetic in human terms. Addressing the youth of the Empire, he said that they should put duty first in life and think of their rights only afterwards; an idea which seems to us akin, but which has little in common with the behavior of many other democracies described as akin. Baldwin added that it was quite possible that the future would have to save democracy from itself! He called for an orderly freedom within the law, with power in the background and not in the foreground.

This thoroughly Germanic interpretation would probably make a closer understanding of German deaths possible, were it not for the fact that some imponderables on our opponent's side have been successfully exploited time and again. English freedom is also bound, but less by the state and all the more by the conventions of society.

And with regard to the tighter state forms of Germany, which is open on many sides,

irresponsible people flatteringly shout about German lack of freedom in order to distract from the restrictive corset of British forms of life outside the state, which is certainly unbearable for us. And finally, it is popular to ignore the fact that British personal recklessness has as its precondition the domination, and thus the deprivation of freedom, of many other peoples, not only colonial ones, and the exploitation of the fruits of the richest countries in the world. However, this state of affairs is not the result of a universalist, supposedly peaceful democracy, but the result of centuries of military and political conquest. And while no Briton is subject to a foreign state, it is forgotten in London that millions of equally freedom-loving Germans live under the yoke of a foreign tyranny that was once established in Europe with the help of England. It is insular history as a whole that gave Britain its own kind of essentially balanced political life until foreign, predominantly Jewish financial interests disturbed the balance of the British way of life and brought it closer to the Jewish-democratic attitude that directly compromised England's thinking. Despite everything, the word 'democracy' denotes very different forms of life in England, the USA and France. In any case, however, the state prophesied by Baldwin, that democracy must be saved from itself, has long since become a fact of the present that threatens us all."

These words at the last party congress certainly prove that National Socialism is prepared to understand the tradition and nature of other peoples and has no intention of doing so while fully preserving its own form, if he is left alone to persecute foreign statesmen and other states with negative criticism and propaganda.

There is one area, however, where it is particularly clear how much opinions diverge beyond forms of government and traditions, thanks to a change in ideology, but also how much dependency is evident: in the Jewish question. The treatment of this problem in Germany *has* put world Jewry and the forces that sympathize with it or depend on *it* into an almost hysterical state; in the last few weeks in particular, we have seen politicians, without asking whether the interests of their own people are really being served by this, taking a stand on the issue.

The Jewish race and all its effects would be promoted as if the culture and happiness of mankind depended on the inviolability of the Jewish race. We can state for all peoples as clearly as we can state that everything that has come down to us in the way of cathedrals, cities and castles, symphonies and dramas, magnificent works of art and sculptures, has arisen solely from the genius of the various Aryan peoples of Europe; not a single Jew has played a decisive part in any of these things. The Jew has understood how to bring only one thing to Europe: the principle of Old Testament religious intolerance to the point of exterminating a religious opponent; but it is precisely this racially tainted breath of the desert against which the best researchers and the greatest thinkers of Europe once had to stand up in order to make freedom of research and tolerance of the spirit possible again. The Revolution of 1789, in its theoretical boundlessness, also proclaimed the emancipation of the Jews and set an example for other peoples.

The Alsatian deputies, who knew more about this question than many dreamers, passionately opposed the enfranchisement of this foreign race in the French parliament until it was finally declared that an opponent of Jewish emancipation was also an enemy of the revolutionary constitution. How this emancipation took place historically is not much discussed in the official history books today. That the army supplier Cerfbeer, who was already powerful under the old regime, worked towards it with the help of bribes, that Mirabeau was deeply indebted to Jews, that the German Wilhelm D o h m wrote his widely circulated pamphlet on the emancipation of the Jews and was only the mouthpiece of Mendelssohn in Berlin, and similar things more, will have to be explained in detail later on by objective historical research. In any case, at that time the pampering of Judaism appeared to be a particularly liberal expression of opinion and is still presented as such today, although the prudent statesmen, even if they continue to proclaim this thesis outwardly, are internally of exactly the same conviction as we are. The enfranchisement of the Jewish race had exactly the same consequences as in ancient times. In a short time the Jewish people were in all positions where material, political or spiritual trade was involved. The Jewish banking families, scattered throughout the decisive states, exchanged the political news of their countries for the purpose of their family business and were thus able to successfully increase their stock exchange transactions. And when the Franco-Prussian War came to an end in 1870/71, a pack of Jewish bankers moved into Paris behind the tall military figures of the German army in order for financial negotiations. The economic treaties of 1871 became a symbol of this period; on the French side they were signed by Baron Rothschild, on the German side by Baron Bleichröder. Since this time, the so-called political equality has continued and has gradually become an economic and thus also political privilege.

In many countries, Judaism proceeds according to the principle that a giant trust or a large bank sells one shareholder to one party and another to the rival party. and thus makes both of them somehow dependent on the funds that this party needs for an upcoming election campaign. Anyone with an overview of the major campaign in recent weeks will be able to recognize the deeper reasons for this whole battle.

As far as Germany was concerned, even during the war the Jews here openly advocated the partition of Turkey, i.e. the destruction of a state that was allied with Germany at the time, and worked politically towards this goal. After the Balfour Declaration, but especially after 1918, the entire policy of the Jews, who dominated Germany politically and economically, was characterized by this anti-German attitude. There was no great person in German history who was not defiled, no glory of German culture that not dragged into the mud by the Jewish stages of Berlin and subjected to years of public ridicule. And all this without any objection from the so-called "good Jews". For the resurrection of the German nation, the solution to the Jewish question was therefore a question of either/or. An enemy blood had produced a bastardized intermediate layer over its own sphere, and the Jewish

Economic and banking groups made the German people unbearably dependent a policy that had nothing, absolutely nothing, to do with German reconstruction. We know that the German Reich had fallen into an abyss in 1918/19 and that it seemed as if German history had reached its end with this revolt. It was therefore our duty in the face of this German history to do everything humanly possible to prevent the German Reich from experiencing another November 9, 1918, and this forced us to draw the iron conclusion that those elements of foreign blood who had taken advantage of the German people's weak hour should also be removed from all authoritative positions in politics and business and ultimately eradicated. We would like to state clearly here that for National Socialism the Jewish question in Germany will only be solved when the last Jew has left the territory of the German Reich.

In recent years, we have seen that the Jews were apparently lulled into the belief that they would be able to outlast the National Socialist movement in Germany. Many of those who had gone abroad at the beginning of the revolution returned to the fleshpots of Germany and, with the help of their racial comrades abroad, were eager to themselves at home again in Berlin and other large cities. At the same time, however, the Jewish world centers believed they could continue their unabated agitation against Germany with impunity, until finally the new murder in Paris showed the whole world that Jewish politics knew no bounds to its destructive effectiveness. The measures taken by the German Reich to eliminate Jewry from the whole of German life now had the

The hopes that still existed were dispelled, and the response to this self-defense of the German nation was a world agitation by all Jews and those dependent on them. The question of a decisive emigration has thus once again become a topical global political issue. Although the Evian Conference in the summer of 1938 had produced a mammoth effort, which was working in London, it has not yet produced any really positive proposals.

In the meantime, the Jewish-friendly democratic states have spoken a lot about the "misery of the Jews" in Germany, but have not made any far-reaching proposals. One time Guyana was mentioned, another time Alaska, the third time a corner of Madagascar; otherwise, however, the tendency at the moment is to continue to disperse the future emigration of Jews from Germany various parts of the world in order to carry out this influx of Jews as unnoticed as possible by the peoples.

Without going into the dangers of general infiltration, only the territorial side of a real solution to the problem is touched on here.

Little Palestine is out of the question for a far-sighted emigration policy. The present number of Jews has already led to the Arab freedom uprising and has shown that, thanks to Jewish claims, England cannot come to an agreement with the Arabs. The so-called Zionist state, which is being sought for the first time, does not have the aim of accommodating the Jewish people in Palestine, but only of creating an all-Jewish center of power in the Middle East. A Jewish state is intended to give world Jewry the opportunity to legally assert its rights in all states.

The Jewish state would be able to set up Jewish embassies and send its diplomatic representatives everywhere without in any way affecting Jewish numbers and power in the democracies. Secondly, this Jewish state would have the task of officially standing up for the so-called Jewish minorities in all countries. Thirdly, it is conceived as a center for the economic domination of the Middle East. Fourthly, such a Jewish state {Israel} would have the task of creating an inviolable asylum for suspicious Jews from all over the world. There, all these Jews would be given new photographs, new names and passports and then to those countries where they have not yet been. In other words, we could expect a world center for harboring the world's impostors, a state of affairs that Europe, if it still wants to hold its own, could not accept in the long run.

Since Palestine is also out of the question as a solution for a truly compact settlement of the Jews, and a dispersed emigration not only does not solve the problem, but also conjures up racial and political dangers of the worst kind for Europe and other countries the only question that remains to be solved is whether and which self-contained large territory the democracies want to provide in order to settle the Jews as a whole. This territory would have to provide for a capacity of about 15 million Jews. To this, the Jewish millionaires and billionaires from all over the world would have to place their resources at the disposal of the Evian Conference office in London, for example, which would be more expedient than using them in political agitation and economic boycotts against Germany. Which territory could then be considered would naturally have to be decided by the owners of these partially human-empty territories themselves. Whether they decide in favor of French Guiana or Madagascar may be a matter of expediency, the result of discussions between England, France, the United States and Holland. It is obvious that Alaska, with its harsh, northern climate, would be too bad for the Jews. It follows that directly to promising areas of Canada and beyond to the United States and would thus pose a similar racial danger as settlement on the British Isles or in Australia.

Since the other two proposals, Guyana and Madagascar, have already been officially discussed, the whole problem is narrowed down to these two territories after the elimination of impossible programs. If the democracies now want to prove the truth of their Jew-friendliness, they will have to in the foreseeable future which of these territories is to be established as a Jewish reservation. I emphasize the word reservation, because there can be no question of a Jewish state today, nor of a Jewish state in the future. If millions of Jews settle there, the most primitive philanthropy towards Jewry dictates that it should not be left to itself, but that every large colony should be placed under the supervision of a well-trained police administration, and that these district police authorities should again be placed under a governor or a League of Nations, who would supervise this Jewish reservation on behalf of the democracies. If such a solution were not decided upon, but the Jews themselves were to be established in a state of 12 to 15 million, this would soon lead to mutual plundering and to a reciprocal massacre, which would certainly not be in the interests of the friends of Judaism. From our point of view, therefore, all these considerations lead to the following conclusion:

1. The need to take in the hundreds of thousands of Jews from Germany, and then later the millions of Jews from Central and Eastern Europe, and to house them not in scattered locations, but as a single settlement. Of all the proposals to date, two remain.

2. Such a settlement cannot be the establishment of a Jewish state, but rather the establishment of a Jewish reservation.

If the Jewish problem of today is seen in this racial, social and political form, only then will it be possible to make decisions that will not have to be revised again next year. The present attitude does not seem suitable for dealing with the problem of Jewry, and it is therefore necessary that a truly organic, politically feasible and future-proof proposal be put forward for the good of all.

Since the Jewish question is a problem that is not limited to Germany, we are convinced, even if we are only presenting the views of the National Socialist movement to this circle, that the answer to this question is a necessity for all peoples. It is equally clear, however, that much of what we encompass with the term "National Socialism" can undoubtedly affect many Aryan peoples, but is essentially a purely German matter.

This fact is now being questioned in view of the social and political struggles in many countries, and the National Socialist movement is being blamed from many sides. non-German parallel parties in other nations to have evoked the national socialist core. In connection with this, the second accusation often arises, as if the National Socialist movement wanted to use these groups of other nations, some of which also call themselves National Socialist, against the respective state policies of other nations.

This question requires a fundamental answer:

To anticipate the result of the investigation here, let us state that the National Socialist movement is of the opinion that it is wrong and at the same time politically inexpedient for any renewal movement of another people to call itself National Socialist.

In the course of our struggle, and also in recent years, we have repeatedly emphasized that many of the problems directly posed by fate to the German people also problems for other nations. The struggle between National Socialism and Manism in all its forms is – whether admitted or not – a European problem and is also growing into such a problem in the United States.

Germany was confronted with these problems more directly than other nations, because it collapsed in 1918 and had to choose between perishing in a bloodlust or giving birth to a saving idea by calling on all its reserves of strength. In this fateful hour, a man was found who gave the nation a new ideal, worthy of all the best people's efforts. This battle program was called "national socialist" in the knowledge that the two great fronts, which had hitherto been deadly hostile to each other, could be united after both had been detoxified by a new attitude to life that encompasses both.

Many patriots of other nations, who were also looking for a way out of the great crisis of our time, were able to witness the triumph of National Socialism, and it is therefore humanly understandable if, in the belief that they could also help their people through similar ideas, they sometimes also introduced the name "National Socialism" into their party name in the knowledge that the basic political problem was actually being symbolically expressed here through the coining of the word. But some people overlooked one thing. The word "National Socialist" does not in itself necessarily carry with it the decisive ideological attitude that the German people have associated with it. Everything that we associate with the words racial science, population policy, etc., what we call the German conception of law and Germanic community consciousness, all this is not something that could be inferred automatically and equally for all nations from a term "National Socialism" that is, as it were, valid for all. Rather, there can only be one way forward: that every nation which is of the opinion that many thoughts and forms of existence from the past no longer correspond to the necessities of our time must fall back on its own political and spiritual traditions.

The best example of this is fascism. Like National Socialism, it waged the same two-front struggle to shape a new era and drew its strength from ideals of its own Italian and Roman history, thus forming an original form for the shaping of life that began with the 20th century.

Since National Socialism is a universalistic doctrine that can be applied to all peoples and races, it seems expedient to us that the new movements in other countries, which have arisen from ideological impulses that are humanly understandable but different from our own, should not use the word "National Socialism" and should therefore choose a name that corresponds to their own national history. We also consider this necessary to ensure the purity of our ideas in the eyes of the world, because even in the case of related attempts at imitation, despite the name, the content must be different from ours. This could perhaps lead to an absurd discussion about "true National Socialism", a discussion that would be pointless because we cannot strive for an inquisition and because we will never recognize a foreign intellectual tribunal over our world view. However, we and the German will could then be all too easily misunderstood in the face of such possible attempts thanks to many "definitions".

In addition to these reasons of a more ideological-historical nature, there is also a directly political concern. If the National Socialist movement wants to see Marxism and world Jewry eliminated from European life as a corrosive force, it is doing the greatest preparatory work for bringing about peaceful conditions in Europe. Nonetheless, we National Socialists have never been so utopian as not to see that even after the elimination of Marxism and Judaism there are very real possibilities for a peaceful Europe.

Conflicts of interest between the different peoples and races on the globe are possible, indeed probable. Life does not stand still; one nation increases physically by virtue of a living dynamic and is creative in all areas of life, while the other, on the other hand, declines in its effectiveness,

without perhaps wanting to take even one step towards a new development of the world in terms of power and territory. It can also happen that certain party groups make political claims which appear to be capable of decisively affecting the vital needs of another nation. This interplay of forces can therefore lead to serious political conflicts even between nations that are in principle at peace.

From this point of view, it would be highly inappropriate, both from a human-psychological and a state-political point of view, if the German National Socialist government were to enter into a political conflict with a government of another state that also called itself National Socialist. From an ideological point of view, it would then appear as if a universalist National Socialism suffered a spiritual defeat, as such a conflict would prove that National Socialism was not strong enough to secure peace in Europe. Furthermore, a non-ruling National Socialist party in another state could appear treacherous during a conflict with the German Reich and would give other power groups the opportunity to make ever sharper demands and, if such perhaps impossible demands were rejected, would encourage suspicions all the more. Such a development would go against all tendencies and against the will of the NSDAP in Germany.

The fascist party in England offered an example of principle during the Abyssinian conflict. There, too, the conviction had become firmly established in some quarters that Great Britain could not stand aside in the political transformation process of our time. Thus various nationalist groups formed which a stand against Marxism and Judaism. When Britain was now convinced that it had to face Italy as a whole in fundamental hostility during the Abyssinian War, the fascist groups in England found themselves in an embarrassing and politically disastrous position. As Britons, they were naturally on Britain's side. As "fascists", however, they had to put up with the worst attacks from authoritative political circles and were portrayed as Mussolini's mercenaries. If radical nationalist circles were convinced that Britain's stance in the Abyssinian conflict was wrong, such a conviction could not be freely expressed if one bore the name fascist oneself. Such a conviction could only be maintained if the attitude was also separated in name and concept from a political system that the state system of another state in conflict with Great Britain.

A similar case could possibly repeat itself in the future, and it would serve no one to bring about such a situation, neither the National Socialist German Reich, nor a possibly apparently ideologically related National Socialist party in another nation, but especially not if this "National Socialist" party had already become the ruling system in another nation.

It therefore seems necessary to emphasize that precisely just as Italian Fascism is an original response of the Italian people to fate, National Socialism can also claim to represent the world view of the German people in our century and the response of the German nation to the fate of our epoch. Those of the other peoples who feel the strength within themselves to find a similar answer should do so by drawing on the personalities and ideals of their own past or by finding influences that point this nation from the present into the future of its form.

However things may go, it seems necessary in any case that clear insights also lead to logical decisions, which alone seem suitable to eliminate misunderstandings, to reduce the possibilities of Jewish counter-work and a truly honest debate from people to people to be brought about.

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I have endeavored to present two problems that are of concern to the world today, both professionally and openly. I am convinced that the actions of the day are determined more than one might think by the prevailing thinking of a people or an entire epoch, and that only when there is real clarity about kinship or antagonism will the decisions be made in such a way that they correspond to fate as the result of a balance of forces or a combination of forces and do not bear the mark of capricious arbitrariness.

When I raised the question at the beginning as to whether ideological conflicts must necessarily result in national and state enmities, I believe I have given an answer as far as the National Socialists are concerned. In the

In contrast to many other political systems, which from the outset aim to transfer the world of thought that has become established in one state or another immediately to all peoples, indeed to impose it on them, National Socialism does not wish that it and its thoughts and forms valid for the German nation should become the law of life for other nations without further ado, indeed it even rejects it when new political movements, on whose emergence we have no influence at all, attach the name National Socialist to themselves.

Through this clarification, we hope that the National Socialist movement has once again made a contribution to general pacification. There have always been intellectual struggles in world history, and the nations will not be spared ideological conflicts in the future either, all the more so if they have to struggle for a new form after such a shock as the world war and the emergence of Bolshevism represent. But this need not mean – if all are of good will – that political or even military conflicts will necessarily arise from this ideological struggle of a great epoch.

I therefore ask you to accept these remarks in this sense and to be convinced that revolutionary National Socialism knows how to honor every genuine tradition, and that it is precisely from respecting and observing the spiritual laws of the German people that the respect and attention we strive to show to other peoples' destinies arises.



## Copernicus and Kant

On the occasion of the Kant--Copernicus--'Week' at Königsberg's Albertus University on February 19, 1939, Reichsleiter Rosenberg spoke to leading personalities from the state, the party and the Wehrmacht, to the faculty and to representatives of the students in a ceremony on Copernicus' birthday. Rosenberg juxtaposes the two great personalities Copernicus and Kant, who once overthrew a world view and gave an inquiring humanity new eyes for new problems. The Copernican idea laid an old world view in ruins; Immanuel Kant's critique of knowledge overcame a degenerate, *unrestrained* enthusiasm; the race-based thinking of today has overcome further alien thought structures and laid the foundation for a new future.

On the same day, the establishment of the Copernicus Foundation, founded by Reichsmarschall Göring at the suggestion of the East Prussian Gauleiter Koch, was announced, with funds to be used annually to honor German naturalists for special achievements.

As I conclude this conference in honor of two of the greatest of the German people and of Europe ever to speak, so shall thereby be emphasized, that the national socialist movement feels an obligation to always remember the pioneering geniuses with reverence.

Even today, it is not possible to gain a definitive overview of what has been accomplished through the actions of these two men. – World views and ideologies, once they have taken hold of minds and hearts over a millennium, continue to have an effect as breeding systems, when they appear to have been fundamentally overcome. For again and again, figures and powers that once embodied an old world view and ruled over the souls of men with the help of a certain world view come to the fore in order to once again rise to power in the way that has proven itself many times in the past and, if possible, not to let mankind realize that the foundations of life have changed. I would therefore like to focus here today on what seem to me to be a few crucial points.

Both men once overthrew a world view, and both at the same time gave an inquiring humanity new eyes, as it were. Anyone who looks deeper will be able to say that they once tore people away from the security they were accustomed to, and at the same time they paved the way for a new spiritual and mental security of a true humanity. Finally, both approached their research "with" that ingenious light-heartedness which is always a sign of good conscience and truthfulness of character.

When Copernicus began his research and, at the age of 27, was already giving public lectures on astronomy in Rome, he found that the previous explanations of the orbits of the stars could not be correct on the basis of the existing world view. A new idea emerged from him, which seemed to contradict both the immediate perception of the eye and all established doctrines. Now that this revolutionary heliocentric idea was born, he saw the universe in a new lawfulness that satisfied the inquiring human mind. He cultivated this discovery for 36 years.

He worked on it with the means available at the time and declared piously, proudly and happily: "All this, as difficult and almost incomprehensible as it may seem to some and as much as it may be against the opinion of the great multitude, we want to make all this clearer than the sun in the course of our work with God's help, at least for those who are not bereft of all mathematical knowledge."

These words shattered the old world view, but they also shattered an entire order of society, church and life. In the most literal sense of the word, the dome of the heavens, which seemed to enclose everyone so securely, was blown up and the earth, which was well sheltered beneath it, suddenly became a huge sphere moving through an inexplicably endless universe. With this collapse of the world view and the dome of the heavens, however – understandable to some even then, but not recognizable to many even today – everything about the prevailing world views that the old world view had as an essential component of their thoughts and so-called revelations was shattered.

And finally, Coppernicus' thought, with the results of the coming knowledge of nature, was a triumph of research into lawfulness over a view of life that had not allowed this research-based thinking to unfold for 1500 years due to demons and magic. This is probably the most decisive fact in European intellectual history. When the Greeks perished in racial chaos and the Roman world no longer had the strength to continue the ideas of the ancient Hellenes, state-supported Christianity took possession of the entire Mediterranean and, a few centuries later, of the whole of Europe. And so the Bible became not only a book of edification and religion, but also the law book for the entire exploring world.

Thinking. All truth should be contained in it. From then on, European developments took place under the rule of this idea. As early as the 13th century, researchers emerged who did not seek the meaning of the world in wandering stories, coincidences or the workings of demons and underworld spirits, but instead searched for a cosmic law. However, they were persecuted under the rule of the Inquisition, until finally, 1500 years after Nordic antiquity, the Germanic Occident broke through again and the Coppernican Revolution not only overthrew an old image of the world, but also revealed the meaning of European exploration in the face of oriental magic. Despite all the heresies, this research was borne by a deep piety and reverence. Coppernicus invoked God's help and Galileo, when he was the first person to follow the orbits of the stars with a telescope, wrote in shock: "As infinite amazement fills me, so also infinite gratitude to God that it has pleased him to make me alone the first observer of such wonderful things hidden from all centuries". The awareness of the greatest lawfulness was combined here with a deep, religious reverence for the astonished universe.

The developments of this time were now followed by one spirit of research after another; and despite all human errors, this eternally striving research is a truly uplifting testimony to the European consciousness, which we must never again allow to wriggle out of our hands! Strangely

enough, however, it has become fashionable again in recent times to speak of the so-called "overcoming of the Coppernican world view", not on the part of the Church, but on the part of some new Romantics. One can see that mechanics and technology

as a result of these discoveries has undoubtedly had a devastating effect on the life of Europe; one can see that the mechanistic view of nature has also spread to the innermost humanity and has undoubtedly produced a pseudo-philosophy of the shallowest kind. And now one believes to have found the disaster in the mechanistic view of the world in general. They continue to rage against rationalism in general; they declare that Germany is in revolt against Cartesianism, that the mechanistic laws of nature are coming to an end, and the like ....

These busy and so little critical people overlook the fact that if the research of Europe wanted to distance itself from the sense and concept of causality, whether this now appears directly mechanistically as cause and effect, or as stimulus and consequence, or as motive and act, then these researchers necessarily again in the paths of demonic ideas and ancient Asian magic. And they also overlook the fact that it was precisely Kant's philosophy, which they were also hostile to along with Coppernicus, that contributed to proving the strict mechanistic nature of the universe on the one hand, and for this very reason, in a consistent, truth-seeking manner, recognized and postulated a different world of the human interior that is free of this mechanistic nature. The discovery of a "must" on the one hand and an "ought" on the other appears to be the critical act of Immanuel Kant that links him so closely with Coppernicus, to whom he then also referred with full awareness after completing his critical work as a parallel phenomenon of his attitude.

The mechanics and causality of the universe are not abolished by calling everything "life"; this only evaporates the conceptual content that we have always associated with the concept of life.

It is not the task of the National Socialist movement as such to investigate how and when life came into being, or even whether it came into being; it cannot be in its interest to impose any rules on research that are necessarily linked to our world view. However, our task can be to keep away from swarming spirits who, in the name of National Socialism as it were, seek to obliterate all the creations achieved through centuries of thought and centuries of research. For us, the concept of life is always linked to the view of being born and dying, i.e. it is always a growing and passing away. If we want to

If we give up the essential nature of the idea and the view of "life" and include every block of stone here, then this is at best poetry, but then every form of thought disappears, and we move in a swarm of words and use concepts that are devoid of any visualization. We also do not think of depicting the great Descartes – as is also the case – as a popance, whom we would now have to fight as a human schema or as an example of a foreign Western mind, but rather see in him one of the most original natural scientists in Europe, for whom logic was only a marginal phenomenon, but for whom the free contemplation of the universe, the exploration of light and its laws were the living life.

If we wanted to touch this causality of the universe in earnest and transfer concepts of life and thus of the human moral interior to it, then the enthusiasts of our time would also have to explain their view that in the end our earth orbits the sun out of a sense of duty and the moon accompanies the earth out of love!

The idea of lawfulness has been the real driving force behind Germanic-European research; this idea has been the basis for the triumphant advance of both European science and the entire European way of life; we will therefore defend this principle on all sides, because we know that giving up this research means giving up our own character and would therefore not herald a rebirth of culture and philosophy, but a decline of all great research.

It is strange how much some fantasists have realized how closely Copernicus and Kant belong together, because the attacks against the one are always linked to attacks against the other at the same time. Today's mockery of the "Königsberg myth" and the attempt to portray Kant's teachings on German soil as an episode, and an alien one at that, strangely coincides here with the rejection of Kant's attitude and philosophy by the Roman Church. The Jesuit philosophers of this church described him as a "source of moral and religious ruin for state and society". Kant had "shaken our confidence in our ability to think"; Kant acted "like a pestilence" in our present day and had "poisoned the whole life of the nation", as a leading Jesuit liked to put it. Other scholars of the "Society of Jesus" asserted that hardly any other man had "harmed our fatherland as much as Kant". A famous Jesuit declared that the Kantian virtue hero was nothing more than a moralizing nihilist, and another brother of the order of him spoke of the "remote, marauding old man of Königsberg".

This is where sentimental enthusiasts and conscious opponents of the Germanic spirit of research meet, and that is why we have every reason to profess our allegiance to it. For if I thought I could say at the beginning that Kant also destroyed an old world and at the same time gave us new eyes, I mean to say the following:

For centuries, under the pressure of the supposedly all-knowing theology, the European mind has built the most diverse metaphysical systems, and philosophers of all categories have argued fiercely about these world exploitations, until Kant appeared and, as he proudly said, ended the chatter of the millennia by testing reason and understanding in general for their abilities and defining the nature, possibilities and limits of these abilities in an unparalleled life's work. He also helped the empirical natural scientists to a deeper reflection by making it clear to the greater among them that an experiment in itself does not yet represent experience, but that the essence, the content of experience constitutes a strange connection between sensuality and understanding, that experiments are also brought about by an idea, indeed, that great discoveries are preceded by a mysterious interplay between experiment and idea. He thus gave prudent physicists the opportunity to distinguish between real experimental experience and ideas in order to prevent them

from getting lost in so-called natural philosophical ravings and fantasies and even passing them off as facts of experience. And so, for cautious thinkers and truly great researchers, physics became, in his words not research from experience, but for experience.

It is clear that not everyone who admires a great work of the reinforced concrete industry is able to be clear about the laws of engineering mechanics; but it is no less necessary that the engineers who build such works are familiar with these laws. It is for the same reason it is not possible that Kant's critical work can be grasped by all in its depth and diversity; but it is necessary that all who speak of cognitive criticism, reason and understanding, experiment, idea and experience, should be able to account for this inner lawfulness of their action once it has been discovered. Today we have understood more deeply than ever that, although the powers of will change and govern the world, confused thinking can only be liberated by new thinking. Only a completely unbiased, unique and critical mind was once able to untangle the tangle of thoughts that had become confused through centuries of scholasticism and to establish a new order.

This is what Immanuel Kant did at the turn of the 18th and 19th centuries, not to establish a so-called new metaphysical doctrine, but to bring about man's self-reflection. What mattered to him was not a long series of definitions, but a disciplined and conscious view of the world and the separation of those human activities which, thanks to a confusion of feeling and thinking brought about by theology, could no longer be represented in any pure way. And that is why Kant professed mechanics and mathematics as the actual good conscience of a true science, and just as un-

he stated that man participates in a completely different world, which cannot be interpreted in terms of mechanics, but stands autonomously opposite it. the very idea of "ought" is proof that such a world of freedom exists. For the fact that we can only think a "ought", i.e. a duty, is proof that we are not only under a "must". But this discovery is not what we call science, but the instinctive experience of an inner, quite different, but equally real world. This is why Kant's much-maligned categorical imperative is not a prison warden's moral, not some kind of law imposed from the outside, but is simply the statement of a fact of inner experience. However, it is only from this inner experience that the idea of personality grows into an unsentimental, but therefore even more grandiose experience. When Kant explains: "Personality is freedom and independence from the mechanism of all nature", he opposes the equally consistent mechanics of the universe with the equally consistent power of inner humanity, and we understand when he then explains at the end that wisdom and holiness are basically and objectively the same thing.

Thus those two worlds emerge – one characterized by Kant as the experience of inner experience, the other as the lawfully circling universe, discovered by Copernicus, which have become the highest critical consciousness and never to be lost property of European humanity. True science is unthinkable without causality and mathematics. Personality, however, is freedom from another world. Creations of art are images from this sphere of the idea and a metaphysical will. The world of the senses can only

become visible through understanding and reason and their schematics; but man's innermost being, his world of ideas, becomes visible only through symbols from this world of the senses: through art and Religion, Practical Kant expresses this as follows: "Every being that cannot live otherwise than under the idea of freedom is therefore, in practical terms, truly free".

And that is why we understand today more than ever that through this unique combination of the highest legality and equally unwavering representation of personality, Kant's work encompasses both the highest self-reflection of thought and the innermost character of man.

After his death, the following self-confession was found among his notes: "I teach what one must be in order to be human!" And to him, this humanity included the fulfillment of duty as dignity, the end of a utilitarian morality, the rejection of principles that had their origin only in the fear of torment in hell, but at the same time also the pursuit of heavenly rewards for prescribed good behavior. Kant's explanation: morality is not so much the doctrine of bliss, but the doctrine of being worthy of bliss, shows the decisive difference between Old Testament wage morality and the Germanic attitude.

So when we National Socialists have come together these days to honor two of the greatest of the German people, we know that in doing so we are serving a freedom of research that once had to be fought for by the greatest sacrifices of European geniuses, and that at the same time we are defending a humanity that can only live and shape creatively according to its nature and whose nature we have sworn to defend as a whole today as the legitimate preservers and continuators of the struggle of a great past. Just as the Copernican idea laid an old world view in ruins, just as Immanuel Kant's critique of knowledge overcame uncritical chatter and unrestrained enthusiasm, so today race-based thinking has also shaken off a further ballast of alien thought structures and is preparing to progressively secure for all the future what was once begun. Certainly, not everyone has the same level of deep reflection and determined action. But there is one thing that we can all inherit as a direct legacy in the attitude of the great researchers: the aforementioned carefree judgment as a sign of a free will and the joyful recognition of what has been discovered as a sign of an inner truthfulness, recognition even when some seemingly dear scientific or ideological traditions are buried by such a discovery. The researching life discovers something new every day and always adds this newness to fine old experience; but the most important thing is: if this happens with truthfulness, then an error once made will not cause any harm, but often even have a stimulating effect on further research. Danger only exists when a foreign dogmatism hinders such research into the truth and believes that it can still present its laws as inviolable with a global political arrogance without any consideration for the inquiring human mind and the species-bound will of a human species.

To live according to one's nature and to protect and defend the values of a fine nature, that is the imperative of our age. If we follow this attitude of truthfulness of Copernicus and the high sense of Kantian thought

then we will be able to unite the two in the experience of our time in the defense of the life commandments of our epoch as a new basis for a deeper exploration of the human being and for a reorganization of a species-related order of life. Only then will we have understood what freedom is, and only then will we have realized a personality as a prerequisite for a new world view to take possession of the whole of German man after the death of old world views.



## Germany, Europe and England

This essay in the "Völkischer Beobachter" of 23 *March* 1939 summarizes once again all the thoughts that the National Socialist movement has expressed since the time of the struggle and in recent years about its position towards the British Empire. Rosenberg's essay is at the same time one of the last appeals to the healthy instincts of the British people and their leadership to take into account the historical tasks of the new Germany just as Germany has frankly done towards the tasks of England. Now that the English war has taken the opposite course, these remarks take on a special historical and political significance.

The British Prime Minister's last speech in Birmingham is still being commented on in all possible variations throughout the world press, with the so-called democracies declaring themselves patrons of peace, humanity and international morality. In the end, Chamberlain had said: "Acts of violence and injustice sooner or later bear their own reward". This threat against Germany was proclaimed at the very moment when two people betrayed by Great Britain were sitting together in London at a conference to discuss the Palestine problem. A land that did not belong to the British had promised to both the Jews and the Arabs in return for their war and financial aid.

Through an "act of violence, this land was handed over to the English, and now it turned out that international morality, embodied by Great Britain, had betrayed both parties. After 20 years of struggle, the problem, like many others, remains unresolved before the eyes of the world, costing more and more lives, and Britain deploys tens of thousands of its soldiers to brutally defend its power against the indignation of the Arabs who once trusted in Britain's word.

But it is more appropriate for us to examine this British moral doctrine in relation to Germany. At Versailles, the so-called great democracies were at the height of their power. Almost the entire globe had to submit to the verdict of those who declared that they had waged the "last war" in order to bring about an age of justice, peace and humanity. In terms of world politics, never before had the opportunity been so great to bring these ideas, which had been preached for 150 years, to life. Under international law, France, England and the United States had committed themselves to accepting Wilson's program, just as the acceptance of this program by Germany had been the prerequisite for the armistice. But the trust in the solemnly given word of the Entente was broken by the world democracies in the most shameful way; almost nothing of what had been promised for peace and in favour of Germany was realized. Therefore, the whole construction of Versailles is based on a blatant breach of the law in world history, is based on a brutal rape of one of the greatest civilized peoples on this earth, and thus the states responsible for it have forfeited any right to claim peace in the name of the international community.

tional morality as long as the breaches of law of that time have not been made good as a prerequisite for the restoration of international morality.

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In recent years it has been admitted, not voluntarily, but under the pressure of events, that the Treaty of Versailles had to be largely corrected and that efforts were being made to recognize German equality. Historically, however, it is already clear today that in no single case this lip service ever been voluntarily followed by the corresponding conclusion; rather, the German Reich had to develop and use its own strength on every issue in order to annul at least the most intolerable breaches of the law bit by bit. And what has happened these days in Prague is also part of the reparation of a world-historical injustice that was done to the German nation at Versailles and Saint-Germain.

In the course of the struggle the National Socialist movement declared that it hoped one day to be able to enter into good relations with Great Britain on the simple and decisive understanding that, on close examination, there was no really vital problem for the sake of which the two great nations, which would otherwise never have been at war with each other, would have to clash again. The last speech of the British Ambassador at the German-English Society in Cologne, in which he stated that Germany, as a great continental power, was not to be confronted again, sounded like a recognition of this attitude of ours, which has now lasted for nearly twenty years, and England as a great sea power could come to an understanding.

If one really considers this historical situation arising from the entire history of the two peoples, then conclusions must also be drawn by both sides and not unilaterally. When the British Prime Minister declares that Great Britain has the right to be consulted in a German-Czech conflict, and when he presents his "indignation" at not being consulted as identical with the "indignation" of the entire English people, the Versailles world of ideas is obviously still alive in London, namely the idea that England, exercising control in many states through its empire, also has the moral right, as it were, to speak as an arbiter in continental and central European affairs. But what would one say if, during the Anglo-Irish conflict, the German Chancellor were to declare that England's brutal action against the Irish had outraged the entire German people because England had not consulted the German Reich in its actions? There is a clear parallel here. Moravia and Bohemia have been part of the German Empire for over 1000 years.

German living space and cannot be a political and military center of agitation and strength for international Jewry or other enemies of the German people without vital interests of the Reich. For our part, we understand that the island of Ireland is part of the British area and that England has every interest in ensuring that this island does not become a deployment area for the enemies of Great Britain. As long as the other nations respect Germany's vital interests, the German people will also be prepared to recognize these interests of the other nations. If, on the other hand, in view of the betrayal of the Arabs, the rape of the Irish and countless other peoples, international morality is invoked from England of all places, then this is so grotesque that one can only understand such speeches as one of the hitherto successful habits of British propaganda.

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What is present here, seen more deeply, is the insular lack of understanding of European history in general. There was a time when Frederick Barbarossa's great chancellor, Reinald von Dassel, declared that the French and English were only small nations compared to the German people. In other words, the German Empire was the real Europe at that time, and the German Emperor was the patron of the West. Regardless of the conflicts that later weakened this position (Roman church politics, confessional wars, princely separatism, etc.), the greatness of German history extends into further centuries than people in England and France are willing to recognize. But this history is no accident! It arose from the indestructible will to live of the German people, its cultural and military strength, its geographical position, which showed it a destiny, demanded a responsibility, and finally lay at the heart of its history that is based on the Germanic man's creative will, which can no longer be explained.

This position of Germany in Europe was decisively changed by the discovery of America. The nations that lived on the periphery of Europe stretched out their hands across the seas to empty continents, and in the course of four hundred years of this development, which unleashed all subjective forces, people in Paris and London had become accustomed to seeing their own history alone and the democratic idea of the state as their mission, indeed as Europe itself. The spaces beyond the oceans are now gradually being filled in. The problem of the state, hitherto hardly felt in the United States thanks to free spaces, is today beginning to become a burning task, for the solution of which many difficulties still have to be overcome. Today, Germany is beginning to return to its old historical rights.

And just as in the past centuries, the German people today are fighting against all the tattering movements led by Judaism; they must build a dam against it and render harmless all those foci of disease where this poison has eaten its way into the German living space.

With this task of safeguarding its own blood and the power of the German Empire, the European mission as it once was in the great empire of the Saxons, Salians and Hohenstaufen is reborn. The only difference was that this power no longer extended across the Alps, where a similarly awakened Italian nation was able to offer Europe the same protection in the Mediterranean, but, concentrated on the very own area of origin of the German nationality and the German state, becomes effective here.

We have conceded to Britishness, in the generous understanding of its history, that it possesses its vital interest; whoever is acquainted with the literature on England, which is so abundant today, knows the esteem in which German writers hold the history of Great Britain. None of us has denied the boldness of the English conquerors in these four centuries, nor overlooked what a securing factor England been in many places. But what must be just as clearly repelled is the naïve attempt to identify oneself with the universe and the presumption to paint Britain's history, written in blood, as the incarnation of international morality and exemplary humanity in world history.

And politically, it seems impossible today and for the future, if a legal claim is even inferred from this, to interfere in things and ways of life that were already ordered by fate when Great Britain did not even exist or, as the aforementioned Reinald von Dassel said, the kings of France and England were only "petty kings".

If, when looking back over its past, Germany has often had to look back with pain at the times of subtle discord, today it has every reason to remember, above all, not these epochs, but those centuries in which the German cities, castles and cathedrals were built, in which the German name stood at the forefront of the West and in which the German language was at the forefront of the world.

The fact is that the essence of this country radiates far out to other peoples and laid the foundations for their legal thinking and social morality.

The other nations may be convinced that through the National Socialist movement the German people have once again grasped the meaning of their history, and when this happens, the German will still have been invincible. He only has no understanding for the kind of politics that is popular among democracies, to regard the whole world merely as an object of economic exploitation and to value peoples and territories only in terms of diamonds, gold and petroleum. Today, the German people are once again feeling the old forces growing strong, and just as they once identified with the West, they now see it as their mission to form a bulwark in Central Europe against all those currents that are trying to shatter this time-honored Europe. It would do well to really understand this historical situation for once and not, insofar as they are really serious and responsible statesmen, to adapt to the arrogant and mendacious jargon that the entire Jewish press likes to use today.

If it is the case, as Chamberlain said, that "acts of violence and injustice" sooner or later "receive their reward", then today the treachery of Versailles is receiving its deserved reward in that its anti-European constructions are disappearing, the wounds that have been torn open are beginning to heal in places, and the German body is recovering after the war.

Shaking off these means of coercion of a merciless imperialism now to stretch itself in old strength and health begins in the awareness that this is the only way to enable a real pacification of the European continent in cooperation with all those who are also realizing this destiny of today in their living space and have begun to build a new Europe after the sunken West.

## The Battle for the Past

Reichsleiter Rosenberg repeatedly addressed teachers, academics and educators on the great problems of history. The following speech at the conference of the history teacher Eger on April 2, 1939, summarizes the old decisive problems, the treatment of which should be the innermost concern of the German historian of today. At the same time, it is a wide-ranging view of the eternal life forces of the German people in their various forms of expression in the past and present.

Every great revolution overthrows an old power and, moreover, often several coalition powers of an era. However, these powers, against which a real uprising is directed, are almost always representatives of state views and values of life, whose roots sometimes reach far back into the past. For this reason, every revolution that does not intend to content itself with a mere act of political power is virtually forced not only to give an account of the events of the present, but also to clarify its relationship to the forces that shaped history in the past. The French Revolution of 1789, which celebrates its 150th anniversary this year, marked a radical break with the Middle Ages and the dynastic conception of the state, and also sought to awaken a new attitude to life and establish a new conception of the state, the so-called democracy, by proclaiming certain slogans.

It is clear that the National Socialist revolution, which had to fight against a whole series of party groups in a frontal attack, also had to give a detailed account in the course of this struggle of the extent to which

the struggle here was only between political and social power groups and to what extent a fundamental struggle took place in relation to values and their hierarchy, in relation to state and world views. Furthermore, the National Socialist revolution had to be aware of the extent to which it represented what was necessary for our time in terms of its directly positive will and in terms of the basic character values of its attitude as it grew in power, and to what extent it could tie in with great people and great struggles of the past in the whole area of German history.

The struggle of the present for the future was therefore from the very beginning – whether consciously or unconsciously – also a struggle for the past. All the more so as the major ideological groups with which we had to deal directly politically,

They also carried a certain image of history with them, with the help of which they endeavored to justify the cultural and political necessity of their existence.

We can probably divide this entire complex of politics and tradition into two large groups: on the one side was the democratic Marxist group, which in many respects was determined by the Jews, and on the other side was the ecclesiastical group, whereby Roman Catholic and Protestant and dynastic-Christian traditions, despite some profound distinctions, often have extraordinarily similar traits. The democratic Marxist group, in accordance with its entire doctrine of state and

life, which I may assume here as known, has endeavored to record a certain spiritual lineage as obligatory. It is noticeable as a special characteristic that in emphasizing this tradition that there are very few German names: for the real ancestors of democratic Marxist spirituality were not born in Germany, but are Frenchmen, Jews and American Freemasons. The Declaration of the Rights of Man in France is a copy of the Declaration of Liberty of the United States of North America, only more phrase-like than the latter; – Marx's doctrine of life: a misunderstood mixture of Hegel and English Manchesterism, but in its aims definitely determined by clear Jewish power instincts. The liberal historians and philosophers in between have not been politically decisive, and the contributions of Bebel and Engels are certainly dependent on these Jewish and late French theorists. What was truly general European in the great French thinkers of the 18th century has been narrowed down into a schematic dogma of life; therefore, although the thinkers of the 18th century are invoked by democracy, only some of them are rightly described as the intellectual leaders of this movement. It can therefore be said today that democratic life in the last 150 years has not developed fruitfully from the thinking of the 18th century, but on the contrary, has narrowed and dogmatized this generous upswing against the Middle Ages and thus made it hostile to life.

In the Enlightenment, a deeper German conception of history endeavored to overcome the danger of this development through unconsciously acting instincts as well as through recognition of the German peculiarity and therefore the age of the so-called Enlightenment contains many truly great traits that cannot be eradicated by the fact that a monistic undercurrent endeavored to take hold of these thought forms.

The National Socialist revolution and the National Socialist historical research that is now beginning will therefore be wary of renouncing the truly great minds of the last 150 years for the sake of the democratic Marxist movement, simply because they too have sometimes paid an intellectual tribute to the politically overpowering movements of their time. Instead, we discover an inner intellectual and spiritual connection that us not only to some figures of German Romanticism, but also to many thinkers of the German Enlightenment. While German Romanticism seems closely related to us in its instinctive approach, but began to lean towards a late mysticism of the Middle Ages without a firm ideological backbone, the development of the Enlightenment took the opposite path.

In principle, despite many aberrations, it proved to be a clear rejection of the medieval spirit, i.e. it endeavored to use the forces at its disposal to reject the rule of ecclesiasticism and a dogma that was no longer considered viable for historical life. Today, when all these problems have re-emerged with great dynamism, this German Enlightenment has the merit, in our eyes, of having maintained this position during the transitional period, at least in the protest-induced rejection.

When looking at some historical epochs, it seems as if an indestructible alloy of some forces has come into being, and suddenly one sees that this view is not correct, but that under the hot breath of a great revolution some alloys begin to melt and one is able to see their components clearly again through the separation that occurs. – It seems to me that one of the tasks of historical observation over the last 200 years or so is – from the proclamation of the slogans of the French Revolution around 1740 until today – to determine to what extent there is a real firmness of the Germanic-German essence here, to what extent this essence has asserted itself, to what extent it has been able to assimilate external influences internally, in which case, however, a foreign influence was perceived as poison and eliminated, but finally also whether damage to the German substance can be recorded.

The struggle waged by our generation was a direct frontal struggle, born out of protest against the shame of 1918, deepened by the realization of the historical necessity of waging this struggle against an entire old world. The experience of our generation cannot be transferred to future generations. This experience is unique, and the struggle that was waged and continues to be waged is also a fact of life that will not be experienced in this decisive form in future epochs, and has thus become a fact of German history. It is therefore the task of historiography to begin today to understand this entire struggle historically, to portray its internal and external necessities, in order to ensure a well-rounded picture for the future, based on the deeds and words of the leading personalities of the time.

This claim describes all the problems that an earlier view of history, which was not free but dependent on certain financial and party interests, pretended not to know. The influence of Judaism during the French Revolution, but also during emancipation in Germany, the penetration of this Judaism into the financial and economic life of one European state after another, the emergence and influence of Freemasonry on political events, combined with the increasingly noticeable emergence of this power on the earth of the 19th century, the rise of Manism with its global political background, the emergence of world Bolshevism, all this together results in the description of a great European and human drama that could not be more colorful and in part more fruitful.

This dramatic view of the European struggle will therefore be very different from the entire presentation of the last decades, which only pretended to draw freely, but which was forbidden to depict the really effective background of the outward political actions. Such an account of history, however, cannot simply be set down anew, but demands something that new historical research must always demand, namely: a return to the real sources and documents. By sources and documents, however, an instinctive researcher will not only understand the published files of the Foreign Offices, but above all also those private correspondences of leading politicians and financiers that may already exist today, and the documents of various lodges. This will then entitle us to draw appropriate conclusions about those archives that are not yet immediately accessible to researchers.

And there is one thing that I believe must give particular impetus to this research: namely, today's direct experience of the clash of all those forces that have been spiritually and practically effective in the background of the politics of recent decades. Men and

Powers that used to work more anonymously have been forced by the events they caused to come to the fore, and now even people who did not want to listen to earlier warnings can grasp the political activity with their hands and must understand that if such powers know how to work so strongly politically, they could only gain these positions of power through decades of work that was previously invisible. And the presentation of this work in the various lodge centers, Masonic congresses, international conferences of the Marxists and the world bankers, in the so-called scientific congresses of international literary associations, that only together makes possible a true picture of history, as it has not yet been possible to present in this colorfulness.

The new view of National Socialism as the intellectual foundation of the Third German Reich will then stand out in sharp contrast to this entirety of the democratic age, which is now beginning to come to an end, but will also always display that generosity which is capable of connecting the combative instinct of our time with many thoughts and figures of recent German history, even if these powers were sometimes forced to appear in the outer garb of their time.

It cannot be my intention to mention individual names here; what is decisive is the basic attitude of both struggle and respect, which must determine research and teaching on all sides.

The ecclesiastical conception of the state, whether represented by a Roman prelate, a Protestant bishop or an ecclesiastical sovereign found the meaning of a so-called "rule by God's grace" in the so-called Christianization not only of their own, but if possible also of all other peoples of the globe, in addition to the immediate will to power. A saying written a few thousand years ago in Palestine about the necessity of teaching all peoples and races in the New Testament sense became decisive for the political action of those who inwardly recognized this New Testament as a whole. There is no doubt that this call to convert and teach the nations, taken by Germanic hands, at times to the emphasis not on that side of the Sermon on the Mount which emphasizes humility alone, but to quite different expressions.

- When King Hettel, according to Germanic legend, was slain in battle, he rode to Valhalla the very next moment on a white courser. When the German crusaders and the armies of the Teutonic Order set out, they believed that they could storm heaven in exactly the same way through a bold battle and courageous death. At the Battle of Tannenberg, the German knight Stenzel rode through the ranks of the enemy, cut a path through the enemy front with his sword, and then turned back to fight his way once more, firmly convinced that if he were slain, he would go straight to heaven. – When the German mystic Angelus Silesius pondered the same problem, he wrote down that heaven could not be begged for, but had to be stormed!

This was the way in which the German people understood the Christian mission. In other words, as a task that could only be solved through struggle and commitment, and believed in the need to fight for a recognized new God. This characteristic of the Europeans was demanded by the Church for quite different reasons, namely, as one historian said: to make the courage of the knights useful to the Church! The Church's idea of the state consisted in the idea, even expressed, that peoples and states were worth just as much as they showed themselves capable of serving a particular denomination and helping it to victory.

This idea of state of the Catholic Church of the Middle Ages is in principle not very different from the idea of later Protestantism, which differs from the Roman Church in many dogmatic respects and also endeavors to adapt itself more directly to national conditions, but also sees the meaning of history in such a missionizing of the world. And the "most Christian" or "apostolic" kings and emperors of the West, even if they only wanted to increase their will to power and their dominion, also postulated the same meaning, at least outwardly, as authoritative for themselves in the overseas colonizations. In later times, however, instead of the promise to bring Christianity to the barbarians, they chose the English form: to carry "humanity" to the Negroes and ensure the victory of a so-called "international morality" over the New World. . .

This entire value system has collapsed today! When we state this, it is not malice on our part. Nor does this observation arise, as some believe, from a desire to postulate something absolutely new; rather, this observation is nothing more than an honest acknowledgment of the fact that we are not in a state of collapse.

The recognition of an inner experience of each of us and the acknowledgement of the spiritual foundations of today's German Reich.

The Roman Church regarded the nation as the consequence of a fall from grace that had somehow occurred in the past, while the Orthodox Protestant Church aptly described this view as "an emergency decree of God". In both cases, a fact of existence was recognized, but only as an evil that had to be accepted somehow, with the aim of placing this evil in the service of a higher ecclesiastical mission and historical interpretation. The meaning that we associate today with the German struggle and with German history consists in the nationalization of the Germans, in the recognition of the laws of life and in the safeguarding of the white race on this globe. In other words, the Volkstum is for us neither a fall from grace nor an emergency decree from God, but a gift and a task. A gift that has come down to us as the unity of all the great deeds of the past in the form of our castles and cathedrals, our symphonies and dramas, our sculptures and songs. It is a task because our time is faced with a new social, political and ideological situation and has to provide the destiny of our time with precisely those answers that can only be drawn from the experience of this time. The folklore is also a task to pass on to future generations, enriched and shaped, the great deeds, works and thoughts that have been handed down. This is not, as one might say, a declaration of paucity and a renunciation of a high

Mission, but on the contrary, it means a wise recognition of the laws of life under which we all stand; it also means respect for other forms of life, which were disregarded precisely for the dogmas of the church and by later so-called cultural humanity. If today we are witnessing a decomposition of the black man in Africa, for example, this is undoubtedly due less or not at all to the political domination of the white man, but to the one fact that the blacks have also been torn out of all their native and innate forms and customs and internally alienated from their own race by denominational doctrines and raceless formulas of humanity. Even without the immediate physical mixtures, thanks to the mission and thanks to the "doctrine of humanity", they live between two fundamentally different worlds and therefore, made unstable, can neither follow their own laws of life nor really be, as they used to be, reliable workers under the rule of the white man.

The same applies to the relationship with the two great civilized peoples of the Far East. Here, too, we have not been content with political and economic agreements, which would be natural, but have certainly believed that we wanted to impose ecclesiastical mission and democratic pseudo-humanity on these peoples in the age of economic and military imperialism. The response of these nations, when they awaken again, can only be to free themselves from these inner forces, which they perceive as contrary to nature, and thus possibly also to destroy the natural political and economic conditions in a way that would shatter many national economies. The "meaning" of life for the Japanese and Chinese will also be

The meaning of National Socialism for us today is to be seen in the creation of the German nation and in its entire political struggle in the protection of this nation from other forces of power politics. We also see a metaphysical purpose in serving the noblest values of the fated nationhood; a mission that gives this entire human commitment the highest consecration.

This is not an interpretation that we intend to discuss much today, because every comrade in our movement who has fought and bled for this new attitude to life is a living witness to the fact that the old spiritual powers had died in him, that he was no longer prepared to fight for them, but, sometimes only instinctively guided, prepared himself to establish a new attitude to life and thus a new view of the world through his sacrifice. He was ready, sometimes only instinctively led, to establish through his sacrifice a new attitude to life and thus a new view of the world, even if this view had not yet become the consciousness of the other millions that could be directly written down.

As different as the world and historical views of the democratic era and church dogma may be, they are united in one thing, both politically and ideologically. Both large groups based their dogmatism on an abstract concept. The one from an abstract ego, the other from an abstract humanity. A blood-based nationality did not come to full consciousness as a determining factor in their political activity and historical representation, or if such a thought was expressed anywhere, both ideological groups placed themselves in a decidedly opposing front; and

for very understandable reasons. For if a racial view of history and a political movement based on racial knowledge can assert a right to rule in life, then the spiritual foundations of those political powers and parties that formed the basis for the rule of these opposing groups in the past also collapse. The basis, however, was the assertion of the shapelessness of the world, at most only the concession of a perhaps in places existing diversity of the millions or billions of individuals on this globe. The decisive factor was that either an "education of the whole human race" was claimed to be possible through humanitarian teaching or a magical transformation of even the most diverse races was taught as an obligatory dogma through baptism. However, if racial science and thus the recognition of human forms with the inheritance of these forms became the basis of thought and political legislation, then the decisive revolution of the last 2000 years was on its way. Some of our opponents perhaps understood this fact more clearly than many of our fellow campaigners. For they were already instinctively on the ground of this new view of the world and the old time with its powers no longer posed any problems for them. The other side, however, which had come to power over souls and then over political groups and entire states with the help of the insights outlined above, felt a strong shake through all its foundations. And that is why the battle for racial science is not a matter of theoretical debate, but a battlefield on which will undoubtedly be the most decisive battles of our century.

But what appears to be decisive for the historical view is not only the awareness of this ideological revolution, which was begun today for all to see by the National Socialist movement, but also the fact that this revolution does not mean an unprecedented beginning, but rather that it first makes us aware of the deep meaning of those spiritual and mental powers which have often become effective in German history! Certainly the German empire of the early Middle Ages believed itself to be a repetition of the Holy Roman Empire, certainly the German emperor recognized in the pope the administrator and head of his religious faith – and that was his weakness in the great struggle of the Middle Ages. But all this did not prevent the great German emperors from constantly turning in direct political or military protest against these absolute claims to power and against the doctrine of the two swords. They repeatedly emphasized that their kingship came directly from God and was not subject to the rule of the pope. From Henry I., who refused to have his kingship anointed by the Pope, to Frederick Barbarossa, whose counts almost cut off the heads of the papal legates when they declared that the imperial throne was a papal fiefdom, to Luther, Frederick the Great and Bismarck right up to the present day, this direct Germanic protest of character against a world imperialism that did not recognize any internal or external legality or national character and therefore could not comprehend the peculiarities of these characters or even regard them as obligatory for its commandments.

In parallel with this political struggle, European natural science is pursuing its heroic path of researching the laws of the human body and revealing the secrets of life. Racial science is therefore not a sudden fantasy of our time, but only a scientific certainty as the result of 400 years of research by the best intellectual minds in Europe. The fact that the discovery of this racial science coincided

with the powerfully rebelling instinct of the Germans of the lower period and was made the basis of the physical and character renewal remains a phenomenon of our time that can hardly be further explained, but is nonetheless just as monumental. The combination of these two elements, however, is not just contemporary politics, but is to the highest degree a historical fact. A fact which has a long history behind it and which is now being consciously made the basis of both future politics and future history.

And something else has united the two otherwise opposing groups against us: the Old Testament teaching that the peoples of Europe migrated to this Europe from the East and that the Church's assertion of the Asiatic origin of the whole of European culture is therefore justified. Here, together with racial studies, prehistoric research has emerged; to these two sciences we owe the now irrefutable proof that the "meaning" of the great migrations and the "meaning" of all history did not go from East to West, but that from Central and Northern Europe, with ever new waves, these European streams of peoples in huge migrations to the South and Southeast, to the West and Southwest to lay the foundations for new cultures and new states. It is therefore not the Bible that is the oldest document of European humanity, but those traditions that are only now beginning to take a new life, that have penetrated to us from Aryan India and Aryan Iran, even via Palestine. The legacies of Greece, Rome and the Germanic North itself are linked to these traditions. If we used to describe everything that took place on this soil as Greek and Roman without a view trained by racial studies, today, and this is also the task of a new historical research, we will have to determine where Greece was originally created and where it had to put up with being alienated by the Near East. With all these insights, the self-confidence of European humanity has been strengthened, just as, conversely, the earlier ecclesiastical and pseudo-humanitarian doctrines of the worship of the Near East tried to weaken it. We thus gain a clear view of our German history as well, an equally large yardstick for the history of the European peoples, but also for the sense and creative power of those Aryan nations whose actions and thoughts once determined the fate of a past world, whose values reach out to us today as a character-building legacy.

If we look at our present in this way and try to see the past from this new, honestly fought-for field of battle, then conscientious documentary research will be combined with a new interpretation of both the past and our present, thus creating a new worldview for the tasks of the German Reich founded today. When you return to your work as German history teachers, I am well aware that your libraries contain books which not only deal with the historical values of the democratic age and the historical dogmas of the ecclesiastical age, but which are based on these world views. I know how tremendously difficult it, in the midst of a great time of upheaval, to reassess German and European history with both caution and certainty and to defend the ideological stance of the National Socialist movement against a past that is still powerful in places.

I am well aware, however, that this also represents a huge educational task for our movement, namely to rewrite world history, and that it will take many, many years, even decades, to accomplish this task. However, we can also note with joy that there are a number of speeches and works that already point fundamentally and unerringly to the future. I refer here above all to the work and speeches of the Führer, but I also ask you to take the trouble to study the other phenomena of our time, even if they often concern special issues, in order to strengthen your inner attitude and have a fruitful effect on the minds of our youth. I can assure you that I and my colleagues are always at your disposal. I am also convinced that once you have inwardly recognized the new meaning of German history and the historical mission of the National Socialist movement, you will very soon, over and above many controversial questions, be able to accept the content of German history with a proud consciousness.

We have often had to look back on the times of division and internal strife among the German tribes. We have painfully seen how, in the past, the German people were torn apart internally and politically. The events of November 1918 still stand before us as terrible parables and serious warnings. But the German instinct has triumphed over these times of hopelessness and is preparing to reshape German life and give the disguised German living space a new order – in keeping with its history. For this history is not only the depiction of that time of discord, but also consists of the awareness that the German king and emperor was once the leader of the West and that German morality in the form of a way of life became the basis for many states and cities in the European world. With the National Socialist movement, the German people have regained their inner security and once again believe in their values and their European mission. However, whenever Germans really believe in something inwardly, they have also been spiritually and politically unconquerable. And to strengthen this belief in the inner right of the German nation, to draw it from the struggles of our present and from the documents of our past, that must also be an incentive for you; then you too will have done your part to ensure the unity of spirit and will among the growing generation as guarantors of the unbending determination to continue on the path once trodden into a new great age of the Germans in the future.



## Universal Monarchy and Sense of Home

At a major rally of the Cologne-Aachen district on April 26, 1939, Reichsleiter Rosenberg made a declaration of faith in the eternal creative forces of German history at the historic site of the Kaisersaal in Aachen. In this speech, Alfred Rosenberg is concerned with demonstrating the laws of value of the various ideas and life contents fighting each other in German history through the work of great personalities and showing that – no matter how hard the bearers of great ideals may have fought against each other – they nevertheless are all, in their entirety, a part of the development of Greater German national history, which has contributed to the fact that today we stand on the threshold of a new epoch of the entire German nation and the reorganization of our living space.

Great history is always associated with great battles. It may be that in times of peace, words that will decide the future are spoken and feelings stir people deeply. But it is only when these thoughts and feelings come together and become a struggle between political and ideological fronts that people become aware of historical turning points. Then, however, according to an iron law of the intellectual and political interplay of forces, it becomes apparent on which side content and form are too weak to be maintained and that they must therefore make room for a new force. From this realization, researching and reliving German history does not mean sentimental remembrance, tearful accusation or, in the deepest sense, the utterance of reproaches or condemnations, but above all a grasp of the forces of struggle that have come together in each case and the instinctive and conscious choice of the character of our time in the midst of a major change in the conflict. In this sense, the past is only dead if no renewing force radiates from it into the present; conversely, however, it becomes a tremendous present force when a decision of our time either finds its renewed confirmation in the past or is able to feel itself as a future-oriented experience of the results of earlier great struggles. For every great decision has its distant effect in suffering and joy, which together make up the destiny of a nation.

When the city of Aachen is mentioned in Germany, it refers to such a concentration of the greatest German and great European forces, which, no matter how one may have felt about it over the course of time, was once a historical decision for a millennium. What emanated here from Aachen as a dominating will, and what blazed up against Aachen as a counterforce, was the first instinctively conscious great clash of two powers that determined the dynamics of German history century after century. On the one side stood a grandiose image of a universal monarchy that was perceived as necessary to fate, and on the other, fragmented into forces, but genuine in origin and will, a sense of homeland, the awareness of the duty to defend this once-given homeland against the encroachment of even the greatest powers.

However, it would distort the picture of German history if one wanted to describe what the term Aachen meant.

This can be described as the first decisive formation of power. German history, even if it cannot always be described as politically conscious German history, but as a Germanic past, goes far back into the millennia in which the seeds of this creation had already been laid. Until the appearance of Hermann, these seeds of German history were more of a cultural, peasant nature for our consciousness; it was only after the Battle of the Teutoburg Forest that the formation of power in preparation for a state was consciously introduced into the minds of the many Germanic tribes.

What did not succeed under Hermann, because neither the clan nor the tribes ready for a permanent great unification, was attempted once again – on a global political scale – by one of the most venerable figures of Germanic life: Theodoric the Great.

When the first Gothic empire between the Baltic Sea and the Black Sea was crushed by the Huns, the Gothic people flooding back to the west became acquainted with the great witnesses of the ancient world. The huge, seductive Byzantium, then the still mighty Rome and the tales of the great past of these peoples, their development of power, the mighty emperors, all resonated deeply with the combative Germanic mind. At the same time, however, these powerful tribes often saw themselves as mere epigones of the mighty past; and the awareness of these two facts characterizes the behaviour of the first very great Germanic king.

On the one hand, he consciously separates his Gothic minority from the Roman people, forbids mixing and conversion, transfers administration to the native Romans and reserves for himself the political-military protection of the empire; on the other hand, his will to shape power politics is awakened and strives for fulfillment. Through decisive action and impetuous courage, Theodoric is victorious on all battlefields; through marriages at various Germanic royal courts, he endeavors to bring about a kinship with the clear aim of founding a great Germanic empire as the successor to the Roman Empire. In practice, he ruled over the whole of Italy and the Danube region; the Alemanni submitted to his protection; the whole of southern France and Spain were under Theodoric's command. For thirty years, a figure shaped and formed an empire here that has shone through hundreds of legends down to the present day as the most venerable and powerful personality of Germanic culture.

But it was not to be! Theodoric's descendants die off; his relatives, Arians like him, are strangled and murdered at the royal courts, and when he himself dies, he is followed by the decay of the state, a mighty royal hall remains as a symbol of his will, a wonderful tomb as a memorial to him and his work.

It is not possible to form a uniform basis of will for the various Germanic tribes, because in the midst of their development a division of spiritual foundations has become a political fact. The East Germanic tribes, who had been detached from their original homes for centuries, became Arians when they adopted Christianity, i.e. they professed a doctrine of the new God, which had been rejected as heresy by the Roman center. This provided the historical opportunity to merge Germanicism and Christianity into a unity on a non-Roman basis. This development

This development – the Heliand gives an idea of this possibility – was decisively prevented by the adoption of Catholicism by the other militarily strongest tribe alongside Theodoric's Goths, which had also already been alienated from its original homeland: the Franks.

Thus the Goths and Franks faced each other, driven by the same desire for power, and after the Franks, the Burgundians converted to the Roman form of Christianity. Under the blows of late Roman generals from Byzantium, the second great Gothic empire was crushed and the battle was decided on a European scale.

The emerging universal monarchy was thus based on three forces which – one way or another – became decisive for Europe for a thousand years:

1. on the legacy of imperial Rome,
2. to the idea of a Roman Catholic theocracy, and
3. to the original creative and formative powers of Germanic mankind.

These three forces together formed what we have hitherto called the Occident; and if we want to make a historical statement here in Aachen, it is that Charlemagne was the founder of this threefold Occident.

During these thousand years, tremendous struggles took place within the various powers of ideas: to what extent the German Empire as a continuation of the Roman Empire could be an ideal or a reality, to what extent religion was a deep-rooted confession or dogma, i.e. to what extent it represented tolerance or an intolerant demand, for the sake of which subjugations were carried out with fire and sword, – and ultimately how the Germanic character with its aspirations when he began to build castles in this battle game of world history, when he wrote songs and epics and when he rode as an armored knight against the East and the South.

In view of these questions, which a new German historiography must attempt to answer, it is not possible here to interpret even approximately the ongoing facts of this struggle, but one thing may be pointed out. Theodoric the Great had, if necessary, secured his political rule with a firm and hard hand. On the religious side, however, he practiced forbearance in the same way as the Arian Visigoths in Spain, for whom it was a doctrine that if one passed by his altar, one could also calmly pay homage to the altar of another confession. Under the given circumstances and after the victory of a single confession, this toleration was for a millennium. Emperor Charles was firmly convinced, and this conviction was expressed ever more clearly in his deeds, that the unity of the Frankish universal monarchy could only be secured by a strong, defensible unity of faith. Constantly stimulated by various teachings and teachers, he studied Augustine's theocracy and had the Church's doctrine explained to him. This powerful man, a giant of stature and will, was undoubtedly deeply devoted to the new doctrine and prepared to recognize the spiritual governorship of the bishop in Rome. He repeatedly issued donations for church buildings and

repeatedly supported the clergy in their activities and also provided the church with political support, which was sometimes expressed in terrible decrees. These will be remembered for all time as a painful

This can be seen as a symbol of the way in which a power of a political nature was transferred from outside to the innermost life and was prepared to eradicate sacred traditions and ideas in revolutionary attacks, which in the not too distant past had also been the ideas of their own tribe. According to Charlemagne's decrees, it was not only enough to consciously keep away from the new doctrine, but also the mere offense of having formally violated the incomprehensible rites of the new faith in order to be threatened with beheading.

Charles himself endeavored to live up to the new faith and climbed the steps of St. Peter's Church kissing before his coronation in Rome; however, he did not allow himself to be introduced by the pope, but entered St. Peter's Church as a gentleman and took the pope by the hand. This attitude, which was also expressed in his behavior during the sudden installation of the crown, probably already shows the whole dichotomy that has been so painful for German history, but yet again creative in the eternally renewing call for power. No one is able to explain the ultimate reasons for decisive historical event.

It is perhaps not always the person who makes such a decision himself, because he acts under the dictates of instinct or insight without always being able to foresee the long-term effects of a particular act for centuries to come. For even in Charlemagne's time, despite his recognition of the pope as the religious leader, the struggle for the order of precedence in this world was already underway, and throughout his rich life Charlemagne never seriously considered having his political decisions confirmed or even prescribed by the pope; something that his ecclesiastical praisers are just as happy to conceal as they are to reinterpret the nature of "His Holiness, the Emperor Constantine". Charles almost always wore his Frankish dress, emphasized the Frankish foundation of this universal state, which he considered necessary, and was particularly pleased to hear his political views confirmed by an Anglo-Saxon bishop, who explained to him that Charles, as patron of the Christian religion, was the representative of God on earth and that the Bishop of Rome, as the representative of Christ, was in second place. This agrees with the well-known statement by his biographer that Charles had an inner aversion to the title of Emperor or Augustus, so that he asserted that he would not have gone to church on the day of his coronation if he had suspected that the Pope intended to crown him Emperor. In his many disputes, Charlemagne never shied away from confronting the Pope as a role model for later Germanic kings and emperors in the same way as any other prince. His view of the fundamental relationship can be clearly seen in his famous letter to Pope Leo when, after praising the pope's "humble obedience and promise of loyalty", he goes on to say: "Your task, Holy Father: with hands raised to God ... to support us in the struggle, so that through your intervention, guided and encouraged by God, the Christian people may win victory everywhere ..."

With his power growing stronger, his development progressing and his own thoughts probing Karl ever further, he asked his spiritual advisor: "I am surprised that we Christians so often deviate from the virtues, since, if we keep them, we will have an everlasting glory is promised as a reward, whereas the pagan philosophers observed them only for their dignity and for the glory of a good life." No answer has been given to these questions by spiritual friends.

With this question, however, a whole core problem of Germanic and Jewish ethics has been opened up, namely: is it to realize an act and an attitude in life because one considers it to be right, as the great antiquity wanted and as the Germanic instinct and Karl's later insight demanded, or is it important to make one's behaviour supposedly moral only because a reward is promised in the hereafter?

No matter from which side one approaches the personality of Charlemagne, in him himself, who established an empire of unprecedented size with an incredibly hard hand, those political leaps are already evident, through the expansion of which the nation states of Europe were formed, but also those intellectual beginnings from which the heretical revolts run through the history of the West.

State is always power. It seems as if through Charlemagne's work the scattered tribes of nascent Europe had to be brought together into a state under a once established and believed idea in order become the hard reality of life. This state as a united power was shown by Charles to the young European tribes as a fact that would have a lasting historical effect. But since the will of even this man for an occidental kingdom of God was not sufficient, the universal monarchy fell apart into its parts: – when the Normans devastated the French coast in the late age of the emperor, the aged Charles said weeping

Eye: "If they dare to do this during my lifetime, what will happen after my death?"

But what Charlemagne did had historical consequences. The Roman bishop, a minor figure under King Theodoric, now recognized as the representative of Christ, had not only become the guardian and administrator of a religious heritage through this recognition, but at the same time, over the course of the centuries, different concepts of history and law entered along with the Latin language; indeed, an entire foreign social structure endeavoured to cover the Germanic tribes with its fabric and to capture their pulsating life in these forms.

When the great ideal of universal monarchy becomes powerful again after the collapse of the Frankish Empire with the emergence of the first German Empire, it is a new young Germanic force, this time of the nascent Germans, that takes up this idea; the German king becomes Roman Emperor and at the same time, as Charlemagne's legacy, patron of the West. Cross and sword alternate in the constant struggle for dominion in this world. Depending on the strength of the personal representation, the preponderance is sometimes on one side, sometimes on the other.

And once again, many centuries later, there seems to be the possibility of bringing the West, and beyond Europe the rest of the world, under a single rule at a time when the spiritual foundations of the Middle Ages were beginning to crack:

Under Charles V, the universal monarchy, now based on the developed power of a great tradition, reached a dizzying height. The famous word, that he would rule an empire in which the sun would not set, shows the fifth Charles as ruler of Germany, the Netherlands and almost all of Italy, as king of Spain, as master of all the newly discovered colonies and their seemingly immeasurable riches. While he was still alive, he married his son to the Queen of England in order to gain influence over France, which was not yet compliant. Charles V, the last great exponent of a universal monarchy in Europe, was celebrated here in Aachen!

The personal fate of Charles V then seems like a historical symbol. After believing that he had brought almost the entire world into line with his political ideas based on the Church, he was forced to experience the fact that this world of new, constantly surging forces rose up against this power from all sides. By the skin of his teeth, the emperor escapes

Captivity and finally resigns himself, renounces the crown and ends his days in a Spanish monastery.

His son, from a religious point of view the most rigid representative of integral medieval thinking, was no longer a man striving for a universal empire, but Philip II was based on the actual power of Spain and endeavored to bring Spain to the top of the world in competition with the other powers. When he became King of England – albeit without powers – he was still playing the game of Charles V, but for himself he was playing the game of King of Spain. Entitled to inherit through his ancestors, he becomes King of Portugal. At the same time, however, the Germanic Low Countries rose up against him and with this apostasy continued the disintegration of a world empire. And just like Charlemagne and all the great emperors of European history, he finds himself the victim of an unrestrained relic-

Philip II, a man of faith and unreserved humility before the Vicar of Christ, was faced with the necessity of bringing his own cannons to bear against the Pope. When Pope Paul IV wanted to enter into alliances that seemed to be directed against the interests of Spain, even a man like the Duke of Alba, as Viceroy of Naples, stood up to the Pope and wrote him a letter that no Protestant king had ever sent to Rome in such a harsh form. "Your Holiness," says the Duke of Alba in this letter, "has been appointed shepherd of the sheepfold of Christ, not a ravening wolf. Emperor and King, in truth the only and most faithful defenders of the papacy, have hitherto accepted the most serious offenses with incredible forbearance, but now that the Holy See has even threatened to deprive the King of Spain of his throne, my patience as defender of my sovereign threatening to break. I invoke God's assistance against Your Holiness and swear in the name of my King and Lord, and by the blood that runs in my veins, that Rome will tremble under the force of my fist. If

Your Holiness does not give proof of a decisive change of heart within eight days, I will open the battle, which is prepared to the last point. The consequences will fall entirely on the conscience and responsibility of Your Holiness." It is the same Duke Alba who, in the name of the King of Spain and in the name of a certain conception of Christianity, endeavored to suffocate the struggle for freedom of the Netherlands in a terrible bloodbath.

What was evident here, in very different ways and yet everywhere, was the emergence of a heightened sense of home that moved away from the confines of clan life and tribal borders began to expand into a national feeling. Whether the German idea took shape more and more consciously in the representation of kingship and empire, whether the Netherlands proclaimed their elevation, whether even the Spanish king did not shrink from military threats against the ecclesiastical lord to represent his state, which seemed to him to have the highest intrinsic value, the national awakening was now taking place everywhere. On the other hand, the idea of universal monarchy is also being brought closer to this national feeling.

If we examine the thousand-year development of the German struggles today, when we believe that many forces of will converge in Adolf Hitler's Greater German Empire, we may perhaps conclude the following:

We will not want to pronounce a so-called judgment on any great movement or any great man of the past, but will endeavor to include all works, the will and all deeds in a great course of destiny of the German people; we will be allowed to say that all great movements that once formed history are already ennobled by the fact that Germans believed in them. From the great imperial idea the German people – and not only the German people – inherited the idea of a hard political power and the consciousness of a great mission, an idea that was called upon to transcend all special interests, whether they be clan, tribe or otherwise, and to represent a certain whole, if necessary, harshly and ruthlessly. From the ever-renewing struggles for the immediate homeland, we inherit the strong blood and national feeling as a creative basis for all culture, for all inner existence. The basis on which the power of the Reich was once built has changed as a result of the cooperation between the Reich and the people, for this formerly general ecclesiastical foundation has been shattered in many revolutionary struggles, splintered into many denominations and sects: the idea of a powerful Reich and an indestructible defense of all things homeland has become the unifying combination of both forces in Adolf Hitler's German nation state as our heritage and representation for the future as our great destiny.

If we look back at those cities and palaces in which German destiny was determined, we can name many places, and the National Socialist movement in those years named the people and honored the cities from which strong personalities made their contribution to German history. No matter how battles and fates may have played out later, this idea was not lost; it was carried on

from the Franks to the Saxon kings, the Salians and the Hohenstaufen. After a serious division of the German people, the Brandenburgers and Prussians first fought in rebellion against the degeneration of the imperial idea and then rose to become the bearers of the Second Empire. With the fall of the Hohenzollern monarchy, one last piece of particularism was lost. Today we see this great German past as neither Catholic nor Protestant, neither Prussian nor Habsburg, neither from the point of view of a boundless universal monarchy nor solely from the point of view of a spatially limited domestic particularism, but rather as the totality of all these

Developments as Greater German national history. Under the umbrella of the Greater German Empire, everything that has ever belonged to Germanness in this millennium has gathered today, both spiritually and politically; the Kater idea once rose from Aachen via the Germanic duke to the German king and has – one way or another – filled German history with splendor. The German leader has now taken the place of all these dukes, kings and emperors, continuing their legacy and the legacy of ideological struggles as the founder of a new era for the entire German nation and as the reorganizer of its living space.

## The Other World Revolution

A major NSDAP rally on May 8, 1939 in the Berlin Sportpalast, which was intended to thank and recognize the "BB." activists as thanks and recognition for their efforts, Reichsleiter Rosenberg, as editor of the "Völkischer Beobachter", used the occasion to give a large-scale speech in which he presented a coherent ideological discussion of the ideas of the French Revolution. He presented the creative forces of our time with a summary of all the problems and the resulting political and ideological consequences that characterize the struggle between National Socialism and Western liberalism.

It is becoming increasingly apparent, even to a biased eye, that the events of the new world political life bear all the hallmarks not only of a state-social crisis, but also of a major spiritual and ideological crisis. The peoples of the so-called victorious powers had returned home after the Versailles Dictate on the naïve assumption that the greatest war in world history could be fought without having to change anything in the fabric of life. It was believed that the purely material damage caused by the war be healed with the territories seceded from Germany and the tributes extorted from the German nation, and that the old bourgeois life could then be resumed. Only in the last few years, after the National Socialist movement had to look the problems of destiny directly in the eye and solve them, did the other peoples also begin to realize, on the basis of the social and political convulsions occurring everywhere, that in any case the old conditions of carefree, capitalist time are irretrievably gone.

It is only today – albeit still represented by a few personalities – that the world war itself meant the catastrophe of an old order of life. Today's convulsive clamor for a so-called democratic world order only shows the efforts of the circles still in power today to hold on to the positions of power they have won, but lacks the inner power of conviction and is not a sign of revolutionary, rousing strength, but rather a sign of already far advanced mental and character slackening.

We National Socialists are convinced that an epoch is coming to an end which is characterized on the one hand by many social revolts of despair, and on the other hand by the National Socialist and Fascist revolution. Especially in these days, when the hate-filled voices from many countries are resounding over to us, it is necessary that in the daily political struggle the inner attitude of our movement is firmly worked out and its conviction is brought to consciousness again and again.

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In France, preparations for the commemoration of the so-called Great French Revolution have already begun. They are celebrating the 150th anniversary of this revolution, the day when the Bastille in Paris was stormed and the prisoners of the old royal regime were freed. With the terrorist attacks of the French Revolution of 1789-1793, an old order of life was indeed abolished not only in France, but progressively in all countries. In Prussia, many fortresses surrendered almost without fighting, which could not be explained by ordinary treason.

But by the fact that here, too, a world had grown tired of the old regime and saw in the ideas of the thinkers of the 18th century a basis for Prussian-German life. The French armies, who wanted to bring reason and humanity to the whole world, appeared as the champions of an epoch longed for by many in Germany itself.

None of us will want to dismiss a movement that is sweeping through all nations with a few words. We have had to wage a frontal struggle against the last political effects of these thoughts of 1789 in the so-called German democracy; but we also know that we must not directly blame the thinkers of the German Enlightenment for this Jewish corruption after 1918; for the replacement of the old absolutist regime by a new era was a historical necessity. The overcoming of the bloody age of the ecclesiastical inquisition through the teaching of tolerance was undoubtedly an act in which we also participated, and the freely awakened thinking in the time of the German Enlightenment belongs to the intellectual ancestry of our time, which we do not want to miss. Inwardly, however, this is linked more to Luther's Reformation than to the French Revolution. This revolution remains the attempt to counter a medieval universalism with an equally rootless democracy, an enterprise that rose up against the aristocratic laws of nature, surrounded itself with many enthusiasts and dreamers, but also paved the way for many conspirators and political speculators. When the 150th anniversary of the French Revolution is celebrated on July 14 this year, one can be sure that the so-called democratic

We are once again opening up a huge world propaganda campaign to demonstrate the glories of world democracies. But it seems to us that the already obtrusive ringing of the bells of joy is only a funeral knell for a declining age. For what once the upswing and revolutionary death of an intolerable condition, as in the 18th century, has descended into all the depths of a degenerate socio-political life. The betrayal of Europe began with the emancipation of the Jews, and the emancipation of the Negroes, which today is conceded in principle and is already symbolized by black secretaries of state, is a new step which, if it produces further political results, must bring about the downfall of an entire great culture.

On 6 May, French radio began the great propaganda for the idea of 1789, declaring that the French Revolution had realized the equality of all people. What it had brought the freedom of peoples in general. The Declaration of the so-called Rights of Man was praised as an incomparable document, as the foundation of the entire civilized world.

In view of such, one may say, impertinence towards the thinking humanity of our day, let us briefly state here that the vaunted equality of races and peoples and the assertion that race and color are only superficial differences are probably among the most stupid assertions that have ever moved political life.

At a higher level of thought, some philosophers, in a magnanimous upsurge, had themselves the goal of educating the whole human race. They believed that through education for humanity

existing differences based on enmity could be overcome. This sense of world history was generous in some cases. The doctrine of equality as a political proclamation could at best be understood as the error of a zeitgeist, but to describe it in the 20th century in all seriousness by radio as the basis for all civilized peoples shows the intellectual backwardness to an almost frightening degree. As far as the freedom of peoples is concerned, only a historical statement is made when it is declared that democracies have not been a hair's breadth less warlike than the armies of earlier times. And finally, if we consider the history of the French Revolution and the men who worked in it, it is stated not only by us, but by eminent French historians themselves, that among the Estates-General which assembled and carried out the Revolution, there was practically no single great political leader. Small intriguers debated laboriously and chattered for years in Paris, one day excited by a torrent of phrases and after a few days inclined to the opposite by the intrigues of another. A chattering society, thanks to the king's indecision and incompetence, then developed into a breeding ground for bloodthirsty philistines gone wild, until all this senseless nonsense was quelled by a military dictator, Napoleon. The only one who stood out noticeably from this crowd, Count Mirabeau, was an example of how this wildly intriguing behavior destroyed and ultimately made impossible a political idea that sought to integrate the Revolution into old French traditions. Mirabeau, as a character

Undoubtedly disreputable, often unfree in his actions due to his indebtedness, especially to Jewish usurers, he nevertheless had a strong political intelligence that understood that the history of France did not begin with the helpless speeches of the Estates-General. He passionately advocated the freedom of the third estate and the abolition of outdated privileges; nevertheless, he also demanded a firm government that was capable of truly leading a people. He wrote: it would be awkward of the government if it were to make France parliamentary. This sentence is undoubtedly by some years off.

Compromise was the guiding star of the only mind the French Revolution was able to muster until Napoleon. This very sentence is already an anticipation of the assessment we must make today, 150 years on, of the idea of a so-called parliamentary world democracy. Let us be clear: the revolution of 1789 with its aftermath was not the birth of a new great and strong political system, but was the helpless collapse of old, albeit long since rotten, orders. If this idea had been confined to France, none of us would have had cause to against it in public political assemblies, but would have quietly granted France the happiness it desired for its life. But today, after the devastation that this revolutionary ideology has left behind everywhere, to still speak of it as the basis culture shows that we underestimate the capacity for thought of the awakened peoples. The bitter experiences with parliamentarism and corruption have educated people to a political judgment that through such, really helpless lamentations can no longer be overturned. And this must be clearly stated. It is now possible that the democratic idea, which in its deepest essence knows no hierarchy and no inner achievement, but rather the goal of forced equalization through unscrupulous business practices, would not have had such devastating effects as we observe today if a new

phenomenon in history had not particularly clearly revealed its unfortunate basis.

Around the middle of the 19th century, the technical industrial age swept over the world. Experience and inventions as a result of 400 years of research were now crowding together in a dizzying array, one discovery followed the next and could be exploited commercially in the shortest possible time. A whole army of enterprising but also unscrupulous people seized these opportunities. The consequence of this development, however, was that two generations of almost all peoples were thrust into misery in haphazardly assembled industrial towns and cheated of their fate. The world at that time was helpless in the face of this suddenly arising social question, could no longer master the great onset of fate, and it was precisely in this epoch, which would have needed a strong organizing hand, that the industrial age coincided with the now politically victorious democratic idea.

It is humanly and also politically understandable when desperate millions now surrendered uninhibitedly to a fascinating idea and then prayed to an International as a solution to their misery. It is also a natural consequence that the now emancipated Jew increasingly sucked himself into the wounds of the peoples as a parasite and thus, instead of helping to heal them, opened these wounds even further.

The combination of a boundless democratic idea with the social crisis created the preconditions for the radical Marxist movement. For this reason – as we National Socialists said from the very beginning, and world politics proves us right once again today – the history of our time cannot be written without also understanding it as the result of the French collapse of 1789. The 18th century had the power to destroy bonds that had become rotten; but it lacked the creative power to create new bonds for European life. Where ties were nevertheless present, they were not the result of democratic thinking, but the effects of traditions that reached far deeper into the past. For neither the history of the German nor of the French people begins with 1789, but goes far back into the centuries, indeed into the millennia; this intellectual-political destiny and the primal elements of national character repeatedly tamed those forces that had been set free by democratic anarchy.

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The fact remains, however, that once upon a time, in an era of transition, French democracy and – although different from it – British democracy had authority throughout Europe. A large part of the foreign policy of these states was based on this idea. The cultural propaganda of these countries largely influenced the young nations of the European East, for example, and initiated the development of their new national life. Today we are faced with the historical fact that, although many rulers still refer to this world of thought from 1789, millions and millions are still worshipping the altars of democracy, and have either thrown themselves into the arms of despair or are still looking for new, stronger laws of existence. This fact, felt by so many today, means that democracy, which was once an authority, no longer has one and that more and more peoples are

beginning to lose faith in the saving and organizing power of democracy for good.

Once, the democratic idea was put to the test on an almost global political scale. That was in Versailles in 1919! Germany was shattered by betrayal. In the hands of the prime ministers of the so-called democratic states lay the entire power of the world. If ever, great statesmen had the opportunity to guarantee justice and a future for an entire continent and to enforce wise decisions. At that time, there was the possibility of fulfilling the "freedom of peoples", that "foundation of all civilization", the "human rights", which Parisian propaganda speaks of today as the great ideas of the "great revolution". The validity and viability of an asserted democratic humanity could never have been demonstrated more forcefully than at Versailles. In reality, however, it was shown here that nothing remained of the once inward faith of the thinkers and enthusiasts – not the beneficent parliamentarians – of the 18th century but an instrument for the degenerate political and social passions of the terrible age of decline. A dreadful and yet, in a given opportunity, still great hour found hateful little dwarfs who did not bring peace to Europe but endeavored to do so with sadistic lust, to cut up the living bodies of the peoples, so that never again peace and tranquillity, but only hatred and discord would rule the nations. This was not done to serve Europe, but to dismember it and turn it into a constantly exploitable instrument of the conspiracy circles in the world cities of the West and a Jewish stock exchange international.

What had the great democracies promised the world when they incited the peoples to war against Germany? They had declared that this war would be the last and that after the victory of world democracy peace and prosperity would come to all peoples. The program of this campaign of agitation and hatred against Germany can be summed up in three terms: they preached a world culture as the crowning glory of all the great aspirations of the peoples, a world economy as the end of social discord and world peace as the aspiration of the best of all nations. These slogans, prepared for decades by a lodge and Jewish press, undoubtedly found believers. Millions actually believed inwardly in the possibility of uniting the cultures of all peoples and felt themselves to be the bearers of a necessary moral crusade. In the face of economic disruption and hardship, millions also believed in the possibility of a situation in which the victorious states would introduce social justice and regulate world trade in such a way that no one would have to suffer from hunger as a result of disorder and mismanagement. The belief in the just distribution of goods thus also became a program point of democracy. And finally, the idea of world peace seemed to some to be a suitable way of using their strength once again to ensure the future welfare of all nations.

These ideas were believed in, and the enemy's propaganda succeeded in awakening a belief in the honesty of the intentions and the possibility of these war aims even among many in Germany, which was, after all, under attack. In reality, however, behind these slippery phrases stood an unscrupulous capitalist world, which occasionally spoke openly cynically about the true driving force behind this war. The words of the Jewish-American journalist Isaak Markussohn, who said at a banquet during the war: in war, the business enterprise is the greatest, and America is proud of the business situation it is experiencing, will forever remain a terrible symbol of the true spirit in

which this world war against Germany was waged. When today the slippery phrases of world culture and world peace resound again from the American continent, we know that it all springs from the same unscrupulous spirit of profit as back in 1917. America entered the war in 1917, but committees had already been formed in 1915 to prepare and take control the camouflaged war organization and war economy. At their head was the Jew Bernhard Baruch, the real economic dictator of the United States under President Wilson. There was no business and no order that was not under his control, he appointed his Jewish comrades as masters of the various war economies and formed army of economic spies in American industry for Jewish high finance. Perhaps the greatest parable of what to make of today's hypocritical phrases about America is that it is the same Jade Bernhard Baruch who is again among the political leaders of North America and the key advisor to the responsible authorities. Once again, a great deal of organizational work goes through his hands to bring in a new enormous war business for the Jewish and other capitalists. – One of the richest countries in the world has around 10 million unemployed. Twelve billion dollars have been taken from the American people in recent years with the promise of overcoming this social hardship. Under Bernhard Baruch, Frankfurter and his comrades, however, the number of unemployed Americans has not decreased but increased. The American nation still does not know where the 12 billion dollars have gone. Today, one third of New York is a Jewish city. Almost two and a half million Jews live here. From the large Jewish money centers, new parasites are once again being delegated to key positions in the administration and economy of the United. Today they dominate life and the press to such an extent that the true opinion of the decent American people can only very rarely penetrate. Judaism has proceeded here according to a principle which the "Jewish Press Center" in Zurich expressed in No. 317/1924 in the words: "American Jewry adheres to the old Jewish political wisdom that the Jewish element should be represented in all parties, even in parties where the opponent dominates." Through financial support on all sides, today's warmongers are trying to prevent the awakening of the American people and are endeavoring to prevent the development of America into a fully integrated and self-contained state by wanting to lead it again and again into world affairs with the one goal of making America bleed for itself in order to continue the business that Bernhard Baruch once began in 1917.

And the propaganda speeches for particularly prominent personalities are given by the Democratic Party's propaganda chief, the Jew Charles Michelsson.

Authority in historical life arises only through people's belief first in a great personality, then in the rightness of a learned ideal. (A strong belief, once awakened, can many creative abilities, and often such a belief lasts beyond many crises of the idea in question. Thus the democratic idea had undoubtedly acquired an authority through the awakened faith of many millions, quite apart from the intrinsic value of its object, and – as I have said – this authority stood before the judgment of the new humanity and before the judgment of history at Versailles. What collapsed there, and this realization can no longer be stopped, was not only the collapse of trust in the policy of the Entente at the time, but also the collapse of a moral authority in general, which presumed to want to

reorganize Europe.

We knew that victory in 1933 over this disgrace of Versailles would bring us an almost rabid hatred from the rest of the world. We knew that the people and powers we had to overcome in order to save Germany still held many positions of power in other countries. And we may well say that what the Führer achieved in those years was not given to us as a gift. As much as we always recognized when courageous voices were heard abroad pointing out the injustices against Germany and the need to revise the terrible dictates, these voices never became a political force. Step by step the freedom of the German people had to be wrested from those powers who today speak bombastically of the freedom of peoples as the basis of their world view and politics. It is symbolic of world history that those international powers, which had almost pushed Germany into the abyss, are once again at work in these world democracies to continue this formerly so successful business of falsifying ideas.

One would have thought that the overcoming of the chaos would at least, on reflection, have led church circles abroad to the conclusion that this consolidation of Central Europe created the possibility of an inner cultural renewal. Unfortunately, however, we also see here that some ecclesiastical forces want to ally themselves against us with those against whose ideological stance they themselves have supposedly fought for decades. For more than a century, the Roman Catholic Church has described Freemasonry as its mortal enemy. The Masonic Revolution of 1789 persecuted and shot the priests; the Masonic legislation of France in the 19th century was bitterly opposed by the Church. In the United States, the same ideological Masonic forces have undoubtedly prevailed for decades. In spite of everything, however, we had to experience that at the end of 1938 a declaration of the bishops appeared there in which it was stated that the cause of democracy was also the cause of the Church. Concerned, truly religious forces within Protestantism and Catholicism have been virtually silenced by the power of others. In France itself, the Archbishop of Paris, Cardinal Verdier, is at the head of the French clergy.

He declared angrily at the time of the invasion of the Ostmark that if France had been powerful enough, it would have prevented this rape of Austria, as he put it, by all means. At the beginning of the year, he held a large mass rally in Paris and said that Providence had once again chosen France for the great task of defending the great values of God, liberty and fraternity. And after a so-called justification of this view, he said verbatim: So you see, the Church, the great democracies, France and its empire are today the defenders of the Christian order in the world . . ." He went on to call for "respect for human personality . . inspired by the fundamental equality of all men and all races. Together they want to preserve this Christian civilization, which consists of equality, freedom, justice and charity. God grant that they may resolutely devote the riches and powers which the Lord God has given them to this splendid crusade!"

Here, too, the most illustrious representative of this church in France has proclaimed the necessity of linking the church with Freemasonry, all Jews and all stock market speculators. Everything that had looked like so-called ideological battles between the Church and Freemasonry for a hundred years has fallen, and together an ideological popular front is now marching on a "magnificent crusade" against National Socialist Germany in order to prevent the rebirth of the German people.

In the long run, we believe that this alliance, which can no longer be denied, represents an extraordinary discrediting of the ecclesiastical authority which the clergy claim to represent. We can state with satisfaction that in other countries close to Germany, many church leaders have come to the opposite conclusion from the realization of the new spiritual and political situation and are trying to move with the times of a new European awakening. For history will forever have to declare that an alliance of a religious community with stock market speculators and Jewish agitators was probably the worst thing imaginable as an alliance of a church that wants to represent morality and religion.

But all these considerations now lead to a problem of truly historic proportions, namely the question of where Europe is still being defended today and how it became possible states that had their center of gravity entirely outside Europe to claim today to speak in the name of the European continent and, as it were, to present their ideas as its ideas.

The National Socialist movement came into being in the midst of the greatest collapse in German history and therefore had to take account of the forces of world politics more directly than other political movements and at the same time search more urgently than all others for ways to restore the German nation to power and greatness. In the midst of these problems arising in our struggle for life, we can distinguish today between those which concern all European peoples, but also the peoples of America, and others whose positive solution cannot be sought in general, but can only be brought about on the basis of certain different racial character traits and national political traditions.

In a speech that I recently gave to diplomats and the world press in Berlin, I emphasized, that National Socialism, contrary to many assertions, as an immediate national German idea, does not seek to spread over other peoples. Rather, we believe that what we call the National Socialist world view in the positive sense is a thoroughly original response of the German people in the 20th century to the fate of our time, just as Fascism is the original Italian response. So we are not universalist in the sense that we want to impose the ideas and forms of expression of our movement on other peoples, as democracies are still trying to do today. On the contrary: with regard to such development possibilities, our movement is careful not to transform itself into an international

"national socialist" federation, which would then have to decide, like a church council, what is true and what is not true national socialism. The judgment on such a question is ours alone to make." The name National Socialism should not be used to describe any movement in any other country, since we naturally have no influence on their world view and forms of expression.

There are, however, a number of world problems which, as questions of destiny, are posed not only to the German people, but also to most other peoples, initially from the negative side. For example, as previously mentioned, in many countries Jewry has used its economic power to gain financial dominance and thus at the same time enormous political influence, and uses this power as revolutionary pressure on the democratic bourgeoisie to extort ever more concessions from countries that call themselves humanitarian. This global political situation, which for some peoples

The lack of knowledge of racial science and the stubborn disregard of racial laws has led to the fact that people, lulled to sleep and paralyzed by the eternal repetition of the slogans of 1789, have so far prevented a generally strong counter-movement from becoming victorious. The inadequate knowledge of racial science and the stupid disregard of racial laws has further led to the fact that people, lulled and paralyzed by the eternal repetition of the slogans of 1789, have not been able to grasp the nature of human willpower and impulses. The overall attitude in the new state structure of Germany, which was necessary to save the German nation, and the creation of a state on a new ideological basis has now caused a violent volcanic upheaval in all democracies.

If we can observe a renewed, almost hysterical fury of attack against the National Socialist German Reich in these weeks in particular, we are convinced that behind all political and so-called moral arguments there is a growing feeling that the world view on which democracies are based is now seriously shaken, in some cases already visibly shattered. The ruling personalities ideologically attacked by the new life and fear, to put it bluntly, that their own position of power could also be shattered as faith in their ideology wanes. For the various statesmen are leaders of certain political parties or party groups. These parties proclaim a certain political, but also spiritual-cultural and ideological program. With the help of these programs, today's party leaders have moved into the state executive and have the feeling that if the belief in their preached teaching should disappear, their entire spiritual and political existence would have to dissolve into nothingness. If these gentlemen were to deal creatively with the new thoughts of our time, they could possibly help bring about a political renewal of their people by renewing their own thinking. The characteristic of our time, however, is that these people are obviously already too rotten inside to be able to think more deeply about the nature and the struggles of our time. Although the enormous social hardships are recognized – the 10 million unemployed in the United States alone are a symbol that a new world can no longer be built with the old ideas – the old recipes of political alchemy are still bluntly proclaimed. But because the gentlemen somehow instinctively feel the inner impotence of their spiritual attitude, this complex is transformed outwardly into an almost hysterical outcry against those states which have taught an inner renewal and state rebirth and have already realized it, i.e. which have solved those problems.

which the richest countries in the world are still helpless in the face of. The people who so tangibly embody a dying past now have the arrogance to equate their old world of thought with Europe and humanity in general. They forget that there is a different conception of destiny, a completely different world view than the one under whose spell the peoples of the European West have grown up in recent centuries. It may be said that for almost 400 years the two Western democracies saw the destiny of Europe embodied in their existence, because the peoples of the West were, as it were, "transported" across the oceans.

Europe in front of the whole world. If we ask ourselves how this came about, it raises one of the most important problems of historical development, but at the same time it also places the idea of Europe at the center of the decision. Contrary to the old historians, racial studies and prehistory have proven today that the birthplace of all Aryan peoples is Europe and that the great migrations from central and northern Europe to the south-east and south-west, and with them the founding of civilizations. From this point of view, Greece and Rome appear as the first conscious defenders of European soil, indeed as far-reaching outposts of this venerable continent. They grew up creatively in this pioneering position, in the struggle with the Near East and Africa, but used up their reserves in this defense until creative forces grew up again from the sources of the north and this time reshaped the entire continent. The Germanic tribes, native to Europe, founded these states until a tremendous fate gave the whole migration a different meaning and a new direction. The first kingdom of the Goths, once created on a grand scale between the Baltic Sea and the Black Sea, which was preparing to form a huge bulwark of Europe in the east, was destroyed by the sudden invasion of the Huns before it was finally formed. The majority of the Goths now took the opposite direction to the west, dragging the other peoples with them and driving the tribes formerly living to their west before them. In this militant migration, the Goths, and with them the other Germanic peoples, became acquainted with the long-distance effect of the idea of a large, politically strong empire, saw the monumental stone architecture of the Greeks and Romans. And with powerful creativity, the palaces, castles, cities and cathedrals emerged as symbols of a new state will, and the German Empire now became the symbol and patron of the European continent. Then, after centuries of construction, a new destiny emerged: a new world was discovered in the west beyond the ocean, new trade routes and colonization opportunities opened up, the old roads via Venice, Augsburg and Nuremberg became deserted, the riches of India and America were brought to Europe by sea. Spain and Portugal, Holland, France and England, the states on the edge of Europe, suddenly became the continent's dominant outposts. And like a giant sucker, over the centuries the discovered, mysterious continent draws millions of Europeans across the Atlantic Ocean. Since this time, a part of Europe that represents only its periphery identifies itself and its fate with the entire continent and its interests. While Central Europe is embroiled in ideological battles and is atomizing in terms of state politics,

England is boldly and brutally building her empire and forcing the world to recognize her interests as the embodiment of humanity and the insular anomaly of British life as wisdom. German forces are involved in exploration, in co-conquest, but they cannot make the results of their efforts fruitful for the German people. A General Steuben decides the victory of American freedom through the organization of the American army, Washington's bodyguard speaks almost exclusively German, the first proclamation of American liberties to appear in print is in German language. These forces benefit others. In this vast American space, a conception of the state, the way of life and the world is now growing up which today brazenly presumes to be exemplary for Europeans as well. To conquer these spaces once required adventurous natures, daring characters who stood on their own, the whole sum of ruthless individual strength could be thrust into the endless forests and prairies of North America without these energies beginning to collide in space. But the course of development has now been such that little by little these great spaces are being filled up, and that the principles which in the 18th century and in the greater part of the

The ideas that were inspiring for life and therefore correct in the 19th century became hostile to life and inhibiting to culture at the moment when the spaces were no longer free for colonization and conquest everywhere. In other words, the problem of the state as a force that integrates the individual will into a whole began to emerge clearly at the turn of the 20th century. However, this problem has still not been understood in its full force in the United States. The absolute freedom of the pioneer days is still repeated and taught, and yet inwardly one must admit that this very freedom has long since been transformed into unscrupulous plundering by a capitalist robbery and that in place of an inwardly recognized state authority only the fear of the rubber truncheon of the police has taken its place. The equality of the races is still theoretically taught, but life has shown that, in spite of these superficial sayings, a distinction between black and white is still maintained as a sign of the healthy reaction of a still half-awake instincts against the empty chatter of the past. This contradiction between idea and reality, which appears everywhere, gives the United States today the character of a deep untruthfulness, and the dark feeling of this state of affairs imprints the so-called "statesmanlike speeches" with the mark of hypocritical anger, which we have been able to observe again and again in recent weeks.

But despite these facts, which are obvious to us today, the historical result remains that peoples who once stood on the periphery of European destiny (Rainald von Dassel called the kings of France and England "petty kings") have been pushed to the fore and have hitherto believed that they could identify their history with that of the whole of Europe and impose their "ideas" on all other nations, as was attempted at Versailles. , it is evident that a view of life that is already dying in America, based on these marginalized peoples, today presumes to interfere in the real Europe, which can no longer be called childish, but only old-fashioned childish.

In contrast to this 400-year-old development, the real European mission of the empire never completely ceased to exist. For we need only mention words such as Marienburg, Liegnitz or Vienna to describe the facts of a permanent defense of Europe, which was concentrated at these decisive points. Just as the Gothic Empire was once overrun by the Huns, the Kievan Varangian Empire was later flooded by the Mongols, and the waves of this invasion reached far into Silesia. The Turks, today a people living in national barriers, also reached into the heart of Europe and could only be conquered with

The best European forces have joined forces to gradually push them out of their foreign territory and render them harmless. And in our days another decisive turning point is taking place! We can characterize it by saying that the fate of Europe has moved from the periphery, from where it was represented for 400 years, and has once again found its centre of gravity in the continent itself. The true heart of Europe is beating again: Germany! The National Socialist movement has once again flooded this heart with blood and made it beat.

But the other symbolic aspect of this fact is the following: the German Empire was once a power that respected from Palermo to Marienburg. This empire crumbled in the course of centuries of conflict between emperors and popes, princes and bishops. New nationalities and states were formed. The Second Empire came into being; after its collapse, the Ostmark and the Sudetenland were incorporated into the Third Empire in the hour of a great rebirth: the protectorate over Bohemia and Moravia restored a historical state that fate had already forced a thousand years ago, when Duke Wenceslas asked the German king for his protection and a Great Britain and an English language did not yet exist. And in the south, on the Italian peninsula, a strong national Italy emerged simultaneously and independently, which today also shields Europe from democratic disintegration in the closest cooperation with Germania. Geographically speaking, Europe once again stands as a politically similarly formed block as in the great German imperial era and has the task of protecting our continent and its culture just as much as this one. The seemingly eternal struggle between Germanic and Romanic peoples has thus come to an end and given way to creative cooperation. It is therefore an aberration in world politics that the leading personalities of the democratic West do not understand this truly historic hour and that a huge time has so far found only small people there.

What is happening in London today is probably the greatest sin against the European idea, England's betrayal of its own European fatherland!

Western democracies always speak of ideals, of freedom, humanity, civilization, and yet their entire policy in recent decades has had no inner meaning, just as the German people were no longer able to find direction in their policy in the democratic age. Politics had in fact become continuation of business by other means; if this is called humanity or civilization on a daily basis, then

does not change the essence of this fact. But the German has always been great when he understood politics not just as a business, but as the representation of an internally recognized order in which he could believe as worth defending. The Third Reich as a German creation was therefore not created by dealing with wage disputes, not by preaching certain profitability programs, but by believing in an idea. It was this firm belief that made all the sacrifices possible, these sacrifices laid the foundation for the new establishment of the German state, and this German Reich is supported by the belief that nowhere is Europe more consciously defended today than in the National Socialist Berlin and with us in fascist Rome. What is emerging today, regardless of whether the dying Rand state politicians believe it or not, is the beginning of a self-reflection and reorganization of Europe. This new order has not suddenly arisen without tradition, but has its roots in a millennia-old destiny, into which one generation has consciously inserted itself and militantly taken up again. Fate comes in many external forms in the course of history, but the will to confront it is the old Germanic attitude, it also the essence of the National Socialist revolution.

We believe that these ideas, represented and implemented by a large state, can also be inspiring for the numerically small peoples who, thanks to the advanced decomposition by the democratic powers, would perhaps no longer be able to muster the strength to overcome the contamination of their lives on their own. For not only diseases are contagious, sometimes health can also radiate life-promoting forces beyond one's own organism. It is natural that the peoples geographically directly adjacent to the German Reich should not only cooperate economically with the Reich, but that they should also try out the experience we have gained in fighting disease germs to strengthen their own flourishing and their own rebirth. This does not mean, as I said and emphasized at the beginning, that the National Socialist world view as a whole must somehow be obligatory for these peoples, but only that the problems mentioned have been set as tasks to be solved for all peoples throughout Europe.

Thus the German people believe that today they are at a major turning point in their own and European history. It can no longer recognize that the business interests of the border states on the ocean can identify themselves with the fate of Europe, but realizes that the real Europe between the Baltic Sea and the Mediterranean has reasserted its rights.

Therefore, the development of the German people no longer appears to us to be graspable through a Prussian or Austrian view, no longer characterized as a Protestant or Catholic evaluation, no longer presented as a struggle between dynasties or classes but only as a great German past; and all the various political struggles and intellectual movements have once been paths or obstacles to the German people's development. There have been tensions, often of a painful, almost catastrophic nature, but they have also ultimately seized by creative people, and still always

creative works. All our castles and cathedrals, our cities, our dramas, symphonies and sculptures are symbols of this long great development, which today can be integrated into a great destiny that the National Socialist movement took over in the 20th century and for which it will stand responsible before the judgment of the future.

Instinct and consciousness have merged into a unity in the Greater German Reich. In German history, instinct has not infrequently opposed the conscious teachings of various spiritual powers, and the many battles of the past have often been conflicts between a primal instinct and often alien consciousnesses that could not be melted down. National Socialism finally means the victory of a world view that does not want to restrict or even suppress this instinct of life, but affirms and strengthens it with full awareness. The unity of this instinct with the conscious will is our inner task, which we all have to fulfill, no matter whether we are active as political leaders, soldiers or as researchers and artists. In this spiritual and mental unity lies our external invincibility, because it alone represents a new faith as a prerequisite for a common political effort. It is the guarantee for a great future as the fulfillment of the best aspirations of the German people. Alongside the inner rebirth and reestablishment of the German Reich, the vision of a reorganized Europe appears to us as the mission of our time. Not as a figment of an unrealistic fantasy, but as a tangible legacy of a great past, as a political possibility of the present, as a great task for the future.

If one examines the entire world situation today, then only one harsh conclusion can be drawn from the whole situation: an old age is coming to an end, and a new age has arisen with great questions that cannot be answered with the old answers. Whoever wants to be up to this time must realize that it also demands a new view of the world, that this time can no longer be represented by the world view of democracy or by the world view of the Middle Ages. A great destiny has seized us all, and we have the task, as far as Germany is concerned, of proving ourselves worthy of this destiny. However, we have not just recognized these things today, but have been, perhaps more instinctively in the past, driven by this will from day one.

We saw an unhappily torn nation seemingly hopelessly facing collapse; we saw the most terrible signs of corruption, little by little the Germans asked themselves whether the meaning of a thousand years of struggle, of the whole of German history, could really be to disappear into nothingness, as it were. The fighters of the World War remembered their comrades with whom they had fought for four years, those who had given their lives for Germany. Carried by the power of memory, they remembered the great moments of German history, the great empire of the Saxons and Hohenstaufen, the resurrection of Prussia, the founding of the Second Reich ...

And after a brief lull, all this gave the German people the strength to look for new ways to save themselves. In these fateful hours, not only for Germany but also for Europe, a man emerged with a young movement that endeavored to give Germany a new ideal for its future. This movement worked tirelessly, saw the damage and had the courage to put aside traditions that still seemed worthwhile to some when they stood in the way of a new rise. The analysis we have made in this 20-year struggle has proven to be correct.

At this old battle site in the Reich capital, I would like to read out a few sentences that I wrote 15 years ago in the magazine "Der Weltkampf" to substantiate these current assertions. It says after describing the post-war situation:

"Entire villages have sunk into the ground, entire cities. Entire provinces have been destroyed and dug through by poisonous shells. Magnificent monuments of ancient European culture are irretrievably gone. Hundreds of millions have experienced unimaginable misery. But no nation has become free! Neither the betrayed nor the defeated, neither the victors nor their satellites have won the war, although all the Feldgrauen, Poilus and Tommies believed they were fighting for the freedom and world standing of their nation, and it was this idea that gave them the strength to fight. They were all shamefully betrayed even before the battle began, although it is only today that a few are beginning to see the light."

And further: "Regardless of later possible conflicts between peoples, the leaders must gradually realize that we all have one common enemy: the Jewish red-golden international and its political pimps, as embodied in certain professional parliamentarians and certain journos."

"This financial domination that enslaves all nations has become the most shameful, but undeniably most important fact of world politics. To shake it off and give each nation its own: the possibility of national renewal, is the essence of today's world struggle."

And as a result: "But out of the chaos, out of misery and shame, the international idea was confronted by the national ideal. The victory of this ideal in all areas means the actual world revolution of the twentieth century."



## Building as Cultural Design

On the occasion of the meeting of the "Main Office for Technology" at Plassenburg Castle on June 3, 1939, Reichsleiter Rosenberg made a statement on the tasks of technology in our time. He turned against those circles who see technology as the destruction of human cultural development, as well as against those who glorify the expediency of technology and forget the elementary ideals of beauty of artistic design. Our task is to restore to technology the dignity that the old master builders once possessed in the great days of Germany's past. The "rehabilitation of the material" in the sense of a new German attitude to building and a new will to style should be expressed in the works of German builders. This concept, which had been

This mission, fulfilled with idealism, makes it clear that the building designers of the last 50 years are solely to blame for their building sins and not the mishandled material. Reichsleiter Rosenberg thus restored the healthy foundations of a view of technology and building design that had been lost during the period of decay, thus giving the work of the German master builders its ideological foundation.

Plassenburg Castle was probably uniquely suited to inspire awe for the work of German master builders in the past.

In an overview of the activities of all professions in the National Socialist empire, we can make the one decisive observation that they have all undergone an inner transformation with regard to their task, but also in their entire inner attitude. Some of these reorganizations represent an attempt to restore a former reputation which, thanks to some representatives of these professions have suffered severe losses in recent decades.

We know, for example, that in view of the ideological changes of our day, the German teacher has to wrestle with the burden of the past in order to be able to present to young people in a new form what has been handed down to him from the experience of our day. – The healthy German sense of justice was prepared to fiercely resist decades of formal jurisprudence, and so the guardian of the law of our day must recognize other binding norms than those teachings through whose school he himself once went.

It is undoubtedly the same with the many phenomena of life that we can describe with the terms "technology and building". All architects and technicians of our time are affected by the power of the past to a much greater extent and much more directly, because the eye is a constant reminder of the technical deeds of the last century more conspicuously than other organs. A hideous picture gallery can be cleared out; sculptures from an era of decline can be put away, but houses and industrial plants that once cost huge fortunes cannot be remodeled in a few years, or even in many decades. We are reminded every day of the truth that the sins of the last fifty years cannot be erased even in an entire century. Goethe once said: you may make as many mistakes as you like, but you must not build any.

And indeed, anyone driving through old German towns and villages today or looking over a newly built city with an awakened eye will find no judgment harsh enough to castigate a lack of

conscience here, that has been committed against German nature and tradition. The most beautiful German landscapes disfigured by crudely built factories; German cityscapes cut up by loveless iron bridges; railroad stations with cast Greek columns or Moorish façades; town halls dazzling in imitations of all the styles of the world; villages with bare suburban buildings attached to the most magnificent escapes; ruined squares, lack of any sense of space, pseudo-Gothic department stores – all this together gave rise to the term "cultureless technology" for many people even before the war. Artists, who were fascinated by the whole, those who were not affected by the unrestrained economic frenzy of those decades and who had kept a keen eye on urban planning and the dictates of nature, endeavored to point out these artistic crimes to technology, business and governments. But it was in vain, and only a few years before the war did a few strong artistic personalities assert themselves in word and deed against all the anarchism of the individual and the instinctlessness of the state of the time to such an extent that one could cherish the hope that architecture would be the first of the arts to begin to regain a certain inner security.

The great war and the collapse, which once again confronted us all with the most immediate questions of life and destiny, also forced us to review the problem of culture, building and technology. We realized that, on the hand, there was an understandable romantic longing for the unchanged village and the old German town and that fiery accusations were made against technology itself. On the other hand, technology was in fact often characterized by per-

The architects were represented by personalities who emphasized that they could build nothing but constructively and expediently, and that one could not oppose such a technical age out of outdated romanticism. The wheel of history would pass over such prejudices. – We are convinced that both parties were wrong: for it is no accident that technology emerged on European soil in this, despite everything, grandiose form; in its deepest essence, it is nothing more than the result of many centuries of research against the rule of dogmas contrary to nature, whose representatives threatened the study of nature with inquisition and the stake for a millennium and endeavored to suppress every creative new thought, every new insight into the laws of nature. It follows quite clearly from this, however, that if one were to condemn an emerging result of a pan-European development in principle, one would necessarily also have to condemn the impulses behind this phenomenon. But this would mean nothing more and nothing less than that a large part of those forces which we call "Faustian humanity" would be eradicated, and that in turn would result in nothing more and nothing less than the eradication of the most important elements of the European attitude to life in general. Anyone approaching the questions must therefore refrain from a fundamental condemnation from the outset and begin a fine examination at a completely different point: the opposing side says that technology is without a world view and, as a pure construction, has no closer relationship to an attitude to life. Now, neither the architect nor the technician has built for himself alone, but has carried out commissions that were assigned to him

by a certain private owner, a branch of industry, a city or a state authority. In the last century, however, the background to all these orders was predominantly economic profit, the confinement of the working man in the midst of a factory to the bare minimum, the deliberate neglect of the protection of this humanity in the large industrial plants, in the department stores, in the tenements. But these facts of our past life go back to a certain attitude to fate and to existence in general, and it was precisely this all-dominant profit motive that the individual technician, dependent on the economy, had to bow to, often reluctantly. He submitted to the most minimal police regulations as far as safety and space utilization were concerned – and half a century of such a profit policy was enough to destroy many old cultural monuments of Germany's past forever.

It can therefore be said that even people who seemingly correctly declared that building and technology are only construction were deeply wrong, because the deeds of life, even in everyday life, are always predetermined by an ideological attitude, often unconsciously to the people themselves. The difference between the past and us is evident in the fact that for the era before our judgment, the greatest possible economic benefit prevailed in urban planning and building regulations; what now stands out in our time : the health of man, the laws of nature into which we are born, and the cultural traditions of past centuries, which are now undeniably visible to the eye in our castles and cathedrals, in cities, squares and palaces, but also in bourgeois residential buildings, town halls and bridges that look over to us as warning witnesses.

The tragedy of this whole development is that the technical age continued the development of natural research of 400 years at an accelerated rate and brought about one invention after another as a consequence of previous discoveries, and that all this happened at a time when European man was in a state of inner, ideological disintegration. No really great dominant idea governed men, no unified belief in destiny created an inner bond between profession, state and the individual, but all areas of life diverged, as it were, independently, and each part that became independent claimed for itself a law of its own without possessing the others. The economy spoke from the high cathedrals of so-called inescapable economic laws; the humanities beat themselves in the clouds in defense of the most diverse philosophical systems, politics itself became part secret science, part extended business. In the same way, art was also detached from the wholeness of a national existence, and the technician who entered this life was also not guided by a great idea that bound all, but had to fit in under the rule of the strongest economic, only ego-related forces of profit.

The technicians who, in the face of romantic indignation, defended construction and safety as their very essence, were wrong in that they overlooked the fact that the millennia-old bridges and Gothic cathedrals were also wonders of construction and technical safety, but were more than that, because the impetus for construction was precisely a unifying one, and not an isolating idea: regardless of whether it once emerged as a Greek ideal of beauty, Roman state power or Germanic community will. So the problem before us is that construction, practicality and safety, as it were, the good, pure conscience of every architectural art and every technical work, but that they

at the same time also represent the bearers of a certain beauty and ultimately also the embodiment of a certain will to subordinate the individual work to nature and natural tradition.

You only have to look at the bridge leading to an old town or cross the iron bridge to Cologne to immediately appreciate the differences. The bridge of the urban Middle Ages completes a wonderful cityscape; the most primitive pairing of iron construction and castle imitation near Cologne on the Rhine, however, leads directly to the city's landmark and cuts through the massive silhouette of Cologne Cathedral in a truly loveless and inconsiderate manner. Whoever was responsible for allowing a train station to be built right next to the cathedral has sinned against German architecture in the most serious way. There is no doubt that Cologne's bridge construction is also structurally safe, and yet today it contradicts the most elementary sense of beauty of our time in its incomprehensible combination of iron construction and the Middle Ages.

You only have to imagine the market square of a small Bavarian town, for example, and look at the dreadful desolation of Potsdamer Platz in Berlin to understand what an ideological gap there was between the simple city builders of the past and those "highly civilized" mayors and building policemen of the imperial capital Berlin.

Even if we say this a thousand times today, our era also has to draw decisive conclusions from it, not in the sentimental sense of condemning technology as the work of the devil, but quite the opposite, to reintegrate it into a life-sustaining and nature-bound idea and thus restore to it the dignity that the old master builders once possessed in the great times of Germany's past. This, which means harsh criticism of earlier conditions, does not lead us to renunciation, but for us National Socialists it means all the more a strengthening of the will, just as unity had been lost and regained in many other areas, to now also integrate the entire field of German building into the pulsating German life. The aim is not to impose an inner attitude on building technology from the outside, but to try to establish it from within by experiencing a new era. The popular distinction between civilization and culture can therefore never be a fundamental one for us, but at most an auxiliary methodological measure to mark out different areas, but without separating them: For every act of building, every act of technology as a whole is either a piece of culture or a piece of unculture, and it is up to man and an era to immortalize itself in works of barbarism or in works of the highest art. Since inventions and discoveries give rise to new problems and call for new buildingsthis new building must also reflect a new will to style in view of the general reorganization of our lives.

We can make no distinction as to whether we are talking about a residential building, an urban , a housing estate, a bridge, a lock works or a large factory. It will one of the most beautiful tasks of the Main Office for Technology, which has already begun beautifully before our eyes, to develop a new ideological approach here.

It is our aim to create that inner bond between all those people who are working today to make the new Germany visible to the eye. And because we have learned that building sins weigh more heavily than poorly painted canvas, you are all expected to be particularly conscientious in planning and executing the technical works of our time.

In the past, for example, the word "barracks" was rightly understood to mean a monstrosity of a building where as many people as possible were housed in the darkest possible rooms and were supposed to drill in the smallest possible yards. People had forgotten that the best blood of the German people had to live in these barracks in order to be ready to defend Germany one day. Today, the term "barracks" is associated with a completely different idea. In the middle of the great outdoors, surrounded by meadows and forests, or fields and mountains, German workers and farmers' sons are now practising, their bodies and wills strengthened, and they are released back home in good physical and mental health.

The "Beauty of Labor" office has done everything possible to gradually sweep away the garbage from the old dirty factories, and the law of National Socialism today demands that, wherever possible, the new factories to be built should also be surrounded by nature and light.

This creates something that I call the Rehabilitation of the matter. – They all know that the National Socialist movement represents the teaching of a great ideal. That is why we rightly felt ourselves to be idealists when we began the struggle and brought it victoriously to earth. In this struggle it not infrequently said that as idealists we had to fight against materialism. We have called manism and liberalism materialistic and launched a frontal attack against this whole attitude to life. But today we must free matter from having to atone for the naughtiness and crimes of human beings. It is not matter that is to blame for the development of these so-called "materialistic" last centuries, but man himself was degenerate and conveniently wanted to unload his guilt onto innocent matter. The existence of matter in the universe is at least as wonderful and inexplicable as the existence of life, and the finest laws of this nature are only now beginning to become particularly clear and even more incomprehensible with highly refined technology.

What we call electricity and radio, the transformation of sound waves into electrical waves and vice versa and the use of these natural laws to enrich our lives, shows us ever new secrets that have now been brought to the attention of those who still have an organ for the wonderful things in this world through the highest technology. A violin is a technical work of art, cultivated and perfected through the experience of many centuries; the processing of the strongest woods, the observation of the laws of sound have come together here with a human spirit in search of beauty, and with the help of a string this technical instrument becomes the carrier of a

Art that we are now able to perceive as the echo of a metaphysical feeling.

What has become possible with the violin should also be the task for all building. Every builder, but also every technician, should be carried by the same feeling that inspired the old violin makers. He would have to possess the inner will to create such an instrument out of every house, out of every bridge, ready to let a string of German essence and German nature resound. I believe that anyone who can imagine our slender highway bridges over high valleys or those massive crossings made of heavy stones will find that this longing, which is not always expressed, is already at work here. It must be the task of the National Socialist movement to lead this perhaps still often unformed force to a high consciousness of style through its inner attitude, ultimately represented by the great work that grows out of the will of the Führer, for example in Munich or Nuremberg or in other cities. Everything that is expressed in words, expressed in political deeds, expressed in new songs and marches and hopefully one day in symphonies, should also be visible to the eye in exactly the same well-formed way.

The sins of the fathers cannot be made good in a few years. The fake department store palaces and the dull intersections of the big cities, which are pretentiously called squares, cannot give way to new designs everywhere in a few decades, but a large number of examples should show what a difference there is between house and house, between technology and technology and, ultimately, between world view and world view. Just as the sounds and melodies will come together to form a symphony of life, just as an old farmhouse in the Black Forest has won its place in nature, so too will the great works of 20th century technology bear the stamp of a new will that has consciously pushed the past away in order to look boldly into the future. But in the same way, our gaze will wander reverently over the last decades of the 19th century and also over some decades of past epochs of transition to the monuments of that time which, instinctively and yet borne by a high consciousness, left us those works which we may still count today among the most exquisite living witnesses of German culture.

The reverence for the great past and the hard will to fight for an equally great future, combined with the world view of the 20th century, seems to us to be the bond that can fill all professions today with new creative impulses. It should give everyone the awareness that they are not somehow forced into unworthy representation by overly strong economic profit interests, but rather that they can fit into a tremendous rhythm of work and creation not only of German history, but of the entire European history that is becoming.

It is in the hands of man whether an instrument of music produces a beautiful melody or tones of the most terrible musical degeneracy, and it is also in the hands of today's humanity to allow construction and technology to degenerate further or to lead them to new bloom. The fact that they, as modern technicians of our time, have come together here at a venerable festival of the German past, seems encouraging.

I also see it as a symbol of this unifying will of our time, and the force emanating from the great castles, which are now filled with new life, is proof that the same German humanity can be found across the centuries, if only the will to live a life of one's own kind has once again become a binding consciousness. This castle, which an impious black time had once degraded to a penitentiary, is once again pulsating with healthy life, and I wish all those who strive for collection and inner consolidation here that they always leave this place with the awareness that the external insurmountability, which technology is also called upon to produce, can only be guaranteed by the inner turn of all people and all professions of the great German Reich. In the end, it is not the power of iron and concrete, nor even the power of cannons and airplanes, that ensures invincibility, but only the unifying will of a humanity willing to sacrifice and defend itself. However, Germans can only really defend something to the last if they consider it worth risking their lives for. Everyone is called upon to strengthen this will for high values and for the beauty of a people's life, that a very great moment in German history does not pass by unused. That which previously worked in isolation or even against each other should be placed at the service of a new thought, a new view of the world, in order to jointly bring about a unity of idea and life as the surest guarantee for the strength of our present and as a firmly established tradition for the coming future.



## Nordic Destiny of Europe

At the "Day of the North" on June 20, 1939, Reichsleiter Rosenberg spoke from the Lübeck market square about the Nordic community of nations. He called on the Scandinavian states to be aware of their European obligations and to obey the common laws of fate that unite all the peoples of Europe. Alfred Rosenberg's remarks were fully confirmed by historical events. This speech, delivered two months before the outbreak of war, opened up a new task in life for the Scandinavian peoples, a task to which they have been led today by a hard fate after grave errors and deceptions.

Although we are also dealing here with questions that lie outside the framework of the German Reich, I would like to emphasize at the outset that what we are saying here are the immediate opinions of us National Socialist Germans. We believe, however, that the experience we have gained in a difficult struggle may not be entirely without influence on those who have so far spared these great dangers. Anyone who looks at things in the world today with an attentive eye will have to realize that, over and above the usual tensions in the life of nations, there are fermentations and struggles which undoubtedly have a deeper meaning. In East Asia two ancient peoples have clashed and are struggling for supremacy in that vast area; in Palestine the forces of world politics are visibly intersecting for anyone who has followed these forces of world politics; in South America the chronicle records and again serious social revolts; the Spanish conflict and the tragedy of the Spanish people is behind us; the attacks from North America on Europe and fine order have today become a new means of disturbing the world.

Wherever we look, is a profound ferment everywhere. And this ferment, these revolts and these tensions show, in our opinion, that a tremendous collapse of old authorities, the collapse of an entire world lies before us, and that the events of 1914-18, which initially occupied Europe, are today spreading in great waves across the entire globe. Such an upheaval and collapse of an old world and old views on the social life of man must not be measured by the yardstick of a single human life. Ancient Rome, too, did not perish in a few years, but in many, many decades of gradual decline, and so I believe that we must also evaluate these symptoms that are going through the world today from the point of view of a historical yardstick. What is manifesting itself in all these events is nothing other than the loss of faith in ideas that once dominated the world and the loss of faith in the representation of these ideas, which once had a tremendous influence on the political life of all peoples. If you ask for the reasons, you can list many. I will endeavor to name a few of them. But the most profound reason for the changes in world history is precisely the inner turning away of the human will from a past. This turning away cannot always be clearly explained, but the fact that it is there is the strongest reason why the old powers of history must give way to new forces. For the second time in the history of Europe we are witnessing such an all-embracing change.

The first collapse of this kind occurred 400 years ago, when the world of the Middle Ages collapsed and the Reformation swept across Europe. And here we can say one thing: a great authority in history only ever arises through belief in an ideal, that is the unity of idea and value, of the teaching of certain principles of life and of the upholding of certain values of soul and character. If such an ideal triumphs in the hearts of the people, then it also rises to political power. But if it dies in the soul of the nations, then no military power, however great, can stop this decline of an idea.

If we ask ourselves about the reasons for this obvious decline in the old world, then we can probably conclude that it occurs when the representation of a doctrine contradicts the life that is led. The Middle Ages had three high values: poverty, asceticism and obedience. And whenever the spiritual powers of the time went against these values, the people responded with major or minor attempts at rebellion.

Secondly, however, an ideal can collapse if it no longer seems worth striving for, even with the best representation for a time that is newly emerging. This is how the authority of the principalities of Europe once arose, formed from the bravest of the various peoples – weakened by later struggles, by succession, vanity and tyranny, this princely age perished in severe convulsions 150 years ago. And this process of the decline of once great princely dynasties has been repeated more than once in the last hundred years. Even Germany was not spared in this process in 1918, when a once-

The great monarchy gave itself up in a difficult hour and thus buried the dynastic idea of the state. It is therefore necessary to realize the following in order to understand great revolts: popes have often been the legitimate fathers of Protestant uprisings, and kings have not infrequently been the direct generators of republican revolts. If we apply this insight to the events of our day, then we may well say: if authorities in the world are breaking down again today, then the world democracies are the real culprits in the collapse of their own once great authority. And they are the real fathers of two phenomena that are at war in the world today. On the one hand, they have brought about the social outbreaks of despair in Europe, America and Asia and, secondly, they have unintentionally been the cause of a deeper self-reflection of the peoples on the events of the present and on the task they all have for the future. July 14 of this year marks the 150th anniversary of the French Revolution. The whole of France and, with France, North America and other countries are preparing for a great celebration of this revolution. French radio declared that this revolution had made human equality a reality today. In the midst of critically awakened nations, one can only listen to such assurances with a certain smile. It is true that this revolution was once strong enough to shake off the outdated and rotten Middle Ages; it was strong enough to give the peoples of Europe a new, deeper, organically founded bond. If we, as National Socialists, had to fight for 14 years against these effects of the French Revolution, and indeed to wage a frontal battle against all the effects of this world of thought

we are by no means petty enough not to recognize the great impulses that once led to these political phenomena. We know that the preaching of a certain tolerance was a generous upsurge of great thinkers and politicians in the 18th century, in order to make a front against the spirit of an intolerable inquisition and at least to set a new course for European development. But we also know that this preached tolerance was also universalistic, that it meant no limits and no recognition of existing forms of life. The emancipation of Judaism was necessarily linked to this doctrine of unlimited tolerance, and this inner recognition of a foreign race that was hostile to us all led to the necessary consequences over the decades. The old Near Eastern instincts have shown themselves, as they have always shown themselves in history when they have been released. As a further consequence, we are today witnessing the political emancipation of the Negro race, and for the first time in the history of the entire European continent it has been possible for a Negro to sit in the government of a major European state. This doctrine of unlimited tolerance and freedom led, in its practical application in the social field, to economic unscrupulousness, to the ultimate loss of all ethical norms that had bound people's lives together for centuries.

The corruption we experienced in Germany during these 14 years of the post-war period was not a coincidence, but only the consequence of the recognition of certain fundamental lacks of existence. And if we can also see these effects on a terrible scale in other countries, if we have to see, that one huge corruption almost chases the other, then this is also a symptom of the fact that organic life with all its natural laws and norms is beginning to disintegrate and furthermore a symptom of the great struggle that is already emerging militarily all over the world. The class struggle from above, waged by this economic corruption, has then necessarily been linked to the class struggle from below. These great social convulsions still fill most of the peoples of the globe today, and only rarely does a man and an idea emerge to make these torn apart parts of the nation grow together again. In spite of everything, however, a certain belief has for decades inspired not the worst of many of the peoples of Europe, the belief that it would be possible to create a world culture, establish a world economy and ultimately achieve world peace. After the victory of the great democracies in 1918/19, many people expected that now must be the time to realize these ideas and bring the struggle that some peoples believed they had to wage to an end. And indeed, we are convinced that the days in Versailles were the greatest opportunity that the world democracies ever had since their existence. The power of the whole world was concentrated in a few hands during those days. Millions of believers (and also millions of believers in Germany 8) looked to these meetings of the so-called "great men" in Versailles and hoped now for the pacification of the world, the preparatory work for a real world culture, the preparatory work for the securing and regulation of world economic traffic and the fulfillment of the dream that this war might be the last of all wars. This chance of history; the great democracies missed out on Versailles. And in the 14 years that followed, they lost millions of believers who had once believed in the authority of these ideas and these men. What is happening now is precisely the loss of faith

in all these seemingly beautiful ideas and ideals, and once this faith is broken, once no more authority can be derived from the teaching of an ideal, then the epochs of decline of an age always begin. The great moment in Versailles, which called for great men, found only small dwarfs. The guilty conscience of those responsible is evident today in the fact that hardly anyone dares to defend the work of Versailles before the world. But there was also no one strong enough to make amends for the guilt of that time. And so what emerged from Versailles was not culture, but an unleashing of the cultural and economic underworld in all European states. The result was not economic pacification, but the destruction of the foundations of life not only in Germany, but also in many other nations. World peace did not come, but convulsions began to run all nations; today more than ever they shake the bodies of the peoples as a result of the sins committed.

The equality of mankind, which was proclaimed 150 years ago, was also to be realized in the so-called League of Nations in Geneva. This was a theory that was fervently believed in, especially by the geographically and numerically small nations. They believed that they could now stand alongside the great nations of the world on an equal footing and with the right to vote, and this dream has not yet been completely extinguished for some. In reality, this League of Nations was destined to reaffirm and secure the crimes of Versailles. And the small nations were chosen to provide the moral backdrop for this crime against Europe.

Thus the French Revolution, which is now being celebrated, ultimately led to an obvious political and ideological degeneration. The current world crisis means that we are in a great transitional period from the loss of faith in an ideal to the search for a new authority and a new commitment. This loss of authority, which can be seen today in Europe and the Far East, is also evident in the colonies. What the preached freedom looked like in terms of economic policy can already be read in many history books today. The imperialism of the 19th century was not only an understandable political expansion of a strong European humanity, which we are willing to recognize without sentimentality, but it was also, in addition to securing the political domination of the white man in the world, at the same time connected with a drain and humiliation of other peoples, which in the long run could not end without resistance and revolt. This political domination was linked to a cultural propaganda that showed no respect for the distinctiveness of other peoples and races. No nation in the world is completely sovereign, no nation can declare of its own accord that it is completely politically independent of the rest of the world; rather, fate has arranged it so that all the peoples of this globe are somehow dependent on each other, that they are forced to exchange their products in order to live in peace, and that it is a feature of the world that the great and creative strong man enjoys more and has more power than the other.

But he does not have the right to assume that the other races and peoples are mentally corroded. The subjectivism of economics in Europe has also given rise to the subjectivism of economics in the Far East, and there too it has corroded an old traditional ethic; but the European denominations, which could not yet keep peace at home, have presumed want to teach the whole

world about God and immortality and have wanted to teach yellow and black people a denomination that undoubtedly contradicted their nature. They have thus threatened the inner independence of old cultures and have also touched the fabric of life of the black man, taking him out of his centuries-old customs and ties; one should not be surprised today when a black proletarian rises up against the white world. All these things, which we see with open eyes today and also want to express openly, are the prerequisite for the ideas that can make such a bond possible one day being expressed in this time of crisis and the struggle for a new human bond. It is the paradox of such a historical development that a revolution which preached equality and respect ended in absolute inequality, disintegration and disregard for others and that, on the other hand, a revolution which is accused of despising other peoples and races, precisely because it respects its own ethnic and racial identity, is at the same time prepared to recognize the species identity of the other peoples and races and is therefore prepared not to touch the cultures where such cultures have arisen in the world, but to value them in their originality. This creates new obligations for a great European power. The power of a great nation is partly a gift of fate, which enabled the multiplication of humanity and a greater mastery of space. But it is also a right fought for through centuries of struggle and firmly established traditions. But what seems necessary to demand of a great power of the 20th century is respect for the blood, culture, tradition and economic basis of the other peoples working together with it. It is not financial speculation, carried out by a few bankers in order to make entire nations dependent on interest rates, but an organic exchange of production that is the self-evident basis, which today is beginning to prevail against all economic liberalism.

This does not mean that a numerically small nation must somehow be culturally small. Ancient Greece was once a small nation and yet it gave the world cultural assets that still appear unique and exemplary today. Thus every numerically small nation must be free to participate in the competition of spirit and culture, and we know that many so-called small nations of Europe have given great spirits to European culture, for which we are still indebted to these nations today. But the small peoples also have their duties. They have the duty to recognize that large states must live in different forms than they do, and they also have the duty to that the large states with which they live together are not denigrated daily by an uncontrolled inflammatory press in their heads of state. We hope that there will come a time when this kind of press agitation, mostly led by Jews, against a large Reich is also seen as a betrayal of the people of this small nation, for it cannot be avoided that, if these things are repeated year after year, the small nations will ultimately have to bear the responsibility for the actions of the hitherto undisturbed agitators. The small nations have to take into account the cultural characteristics of these minorities wherever they are home to splinters of the people of the large nations. This space is a destiny that has come to us, which we cannot escape, which we can only master because we are prepared to exchange the foundations of life with one another, to get to know them and to respect them. When we gather here in Lübeck and meet

here again every year, we make an honest effort to serve the law of the Baltic and North Sea region and to determine, as far as possible, where the real lifeblood of another people lies, which we must not touch if we do not want to deprive it of its self-respect. This respect for the national being of all peoples around the Baltic and North Sea is always the attitude that we want to emphasize at these days, and we know that this attitude is also the self-evident attitude of all our guests who come to us. However, we must also combine respect for one another with an inner defense and with keeping away all those speculative agents from all over the world who think neither of Scandinavia nor of Germany in their work, let alone of Europe, but only of the continuation of their own world exploitation business.

Turning points in history do not always occur through the work of professional diplomats. The great turning points in European history have mostly been prepared by thinkers, by seers and prophets in the good sense, but very often also by enthusiasts in the bad sense. Here in Lübeck, men and women of the public life of their peoples, thinkers and poets of their nations are gathered from the North. We believe that they too have a task, namely to see a new order, a new life and a new earth with visionary foresight. To proclaim this and to draw a new picture of the past, present and future for their people and to establish this picture in the souls of the nations seems to us a great and beautiful task to which they can dedicate themselves. They may be convinced that they can be sure of the help of all of us here, who have the view that an old time is coming to an end and that we can only get over the crisis of our days with joint forces in order to make possible a reorganization of our own nation and, beyond that, a new birth of Europe. I am convinced that if we all work and create in this spirit, then it will not be in vain, then a turning point can be achieved by a single person and a single thought, and with this turning point millions and millions can then march, and we will then be proud to have once been the standard-bearers from a dark, dark present into a bright time!

## Poet and Fighter

France and England have declared war on Germany. The entire German people have risen up in resolute defensive readiness to end this battle victoriously. Reichsleiter Rosenberg places himself and his work at the service of the spiritual and emotional care of the German people. In his first war speech at a morning ceremony for wounded soldiers, organized by the Office for the Promotion of Literature on 17 December 1939 in the Schiller Theatre in Berlin, he emphasizes the spiritual and creative driving forces that inspire the political deeds of the Führer and his movement and are a symbol of the new German will to live. Rosenberg highlights Hölderlin's poetic work, whose songs have increasingly conveyed spiritual forces to large circles of the German people, as a memorial to those greats of the German people who have proclaimed the deep meaning of German life and called upon the creative forces of the German people through all that is transient and temporal. To be aware of these forces in the midst of this war and to draw from them the uplift of the spirit that helps to carry many things is a task that unites us all, the soldier at the front and the worker at home.

It is said that the great deeds of world history speak for themselves, as it were. The foundation of a mighty empire, the victories of one race over another, the fame of a statesman or commander testify clearly and for all time to a great work and form new generations from deed to deed. This is true, and National Socialism in particular, through its struggle and through the lessons of the World War, understands how

The course of nations will be determined by victory or defeat for decades to come, sometimes forever.

But we know even more: namely that the deed, if it is truly great, is never an isolated expression of power, but the representation of a deep life instinct or an ideal connected to this life. And we also know that such an idea, such a world view, must be spoken, taught, shaped and fought for if the deed is to have a lasting impact on history. We thus know that a creation placed in life must become the deep consciousness of the people affected by it, that the words and writings that tell of it must not merely be chronicles that merely record the great deeds after the events, but that singers and poets, through the power of creation, shape the impulses for them, the will to live, the ideal in ever new inspiring form. Thus the Iliad grew to become a parable of the militant ancient Greeks and ensured that the deeds of the ancestors who advanced into Asia were not forgotten, but understood as an obligatory legacy. For us, the Song of the Nibelungs stands above all chronicles as a similar symbol of the eternal Germanic sense of destiny and therefore gains an eternally formative significance over and above the temporal. And in this sense, it is understandable that we understand true poetry not only as a great record of the past, but also as the direction of the will towards future problems and battles. Indeed, in genius the singer becomes a figure who anticipates unborn feelings and ideas and foresees the solution, proclaiming ideals that only later spark political movements in battle or find their power-political fulfillment in the mind of a great man of action.

From the perspective of our movement, we therefore often see this claimed unity of idea and power differently today than we did in past. A power in itself appears to us to be of little value, however great such a power may be, and an idea in itself, if it is not accompanied by any action, does not appear to us to be a force that strengthens and inspires life and therefore not a truly great ideal. But one thing is always obligatory for us in this attitude: never to measure developments in life with a small chronometer and not to want to examine the great phenomena of history with the centimeter measure of everyday life. We have just heard the "Song of the Germans" by Hölderlin, a poet who is one of the greatest singers and proclaimers of the German essence. They were written at a time when Germany was politically depressed, torn into many parts, and when a young German genius with a high ideal of the German in his heart sought the fulfillment of this idea in his own country. He found a beautiful, strong nature to which his love was devoted; he found diligence and industriousness; he found symbols of a great past – but he did not find the will to secure a unified, strong embodiment of the great idea of the German essence. Despairing in the midst of this life, he cried out: "Great deeds, if they are not heard by a noble people, are nothing more than a mighty blow to a dull forehead." And when he finds no helpers, he complains: "Oh, you comrades of my time! Don't ask your doctors and don't ask the priests if you are perishing inside." And then he looked across the centuries and found figures in ancient Hellas who seemed to him to embody the values he wanted to serve. The poets and deeds of the Hellenes sparked his interest.

Through all medieval and other traditions, an ingenious instinct came across that kindred humanity which we see developing more freely in many respects than the German people had been granted in some periods of its history.

Hölderlin's words about his time are often reminiscent of the feeling we once had when we saw Germany collapse in 1918, at the mercy of those speculators who thought only of their own interests and no longer of German values. Hölderlin found, as he said, the Germans at that time "deeply incapable of any divine feeling, insulting in every degree of exaggeration and poverty to every well-disposed soul, dull and without harmony, like the shards of a discarded vessel . . ."

"It is a hard word," he continues, "and yet I say it because it is true: I can think of no people more torn apart than the Germans. Craftsmen you see, but no men, thinkers, but no men, priests, but no men, masters and servants, young and settled people, but no men – is it not like a battlefield, where hands and arms and all limbs lie dismembered among themselves, while the shed life-blood melts away in the sand?" And it is from this mood of lovingly searching that those songs of longing emerged, which are among the most beautiful and greatest that Germany has written. But even Hölderlin does not want to and cannot remain in this mood of despair and abandonment despite everything and adds to his lament: "It would be better, of course, if I could live, live in the temples, in the newly assembled agora of our people, with great pleasure to satisfy the great sorrow". In

his song of the Germans echoes this wish: "Where is your Delos, where is your Olympia, that we may all find each other at the highest feast?"

Hölderlin was surrounded by deep night, but the songs he composed in the few years of his waking life have increasingly become spiritual forces for ever larger circles of the German people. Like many other works of German art, they are for us today both an impetus for new creations and a strengthening of the will to fight to defend these creations, to secure through the power of the weapon the primordial source from which the great works of German culture have sprung in all centuries.

Germany once celebrated the re-establishment of the Reich after 1870/71. A dream of all Germans finally seemed to find fine political fulfillment. And yet it became apparent that this empire was increasingly withering the soul of its people; a wave of technology and trade had come over the nations like a flash flood, the research of many centuries now found its material fulfillment in a dizzyingly high level, and it is perhaps no wonder that the people of this time could no longer master their own inventions. The age of the machine enabled a small class to rise to enormous economic wealth and power, but disinherited whole generations and cheated them of a deserved fate in life. It took further decades – and they still continue today – before man was able to turn himself from a slave to the machine back into its master, and to elevate technology, which had disfigured the sites of German culture for decades, to a means of beautifying his life today. In view of this economically determined age

We, when in the midst of the empire of 1870/71, thinkers, poets and prophets rose up again who, unperturbed by all external splendor, stood up for the indispensable demands of the German soul and therefore became fiercely and bitterly hostile to the ruling figures of trade and the stock exchange. For what are Nietzsche and Lagarde and Wagner but the living protests of Hölderlin and Goethe against the petrifying forces of the stock exchange age! And what were the social movements but manifestations of despair against the capitalization of all values of existence?

In view of this historical fact, the mission of the National Socialist movement in the midst of today's war, which decides whether the German nation will exist or not, is to remember all those voices that once rose up in German history to speak for the soul of the Germans, to venerate their values and to use them as a force in the entire struggle for existence of our nation. They have proclaimed the deep meaning of German life and, through all that is transient and temporal, have secured that nobility of soul which sustains the struggles of existence, indeed which makes people truly capable of these struggles in the first place. We then realize that the state is more than the sum of its laws; that the people is more than the sum of its members; that it is the unity of all great creations from ancient times to the present that we are called upon to further consolidate. The soul of the people is an exemplary entity that cannot be further explained, that only emerges in the power of great deeds and in the art of genius, which moves the mind of the everyday man and in difficult days also gives his soul the strength to courageously dedicate itself to a great cause.

great destiny. The fighting German man should draw this strength from the manifold works of German nationality. He may draw it from the immediate homeland of his tribe, from the traditions of his clan, from the experiences of a fighting life, from the political tradition of the whole people; he may rise with the help of the cheerfulness and exhilaration of a laughing attitude to life; he may draw strength from German piety, he may draw it from music or from the songs of its great poets. He may imagine the venerable cities and great cathedrals and castles as signs of this vitality, and he may, if he is very tall, think of everything that has come down to us as a legacy of power and greatness in many thousands of years of struggle, which it is our duty to defend and increase.

It is the elevations of the mind that help to carry much that would otherwise cause a person to collapse. But anyone who becomes tired may ask himself whether he has felt any desire at all for these deeper stirrings of the mind, and he will then perhaps not infrequently have to blame himself and his weakness if he was incapable of seeking that strength there which makes it easier for other people to overcome the hardships and sometimes injustices of human life. He may also ask himself whether he himself was looking for companions in life to help him in his difficult times, or whether he was just a grumpy loner trying to cope with life on his own, perhaps cursing it. Everyone will have to ask themselves this question: did he really make an effort to achieve that unity of

The German soldier and the German singer are different manifestations of the same German national soul. He will then understand that instinct and deed and instinct and sight are basically the same thing, and that form in work and form in mind together determine the form of life. We all serve this life, which proves itself again and again in battle, and to carry out this service victoriously in the defense of high values is the highest duty of our existence.

## Folk Camaraderie and Youth Camaraderie

At the suggestion of Reichsleiter Rosenberg, the "Council of Ministers for the Defense of the Reich" decided to inform the German youth in schools and workshops about the struggle of our time and about the duties of youth through speeches by leading personalities of the party and state. As the Führer's representative for the supervision of the entire spiritual and ideological training and education of the NSDAP, Reichsleiter Rosenberg took charge of this spiritual care of the youth during the war. He opened the series of speeches with a Reich broadcast on March 11, 1940.

We all know that the German people today stand in a decisive hour of their history and have to fight a battle whose results will determine the coming centuries. The generation of the World War, which once before had to endure the most terrible struggle in history, the generation which in 14 years of tireless daily struggle in the midst of the National Socialist movement wiped out the disgrace of 1918, is today again at the forefront to turn the tide in foreign policy as well. It is fighting to make Germany forever independent of the malice of those moneyed men who, with the help of the British fleet, want to block all supply routes to Europe and starve us all to death. Today, these fighters of the World War and of National Socialism, together with the young men who have joined them, are ready in all areas to defend this National Socialist revolution, their world view and their state on behalf of the Führer. They all are therefore willing not to pass on to future generations the decisions that are necessary, but once again take up the fight to safeguard the German Reich. When we say that they are all fighting for the freedom of the German Reich and people, for its future, this means that they are also standing for you in the field or in the workshop, because it is you, my dear boys and girls, who will one day fill this future. You will grow into this future, and your entire existence will depend on the outcome of this great war, on its outcome it will be determined whether you can live and create in a free German Reich or whether you will be labor slaves of international money powers and other mortal enemies of German freedom, the Reich will be divided into dozens of small states, at the mercy of all financial hyenas, Jewish bankers, Polish and other hatreds!

People often used to talk about the battle of the generations. And rightly so. We fought it too. When people us during our struggle that we had to have respect for age and experience, we replied: we cannot regard any experience as exemplary if it led to the collapse of the Reich, we do not know any worthy old men if they betrayed Germany. – So we had to fight for a new Reich and a new life, left to our own devices, with only the great role models of the soldiers of the Great War and the great past before our eyes. Guided by instinct and a great ideal, we carried Germany back to greatness. Our experience led us to the heights, not to the depths. That is why we know that every time and every generation has its own

We know that the future will think differently about some things than the present, but we also know that there is no longer and must no longer be a divide between the generations. Our experiences are experiences of victory, of which we are proud and of which you can be just as proud. It was not unusual for a son to be ashamed of his father around 1918, but today he can admire him if fought selflessly in the great battle under Adolf Hitler's banner. That is why a father's life and experience are not only his own great asset today, but also the wealth of fine sons and daughters. The commandments of honor, loyalty and comradeship that governed us are also your commandments; the willingness to sacrifice that drove hundreds of thousands will also move you in these days.

Just as we can say today that we are proud of the dreams of our youth, you will all ask Erich one day whether you can be proud of your thinking and your attitude in the midst of the new struggle for Germany's freedom. Every good deed you do today will be a precious memory in the future, every comrade you win today will remain a comrade later. Our internal enemies, whom we threw down, were, as different as they seemed, forged together by common crimes; we were united in the great revolution of a German rebirth by common comradely loyalty. This loyalty bound us together then, it is being revived today beyond all everyday life and it will, we hope, take hold of all of you, boys and girls, so that you too can one day be an example for those who will come after you.

We can speak longingly of a time of peace, when trade and transportation flourished and it was easy to travel all over the world. But it remains an iron fact of history that men cannot choose the age in which they are born. But what lies in the hands of man is his attitude towards fate. That is why there can be times of peace, when the arts and sciences flourish, when the culture of sociability brings great emotional values to existence. But there are also periods of peace when people become rich and indolent, and therefore selfish – and that is always synonymous with cowardice. Times of great decisions, which repeatedly confront generations with great resolutions, then bring great nations to collapse, or they mean a purifying hard test of whether a nation still has the powers of rebirth, for us National Socialists and for

For you, National Socialist youth, there can only be one attitude. We must not engage in daydreaming about a so-called better age, but must look our present bravely in the eye. We know that, even in times of a slow and frugal peace, German youth has always read the songs of the Nibelungs and Gudrun with the deepest feeling; that they proudly followed the deeds of the great emperors; sailed the seas with the Hansa and accompanied the great explorers on their journeys through unknown continents full of desire for similar deeds.

That is why we say today: a peace in which the will for bold action and bravery does not also lie dormant is not an ideal to be striven for by a great people. And vice versa: a war that is waged only for power and brute force and is not understood as a defender of high values of life is also a catastrophe. What gives us all great inner peace today is the awareness of serving German inner and outer greatness, of carrying the banner of a great European cultural-ethnic new order in the midst of a corrupt capitalist, Jewish-underworldly world.

This consciousness must become your inner property, then you will be doubly ready to answer every call of the kingdom.

A great German thinker and popular educator once again asked the old question: "What is good?" And answered: Being brave is good". Adolf Hitler's youth! This moral is also ours. Every act that demands courage and bravery follows a higher moral standard than an act that represents submissive submission as the impulse of morality. Bravery as a soldier, statesman, thinker, researcher, that is the Germanic morality, it is also the morality of our youth. The New Reich has placed your self-education in your own hands, full of confidence that, once powerfully awakened, this Germanic instinct will become the common property of the coming generations. It is this bravery in the great hours, but also in the sometimes difficult everyday life, that we are now calling upon Erich in the firm conviction that this call today is all the more a great appeal for all young Germans to make the bravery of the whole people their own law.

So if the generation of the World War and the National Socialist struggle is fighting for your future today, you too must realize that you have a great duty to the German people even at a young age. A duty that in one way or another has already been imposed on each and every one of you has called and will increasingly call, but which also places you as a whole in the midst of the fateful struggle of us all. When the soldier stands at the front today, when the farmer, left behind by his servants, doubles his efforts to provide for our bread, when the worker, with increased energy, produces the technical means for our armed forces, when the women in town and country all join forces with one goal: to secure German freedom forever, they all form, through their actions alone, a single great comradeship of the people. And it is now your duty to realize that in the midst of this great comradeship of the people you have to form the great comradeship of the youth!

Comradeship is a feeling of inner and active solidarity; it is often a joyful reminder of struggles we have overcome together. But in the eyes of the National Socialist movement it is much more. It is the great force of selection in our lives, the decisive law of our world view for the deeds of life itself. This selection should begin with the hunt. And if bravery is the morality of the individual German, then comradeship is the bravery of the entire community of the people. This is how you too must see the tasks of assistance.

To strengthen this awareness among you and to make Erich always ready and willing for action, the party and state leadership have decided to speak to you and thereby support your own educational work during the war. Every month, a leading personality from the party or state leadership will speak to pupils or working people or to them jointly about a problem of our days, enlighten you about the great tasks of the whole people and about the duties that you are already educated and called to fulfill today. You will be told about the tasks of the material struggle for our existence, about the spiritual forces and ideals that we have to defend, about the social problems

that have to be solved; and all this should make you aware that even in your young years you have the duty to prove your worthiness to Erich through your deeds for the future that we have to endure in the struggle of the present. – You will be told about the life and work of the Führer, about the heroic deeds of our young National Socialist Wehrmacht and about the great traditions of the German past. When Erich has been spoken to, when you have been called upon to actively commit yourselves to these and those issues, then we expect you to discard all surviving bourgeois prejudices from earlier times. We are convinced that when young people are called upon to lend a hand, there will be no genteel wrinkling of noses, but rather a joy at being allowed to help at all. The community of arms of the German nation knows no general manager and manual laborer in the gray skirt, but only soldiers and officers. The German labor service, which brought us back the honor of manual labor, does not know the factory owner's son and the worker's child, but only the young German and his service with the spade. Even in the midst of the female labor service, we no longer know any "higher daughters", but only the brave German working girl and her selfless help wherever she is needed in town and country. And in exactly the same way, we know of no prejudices of the

It is no longer about the past, but only about the individual boy and girl who prepared to do their bit when called upon, and the youth as a whole, because they should prove that they too understand what is at today. Whether in school or in the workshop, a proud young person should be prepared and trained in every place in order to be inwardly ready and to join the young team that has to carry out directly at the front or at home what the Führer expects of it for the defense and protection of the entire German people.

You are gathered together today throughout the German Reich, and I know that some of you are hearing from Erich about worries that life causes. If then the worries concern you yourselves, then you must be brave, and even try to convert those who should be tired to bravery. You can also think of our movement's time of struggle. For this time also saw the youth in battle, who also made their sacrifices. The National Socialist revolution was not simply given to young people as a gift, but they also fought in it. That is why, in addition to the experience of the World War generation, today's young people have their own example to follow and reinforce the duties of today. I would like to give you two examples:

During the period of struggle, a leading figure in the movement spoke in a town in the Ruhr area about the struggle of our era. One boy was so moved by this lecture that from that time on he knew nothing else but to promote the movement everywhere. He convinced his parents, he himself worked passionately with his teachers. After the upheaval, the boy worked tirelessly for the HJ; he then took a serious illness that was to bring him death. Shortly before he passed away, he told his father that he would like this leader, who had spoken in his home town at the time, to give the speech at his grave. –

Last year, another Hitler youth died in a large industrial town on the Rhine. On his deathbed, he asked his comrade from the HJ: "Regional leader, have I done my duty?" And when the answer was in the affirmative, he died quietly. -

This attitude of your comrades should be an obligation to you. If the entire German people in all its strata and age groups stick together in this fateful time, if a single idea of national comradeship unites us all, then no power in the world will be able to triumph over Germany. Every new attack will strengthen our will to resist and make us even tougher.

And so understand these speeches, which will be given to Erich over the next few months, as a sign of our common will to win and our spirit of comradeship. Follow the call that goes out to Erich, then you will rightly bear the name of Adolf Hitler and be worthy of the times in which we stand and fight today.



## Old and New Europe

On the anniversary of the annexation of the Ostmark to the Reich, on March 13, 1940, Reichsleiter Rosenberg spoke in Vienna. The festively decorated Konzerthaus, currently the largest assembly hall in Vienna, was filled to capacity, and tens of thousands of fellow citizens had to listen to the speech outside the hall through loudspeakers. The Reichsleiter spoke on historically German soil about the historical meaning of the reincorporation of the old German Ostmark, which was carried out at the turning point between the old and newly emerging Europe. This speech is an example of the vitality and will to live of the German people. For in the midst of one of the most difficult wars for the existence of the nation, Reichsleiter Rosenberg presents his listeners with the great goals and tasks that will arise for the German people after the victorious end of the war in the service of a healthy and organically structured Europe.

Today we are commemorating the return of the Ostmark in a period of struggle that will decide centuries of the German Reich. In such a situation, I believe it is necessary for us to examine two problems and ask ourselves whether we can answer them in the affirmative. Firstly, has what is happening in the world today been a necessity or is it merely the result of German inadequacy and weakness, a sum of German mistakes that we may have made? And secondly, does this conflict have a deep historical meaning, or is it just a struggle over things that could change again after a few years? I believe that these questions have moved millions and millions inwardly in recent months and that they have all instinctively felt a deep affirmation. But it is also necessary to give an internal and external account of this instinctive knowledge. As far as the necessity of this debate is concerned, I believe we must put the following succinct sentence at the top: Anyone who affirms the will for Greater Germany must also affirm this debate. For the question at issue today touches on the inner existence of our entire National Socialist movement and its revolution. In 1918, millions asked themselves in despair whether German history had really ended with those gray days of November, whether the meaning of a thousand-year struggle could really have been that it was now over and everything had been in vain. And millions also answered this question and declared that they could not believe that this great struggle of German history had come to nothing, as it were. Groups and individuals were then found in all towns and villages who publicly announced this protest of character. The NSDAP emerged in the midst of all these groups. In the struggle between the various parties, views and men, it finally emerged victorious. From the very first day, the aim was to shake off the disgrace of 1919, which took place in Versailles and St. Germain, for once and for all and to call on all Germans to gather their energies so that such a disgrace could never be repeated in German history. Of course, this was also linked to the will to put up resistance. Initially a resistance against all the corrupt parties of the past, but then also a resistance against the external enemies of the German people.

That was an inner necessity. In 1933 and in the years that followed, we had to tell ourselves that with the first yes that we said to a new idea and to resistance, all the possibilities of the

struggle in the future, as it were, already hidden. If we then stood firm again and again in decisive hours, it was always in thinking back to those first days, which had demanded a decisive yes from us. I believe that this is how it has gone with us in the past year, because if we had become weak in decisive hours, we might have lost the palm of victory of our entire revolution. That is why this debate has become a necessity. We can say one thing as a matter of principle: every opponent, regardless of which side he may come from, who touches the living space and the lifeblood of the German nation, is our enemy.

As far as the meaning of this struggle is concerned, we believe we can already see it today. But we know very well that what people put into the meaning of a present cannot always be fully exploited by that very same present, that deeds and events are carried out by a historically powerful force that only decades and centuries to come will be able to oversee. And yet we can already say one thing today. In the literary world of recent decades, the German has been accused more than once being a bad politician, and if we look back over the last 50 years, this accusation may have had some semblance of justification. But after all, it has only been the case that the German

which only lived from one day to the next, only did business from hand to mouth, was never able to make friends internally. Some diplomats and officials took note of it, some newspapers wrote about it, but the German nation only fought big and was only ever big in politics when it found an inner meaning in this struggle. If we look at German history from this point of view, then we can say that those states that have accused us of being bad politicians in the last 50 years were also founded by Germanic peoples. When a General Castelnau declares that France must beware of a new invasion by the Germanic barbarians, then he would have every reason to realize that his France also takes its name from these "barbarians". If the English are fighting against the German "Huns" today, then they must also allow themselves to be told that they need only look at certain towns and villages in Schleswig-Holstein and Lower Saxony to find the origins of their own names, their own towns and villages. It is not a sad sign for us that these two peoples think this way today, but it is only a sign of the decline of these two nations that they dare to judge their own origins in this way. They also say that we have stepped, as it were, as upstarts into a saturated great world, that old states like France and England have the legitimate right to rule over Europe and over the world. We must point out that these two states prefer to begin German history with Frederick the Great at most. After a long period of collapse, this personality has perhaps given them a certain instilled respect. We must make a correction here, because we are convinced that the German Empire is much older and greater than the empires of the French and English. For when the Czechs turned to King Henry I with request to take them into his high protection, there was neither an English Empire, nor was there even an English language! Well over a century later, the Hohenstaufen dynasty ruled, with its great chancellor Rainald von Dassel walking alongside

Emperor Frederick Barbarossa. He spoke of the kings of France and England only as the two little kings on the edge of Europe. The history of Europe is not the history of France and England, but the history of the West was German history. There is no doubt that the German people and the German Empire suffered a loss of blood during the Thirty Years' War like hardly any other nation. The 4 1/2 million German

The people who remained in the Reich were the remnants of a terrible struggle, a terrible destruction. But the fact that these 4 1/2 million were able to become 80 million again is a biological and character miracle, the like of which has never been seen before in European history. This biological force, no longer guided by conscious organization, no longer led by a great all-encompassing will of the state as in the early Middle Ages, created a new starting point on the sands of the Marches. I believe that we all think so highly of German history that we can state the following today, especially in the Ostmark: you may say what you like about Prussia, but it has saved the substance of the Germanic character for once. If we summarize this in our consciousness, that greatness of the German Empire in the early Middle Ages and the powerful resurrection of this empire by Prussia, then we believe we can grasp the meaning of this struggle in which we find ourselves today as being to raise Germany as a whole back to the position it has held since the days of the great Saxon and Hohenstaufen emperors. This all-German view of history does not only encompass Prussia or Austria, it encompasses the whole of the early Middle Ages, when the great German emperors laid the foundations for it. Thus we see the one purpose of today's disputes in the fact that this great German nation, united by one idea and one leadership, is once again the patron and steward of Central Europe and represents a powerful safeguard for its cultural mission in this area of its life.

When we experience this inwardly today on this day of remembrance, then we can say: never has a war had a deeper meaning than this one. We look back once again to those times when a Frankish universal monarchy wanted to form a single state for the whole of Europe, a kind of theocracy on earth. This first universalist attempt, as great as it was, collapsed and France separated from the other territories. Provence and Burgundy were then not French for 400 years, but belonged to Lotharingia. From this time onwards, however, we see the tendency of the nascent German Empire to retreat towards the west and to expand to the south and later to the south-east and north-east. After the fall of the Hohenstaufen family, Lotharingia goes to France. And later in history, the city of Nanzig became the city of Nancy, the city of Wirten became the city of Verdun and

In the midst of peace, the German Empire is forced to surrender the remission to the French. The Peace of Westphalia leads to the splintering of further parts of the Roman Empire of the German Nation. The pressure of German nationalism continues to the north-east and south-east. And when I speak here today in the Ostmark, the memories of not only the last ten years, but also

of the great proud history of the entire Ostmark over the past centuries, come mind for all of you. For what Carniola, Carinthia and Styria mean to you was perhaps not so well known in the empire of 1870; it is only in the last few decades that this has once again become a living awareness not only among you, but among us all.

We know very well that the Habsburg dynasty, which was once called upon to build and protect this country, which in certain times actually fulfilled this historical task

It was a dynasty that had grown, but from origins that we cannot examine in detail today, ultimately lived spiritually in the camp of the Inquisition, could not expand nationally, but became universalistic through many marriages, wanted to rule everywhere: in Austria, in Burgundy, in the Netherlands, in Spain and gradually forgot its original task here in the south-east. Nevertheless, despite this dynasty, the achievement of this people of the Ostmark remains a historical and immortal greatness in the overall struggle of the German nation. When, after 1870, a dream of so many Germans finally began to become reality, albeit by a strange detour in German history, it became clear that it had to come together in the 19th century with forces that had not existed before, but had already become political powers in the 19th century. Capitalism and the whole view of this time showed a spiritual saturation and a lack of interest beyond the boundaries of the Reich that seem incomprehensible to us National Socialists today. But we know that the despair of the ethnic Germans outside this Bismarckian empire has been there for decades and has grown ever greater. But we also know that the longing for national fulfillment outside the borders of the empire was often greater than within the empire itself, because these ethnic Germans did not receive their Germanness as a bourgeois gift, but had to conquer it anew every day. And that is why it seems fair to me to commemorate on this day a man who, as a political and modern anti-Jewish fighter, has earned himself a reputation in this struggle, namely the knight Georg von Schönerer. He fought with exemplary courage against a whole world, he had to reckon with a thousand-year-old dynastic tradition, he had to reckon with a firmly established ecclesiastical tradition, he recently had to reckon with an enormous Jewish capital power, and he nevertheless became a caller for all. I also believe that his reputation had an impact on the National Socialist revolution. When he protested in 1906 against the electoral reform submitted in favor of the Slavs in Austria, he said: "Through the Slavic electoral reform, one not only wants to prevent the annexation to the German Reich on the part of German-Austria at all costs, one does not even want to have a federal annexation to the German Reich within the realm of possibilities". And with this, as with many other proclamations and speeches, he had characterized the core of the policy of the House of Austria at the time. A few years later, during a new reform, Schönerer sent one of his supporters to the Vienna parliament, who then touched on a problem that

has become a vital, indeed the decisive problem for all of us today. This Schönerian said in Parliament in 1912: "Do you know why Social Democracy has grown up and what means do you think there are to make this party disappear? A very simple means, which unfortunately the Austrian governments have never had time to use. It is social reform. If they had started to introduce social reform 25 years ago, if they had thought of giving the worker a pension, if they had thought of protecting the worker against accidents! But the government is demanding 2 million crowns more for the crown bearer and justifies this with the rising cost of food. Yes, gentlemen, don't you realize that this is a slap in the face of the entire working population and that such a government bill must breed anarchism and social democracy." -

Strictly nationalist and also – we may say today – socialist ideas were involved in this forerunner movement, but it was not destined to achieve victory. Internal disputes, betrayal, finally an overpowering tradition in Austria and a complete misunderstanding in Germany itself were the reasons why this forerunner movement did not succeed. But we know how Ritter von Schönerer remained loyal to Germany even after the collapse. If he finally saw his last wish fulfilled in being buried near Bismarck, then that too is assured of our deepest reverence.

German history has taken a different course than Bismarck dreamed and Schönerer imagined.

It has approached a collapse that has not been more terrible since the Thirty Years' War. But perhaps it was precisely in these days of collapse that an old mystical saying came true: it is the deepest wells that carry the highest waters. Germany seemingly had to sink back to the bottom of its existence in order to rediscover the roots of its strength. Thus the greatest defeat in 400 years has become the greatest rebirth in 1000 years. After a long process of divorce and separation, we are now living in a process of reunification, and before this fact all the worries that we or our forefathers have ever had, or that our children will ever have again, pale into insignificance. For let us consider the truly triumphant course that the National Socialist revolution has taken in just under 20 years. In 1919, a desperate, disintegrated, faithless people; a few people who had faith and preached a new idea. This small fighting group, however, conquered the entire German Reich against all its enemies after just 14 years; without weapons, only with faith, with energy and tenacity and gifted with a new idea. And after 1933, when this empire faced a hostile environment almost without weapons, we experience the phenomenon that after 5 years this empire is already back in arms and the whole nation is committed to the liberation of the Ostmark. Only a few months later, the Reich was already taking the Sudetenland home. A few months later, the Protectorate of Bohemia and Moravia was pacified, and shortly afterwards the Memelland returned to the protection of this great empire.

together in a fight to save the German people in Poland, to make this Polish terror against a high-quality nation impossible for all time. This space, which has been newly conquered there, will be made free for the Germanization not of the Poles, but for the Germanization of the soil. Then the Führer calls on those ethnic Germans who, scattered and insecure, cannot hold their positions. He calls the Balts home to the Reich, he calls the Volhynian Germans home to the Reich, he calls the South Tyroleans, and they too speak out in favor of Germany. I think we are experiencing so much that we don't really understand this fact of a literal great migration of peoples. I know how a meeting took place in the Baltic country. The representatives of the Balts came together; they were told that the Führer wanted them to come home to the Reich. An old Baltic asked: "So, it is the Führer's definite wish that we leave everything here and come home to the Reich?" When the answer in the affirmative, the debate was over and the organizational measures were immediately discussed without lamentation. Thus, after 750 years of history, a tribe left its land, its farms, its castles and cathedrals and all its houses, locked them up, gave the keys to the trust company and returned home: home. – We have read a lot about the migrations of peoples, but the migration of the Walhynia Germans 400 and 500 kilometers in their trek at 20 and 30 degrees frost for weeks on the road with unbroken attitude, that is an unprecedented achievement of a German faith, which we already immortalize and venerate today, which we want to enter in the book of German history with golden letters for all future. And if the South Tyroleans want to preserve their ancient peasantry, if, in the midst of a huge conflict, people leave their farms and take up the cause of Germany, then that too is worthy of reverence, and we know what an inner sacrifice it means for a farming tribe to say farewell to its farm after many hundreds of years. These measures have only one purpose, namely that German blood should no longer be lost in the world, but once space has been created here in the open, then this space must be filled with German people. If one were to ask why these difficult measures were carried out precisely in times of great war, when the railroads were under strain, when there were no people available to carry everything out properly down to the last detail, then we must say: such measures are only possible in great times history. Great resolutions cannot be made in times of a full, bourgeois, materialistic peace. The individual is only ready to make great decisions when he realizes that his existence and the existence of 80 million people have finally become one and the same. But what plays a decisive role for us is the sign of the great trust ethnic Germans have in Adolf Hitler's Reich today. For none of the ethnic Germans who have come here and who been influenced by all kinds of forces, none of them knew in advance how this war might turn out. They all know that if we are defeated and they are sitting in this eastern region, then no one will remain alive if the West and the Poles win. But they all come here anyway, and that strengthens us in the Reich to grasp the meaning of this war even more, to understand this meaning ever more deeply, not only as a victory for a great idea of empire, but also as a victory for a central force that appears to be called upon to save the whole of Europe.

Fellow Germans, there are certainly times of peace and times of struggle. There are certainly people among us eighty million who have a certain longing for a good middle-class peace, for a little romance and a little Biedermeier. There are people who would certainly like to sit peacefully under their apple tree and declare that the whole world should let us cultivate our fields here in peace. People only forget one thing small, decisive fact: for the German to be able to sit peacefully under his apple tree today, a thousand years had to be fought for this apple tree. The fact is that we cannot choose the time into which we are born. We can only do one thing: adopt a certain attitude towards the time that confronts us. There is a peace full of cultural blossoming, full of beautiful conviviality, but there can also be a peace of lush bourgeoisie, of lush decay. And just as there can be wars of a senseless, bloodthirsty nature, there can also be wars that are fought for a high ideal and for the meaning of life in general. And we have only one thing to do. We have to face this destiny into which we were born with instinct and deep awareness and endeavor to shape a time of peace in a culturally great way, but to face a time of war in such a way that we can stand up to the past and the future. For we do not live in the world to make big deals, but to fulfill a great destiny with an idea.

When you look at your castles in Styria and Carinthia, which can look so "romantic" to some bourgeois wanderers, you must never forget that these castles were never built because of "romance", but that the sound of swords resounded in these castle courtyards, that the refugees seeking protection from the last villages also gathered in these castles, that the thrusts from these castles repeatedly went southeast to protect this German territory from Ottoman floods. And everything that stands in the way of castles and border walls has always been a sign of battle. The of the past are what the West Wall is today. What the Ostmark experienced in the battle against the south-east, we see in the castles of the north-east, we see in the castles on the Rhine. There has always been some great battle in the Welt. We cannot change this iron event of the world, but must place ourselves in this destiny and may say one thing: the recent past has also been brave, just as our forefathers were brave. We in the old Reich can also say: after all, we also played with our heads for 14 years. If the others did not lay our heads at our feet, it was their clumsiness, cowardice and stupidity. And above all, Adolf Hitler's words apply then, now and for all times to come: The earth is not here for cowardly nations.

But if we try to make a deeper analysis of this nationality struggle today, then we can say one thing: in past centuries the king or emperor was certainly the representative of a nation, but he was not the representative in the deeper sense that the 20th century's world of thought has made him out to be made possible. After all, he was the leader of a certain caste of knights, which was quite separate from the people. He could express the longing of a people, but was not inwardly bound to

them. Nationalism in the 19th century already had a much broader character, encompassing all classes. If Herder collected the voices of the peoples and beautifully reproduced all the folk songs of the past, then this Herder, along with many political thinkers, one of the founders of many a nationalism, including Czech nationalism. However, what is also evident here in this realization of the process that is taking place among the smallest of nations is a progressive atomization of Europe, both spiritually and politically. Even today, we still consider it a moral imperative to honor every nation. But we also have to honor the law of nature, and nature has large and small peoples in this world. If we want to appreciate, promote and honor the soul and culture of a people, this does not give this people the right to speak with the same political weight as the great peoples of world history. We have finally experienced this spiritual atomization in the political representation of the various small peoples and have thereby deeply grasped a law, a psychological law I believe, especially in these years: a small people submits reluctantly or never to an almost equally large one. One example was the separation of Sweden and Norway. There, too, it became clear that these two nations of roughly equal size could not submit to each other. At that time, they really did separate their state powers in a sensible and noble manner.

In our time, we have experienced it between Czechs and Slovaks. The Slovaks were dictated to as masters by a people of approximately the same size, and that seemed impossible for them to bear. But we believe we can learn a new lesson from this. If it seems impossible for a small nation to surrender to a nation of approximately the same size, then it does not forgive itself anything in its respect if it declares itself to be in the living space of a large nation and unites its fate with this large nation. This large nation then has the political and moral duty not to want to forcibly reshape the soul and culture of the smaller nation living in its habitat. It must honor and respect this people, when it shows itself creatively, as an entity of nature and history. It can attach itself to its entire destiny, and in this combination of the two forces of attachment and respect, a new basis of life is already being created for Europe today. For this idea is undoubtedly a revolutionary idea, which turns against the whole imperialist world of thought represented by the 19th century, against Judaism and against England. The economic imperialism of the 19th century wanted to rule politically and did not care at all about the souls of the different peoples of the world. It sent opium to one people and unsolicited missionaries or the products of its department store industry to another. He did not recognize the cultural differences between the races, destroyed the clan structures of the peoples of Africa and a thousand other things. He had no idea of either racial respect or respect for souls. And therefore to want to preach a new Europe and a new world to us today seems to be the pinnacle of this whole arrogant world of thought of the

19th century. After all, we can still prove something here experimentally. The same gentlemen who want to build a "new world" today have already had the chance to do so. Because in 1919, the entire power of the world was in the hands of 3 or 4 men. England and France practically determined the history not only of Europe, but also of the rest of the world. And back then they recommended and preached a culture of humanity, they wanted a pacified world economy and promised world peace.

This did not happen; in reality, it was not wanted. Instead of a world economy, world exploitation has been set up, and instead of world peace, the bleeding to death of as many peoples as possible has been deliberately pursued. That is why we must not only reject the ideas of the same people of today, but also deny them any good will to want to realize such a beautiful idea. That is why England has decided against Europe. The bankrupts of Versailles and the boarders of the Jewish moneybags have triumphed in England. When we realize this, we believe that we already making a historical statement. The English had all doors open to them in Germany, they were gladly listened to, they were offered opportunities for compensation, it was still hoped that other forces could possibly come to power via this Boersian-Jewish England. After all, a nation is not made up of just one caste. There was also an England of Carlyle, an England of Charles Dickens, who in his novels reproached the ruling classes of the time for the brutality of British life, the brutality of the whole education of mankind. But that didn't help much. There was another personality who might have been here unknown, which I believe is totally forgotten in England today, but which still shows the last knight of a good English character, as it were. That was Field Marshal Neville Chamberlain. His name was exactly the same as that of the present Prime Minister. He had earned an honorable name in the British army in all the wars. When the Boer War broke out, this Field Marshal Neville Chamberlain spoke out against the bloodthirsty methods of Kitchener and his comrades and wrote: "I hate the way this war is being waged by Kitchener, we deserve the condemnation of all civilized nations". When he was barred from the entire press and the entire public, he still wrote on August 16, 1901: "Rebuke and punishment leave me completely indifferent, and I would rather hand my marshal's baton back to the king than keep silent about a question that concerns the honor of my fatherland and the army to which I belong." This did not help the man. His biography omits these characteristic facts. When he died in 1902, not even his friend and adjutant, Lord Roberts, dared to walk behind his coffin. Thus died one of the last English knights; today the counter-knights reign with Mr. Churchill at their head.

So the English have been given every opportunity in our country. Now, however, there are no longer any good or bad Englishmen for us, but only Great Britain with its ruling caste as the enemy of the European continent. We have written a lot about the law of the jungle in the Middle Ages. When a robber baron set himself up at some crossroads or river crossing and demanded as much tribute as possible from the pepper sacks, we labeled that a mark of shame of the Middle Ages. But what we see today is this

The law of the jungle on an oversized scale. Off the European continent, an island empire that has the goods of the whole world at its disposal is arrogating to itself the right to rule over the breadbasket of all European peoples – and calling it humanitarian warfare. And what's more, they say it's a crusade if they want to starve us out. After our experiences in Poland, we believe that this crusade just a yellow crusade. And when they talk about

Christianity, then we believe that these stock market Christians with their opium god are not called to preach this Christianity to us.

If we keep the end of this war in mind, then we know that it will also mean the end of the English democratic disease in Europe. In our eyes, therefore, this necessary confrontation takes on a threefold deep meaning: 1. It is about German unity and greatness, the fulfillment of a dream of 2000 years. Before our eyes rise all those fighters who soon consciously or unconsciously laid their hands on this work. We again see Hermann leading his men against the Roman legions, Theodoric the Great creating the first great Germanic empire of the West, the universal Frankish empire being broken up and King Henry gathering the tribes once more. Across all these great knights and kings, citizens, explorers and thinkers, this empire has now emerged united in all its tribes. For the first time, these tribes face the rest of the world united as never before in 2000 years. 2. our aim is to establish a new social order and justice in a capitalist world, which for 150 years has been in harmony with the heritage and thought of all Europeans has driven the German people. That is the second great purpose of this conflict, which is supported by the German people. 3) We are striving for a reorganization of Europe, to secure its food supply, the welfare of its peoples and to save this venerable continent from interests that nothing to do with this continent. That is the acid test of all German tribes, that is the reason why we have to do our duty here at home, that is a reason so profound that it can really fill every person, every heart and every thought. So I conclude with the words of the old Field Marshal Count York von Wartenburg: "And if necessity does not break iron, iron will break necessity."

## Overcoming the Versailles Dictate

At a time the whole German nation was following the battles that were taking place in Norway with a burning heart, and which were helping to bring about the final, mighty stage in the overcoming of the Versailles Dictate, an exhibition was opened in Danzig, which had returned home, under the slogan "Los von Versailles". On the occasion of this exhibition, which presented the turning point in German history to the entire German people in documents, pictures, drawings and writings, Reichsleiter Rosenberg spoke at a mass meeting in the Danzig sports hall on April 15, 1940. In his speech, he gave an insight into the ideological background to the Versailles Dictate and outlined the reversal of forces that had taken place in the world since 1918.

This morning we opened an exhibition that is intended as a cautionary reminder. In the midst of a rapidly progressing history, it reminds us of days of misery, of days of struggle, but also of days of dogged energy, as the National Socialist movement fought against the November disgrace of 1918. These drawings, symbols, pictures and books tell us and preach to us how disastrous it must be when a nation loses faith in its own mission and its own existence, no longer believes in the right of this existence, but surrenders to the slogans of its most bitter enemies. This exhibition will begin its journey through Germany. It is not too big, so it is memorable even for the simplest man, so that one thing will always live in his heart.

The unbridled will never to see another November 1918 in Germany.

The whole of Germany in the world has suffered from this fraud of Versailles. The old Reich, which saw foreign mercenary armies on fine soil, which was plundered by the stock exchange bandits from all over the world, which was humiliated and beaten as seldom in its history; the separated territories, which were tyrannized over by the most bitter enemies of the German nation; the disregard of Germanness in the other states and colonies of the world; a boycott agitation against a newly rising labor. All this together shows how terribly this one weak moment in German history has affected an entire generation. That is why this Treaty of Versailles is instructive for us today and hopefully forever in three respects: 1. for the lie and for the deception as the basis of Anglo-Jewish-French policy, 2. for the fact that a great nation must never again tolerate politicians in its midst who are supporters of the ideologies of our opponents, and 3. this deception of Versailles was also an appeal to all the remaining reserves of strength of the German people, an appeal to the forces of a German rebirth.

This fraud of Versailles was not a treaty, but a dictate. You have also heard many words about it in this hall. For 14 years we have preached against this disgrace in mass meetings. The Treaty of Versailles was one of the impulses that gave rise to the whole movement. Nevertheless, I believe that when we open such an exhibition today, we can look back on how this treaty came about and what motives were at work in it and what was particularly disastrous for the East in this treaty.

Between October and November 11, 1918, when the then German Reich was ready to lay down its arms and make peace, Wilson's 14 points not only became the basis of Germany's willingness to make peace, but also the binding basis for the Entente states of the time. During these weeks, they gave rise to a back and forth of questions and answers, and the fact that certain reservations were made on individual points and certain new demands made showed that the Entente was also obliged to accept these 14 points of Wilson as a basis. It was noted that the interpretation of the concept of freedom of the seas had changed somewhat. It was established that the occupied territories would not only have to be rebuilt, but that payment would also have to be made for war damages of all kinds. This not only opened the discussion, but a preliminary peace had actually been concluded that was legally binding under international law. But when the conference in the Paris suburbs began on January 18, i.e. on the founding day of the Bismarck Empire, the preliminary peace that these gentlemen themselves had entered into no longer applied to them. Alsace-Lorraine had already been taken away, the colonies had been expropriated in a few minutes, the 50 km zone had been decided in principle, and while these things that concerned Germany were settled in such a short time, weeks and months of bickering arose between the so-called friends themselves. During these months, the Allies squabbled over the spoils that fallen to them by an incomprehensible fate.

But here it took them months for these own disputes, as far as the German East was concerned, they only needed 2 short sessions to draw their line through these bleeding borders of Germany. While all the points were discussed back and forth, Mr. Wilson never again defended his own point 13, which concerned the German East. The Polish state, which, as is well known, was to include only undisputed Polish territories, has been enlarged in a way that they had to witness here in terrible battles and suffering. I need not go into these things in Gdansk any further, but I would like to remind you of a few words that must not be forgotten, especially in these times of new enemy propaganda. They show the brazenness with which certain elements behind the scenes of world politics have written memoranda in which they endeavor to falsify clear historical facts. One of these gentlemen is the recently deceased Polish politician Dmowski, and then there is Mr. Paderewski, both more than notorious here. The first declared in a memorandum in America: "the Polish (!) territory in the Prussian state is divided into 4 provinces: Poznan, West Prussia, East Prussia and Silesia". Thus, with unprecedented impertinence, a primeval German land was described as a primeval Polish territory in a matter of minutes. Colonel House, Wilson's main collaborator, and many others who had not the slightest idea about Europe, let alone about the historical conditions here in the East, had nothing better to do than to memorize these memoranda by Dmowski and Paderewski word for word and to read this

memorized concept in Paris. It must be said that here in Versailles it was a world-historical event.

It was the hour when the democracies had to prove that the slogans with which they had captured the peoples contained even a little truth. And today one can say that a historical hour has never seen such pathetic little dwarfs as then. By the time the months had passed when Germany was summoned back in June 1919, something decisive had happened: Germany had been disarmed. At the end of 1918, there was still some justified fear of the dwindling German army. In this preliminary peace, Germany's rights were still recognized here and there. But now that they saw Germany disarmed before them, they believed that they no longer had to put up any barriers, and so this deceit and betrayal of Versailles became a fact of world history. It is necessary that we mark this betrayal not only today, but always. It is necessary that the German nation never forgets what was done to it November 1918 and June 1919. When the same forces and the same men who perpetrated this fraud at that time now travel around the world and declare that Germany has broken its word to them, that Germany lacked loyalty to England and France in these last years, we have only one answer to give: Never should any politician in France or in England speak of treason against a fine country until the whole fraud of Versailles has been made good. We have often spoken of the ordeals of the Middle Ages, we have turned away with disgust from the persecutions and witch trials of that time, we have considered it all a terrible aberration of the Middle Ages. We believe, however, that this fraud of Versailles was the witch's hammer of the democratic age.

But such things rarely happen without some of the blame lying with the people who had to endure this deception. However, in a completely different way than the gentlemen on the Entente side were at pains to portray. When great nation like Germany finds itself in such a political situation, when it becomes possible for the slogans and orders of the enemy, rather than the representation of Germanness, to become the guiding star of political action, then the German people are somehow to blame through various generations for the fact that such a thing was possible in Germany itself. Every generation enjoys the fruits of the deeds of the past, but every generation also bears the guilt of its fathers and forefathers. The years after 1870/71 were filled with extraordinary technical activity. The technological age made it possible for a huge industry to emerge, the global economy flourished, world trade flourished and this generation of the so-called Gründerzeit believed that such a deceptive peace could last forever. They lived in a state of optimism which, from today's perspective, must be called reckless. The fate of domestic and foreign politics was entrusted to a small caste of officials, some of whom were alienated from the German people and no longer understood the deeper impulses and inner necessities of this nation. It was believed that the people were always

to be able to calm down again about the coming events. As many a storm did indeed pass, people were convinced that an era of world peace was about to begin.

However, when these clouds finally did break into a thunderstorm in July 1914, millions of Germans were stunned by this fact. When Bethmann-Hollweg burst into tears when Britain declared war on Germany and declared the collapse of all its "ideals", it must be said that this was a symbol of how carelessly a Chancellor of the Reich faced German foreign policy and the fate of the world.

This name Bethmann-Hollweg has been mentioned many times by the Führer in recent years. It is therefore instructive for the German nation to take a closer look at a man like Bethmann-Hollweg, not at the time when his entire political edifice was collapsing on him, but afterwards, when he was writing his memoirs. One would assume that a man who had seen everything collapse that he believed he could build up in peace would now face his enemies with inner holy hatred after the Treaty of Versailles. The opposite was the case. Mr. Bethmann-Hollweg wrote in his memoirs after the war: "We lacked an offensive slogan that would ignite the world, such as the enemy used." "Appealing to the general sentiments of mankind and promising a golden age, this battle cry of our opponents had a pulling power that our slogan of defense could not match." In 1920, he still raves about Wilson's ideals of peace and declares that Wilson wanted to permanently reconcile the nations by going to war against Germany – and in the same breath he still rails against "the shrill voices of the All-Germans". That is, Bethmann-Hollweg, the German chancellor, no longer believed in the German Reich when the world war broke out, but was already mentally a democrat, was not Chancellor in Berlin, but was mentally committed to the enemy; not out of malice, but out of an absolute inability to understand the things of this world and the forces that were moving it. The world war between gold and blood had begun on August 2, 1914, and the Chancellor of the German Reich was completely unaware of it. I think that is a more serious accusation than accusing a great politician of any crime. After all, a great crime presupposes at least criminally great powers. Such a nullity, on the other hand, can only evoke a feeling of inner despair when one has to realize it afterwards. The world conspiracy of the Paris and London stock exchanges had begun in August 1914. What we are witnessing today is the continuation of this same policy, led in part by the same men and with the same aim as back then in July and August 1914. International high finance, which already ruled in various states at that time, believed that it had achieved its goal with the defeat of Germany. It had deluded itself in the resistance of the German nation despite all means and despite the dictates of Versailles. It had also deluded itself into believing that its own worshippers in Berlin would retain their rule forever. Now she has seen the reawakening of a great nation. She did not really believe in this reawakening, but since Adolf Hitler had created a new Reich

the same men and powers were at work again to bring about a new world coalition against Germany, a second, worse Versailles.

What has taken place and is still taking place here, my fellow Germans, is not only a battle of weapons, but above all a battle for the spirits and souls of those who bear these weapons. An army defends to the last only a cause and an ideal in which it is able to believe. If enemy propaganda and the enemies among the people themselves succeed in depriving a Wehrmacht of faith in its cause, then half the victory has already been achieved. If Germany in 1914 was half an empire and half a Jewish democracy, then the German people were already themselves in two. While the German Wehrmacht winning victories on the front, it was betrayed in the rear by the enemies of the people and shamefully abandoned by those who were no longer able to believe in themselves. So this battle of wits that began then has been continued today, only with one decisive change: at that time people on the side of the Entente peoples still believed in democracy, even millions in the enemy states believed that democracy was somehow still an ideal. Today, the conviction that we have experienced, that democracy is basically no longer something to be fought for, but something to be pushed, is gradually beginning to take hold there too.

Democracy was once also a revolution, it was directed against a rotten royalty in France, it appealed to similar forces in other states and many a Prussian officer, who had grown tired of the old braid, could not even then fight against the French revolutionary armies as he should have done. This is partly the why some Prussian fortresses fell faster than they were allowed to fall. It is also

This confirms the insight that one can only fight with one's own ideals and ideologies; the moment one sets foot on the territory of the ideals of others, one has already given up half of one's fighting power and will not be able to win militarily. In 1918/19 democracy was seemingly a world power, at that time 3-4 men had the power of the whole heritage in their hands, – they failed so shamefully that many peoples, who were still democratic at that time, sought a new authority, a new way of life, because they felt betrayed in their ideals. Italy was a completely democratic monarchy in 1914/15. betrayed by this democracy, it developed into its opponent. The small states that still believed in France's democratic doctrine at the time, such as Yugoslavia, have developed into states that are no longer democratic. Romania, once extremely culturally dependent on France, is developing into a different form of existence under the pressure of life. Greece, once an appendage of England, has also broken with English ideology internally, however much it may still be dependent on some English naval cannons. In this way, it is turning away from a 150-year-old doctrine once intoxicated Europe. The crumbling of this doctrine can also be seen in the fact that the men who used to lead the Entente states and who are now waging war against Germany are no longer able to unite the whole world in their camp,

but have to watch as this WeIt moves away from them, crumbles away, and in place of the world coalition against Germany, they both stand isolated before an awakening WeIt on this globe. The Entente also became tired in 1918/19. Despite its apparent superiority, there was a fear that Germany would not sign. Lloyd George even advocated better treatment of the German East. Not because he was convinced that he had a wrong to right, but because he believed that if over 2 million Germans were handed over to the Poles, Germany would not be able to sign, and it was no longer possible for the others to continue fighting in the long term. Therefore, as they pointed out, a second treaty was in preparation in case Germany would not accept. Mr. Poincaree, however, had his informers in Berlin and above all in Weimar. This is where the great guilt of the German people begins. I say the German people, because the fact that the German people over the course of decades created the possibility that the Erzbergers and Scheidemanns would one day determine their fate is the fault of two German generations and we have had to pay for it and have, I believe, courageously made amends. Poincaree had a certain Professor Haguenin as his confidant in Berlin, who in turn had a fine confidant, Professor Hesnard in Weimar. This Professor Hesnard negotiated with all the leading personalities and was a political spy in order to determine which party leaders would support the unconditional signature. He had constant meetings with Erzberger, with Haase and with all the other traitors. Erzberger, who was apparently still whimpering to him to remove some points of honor, had left the clear impression that Germany would sign in any case; Mr. Hesnard then reported these matters to his superior Haguenin in Berlin, and in Paris, where they were already prepared to call a second summit meeting in the event of non-signature.

Treaty, they received a telegram from Mr. Haguenin: "Germany will sign. Unconditionally, do not give in!" That was the great deception transferred to the interior of Germany. It was the grave fault of so-called German party leaders that they either did not understand that you cannot tell a foreign spy what you decide in a parliament, or it was the fault of traitors to the country who were paid by the enemy or were ideologically dependent on him and no longer reckoned with the German people as a power to which they themselves belonged, but regarded themselves only as employees of the stock exchanges of Paris and London. Punishment of fate, that was all they experienced and had to fight through here in Gdansk and in the whole of the East and what we had to fight through in the former Old Reich. It was 14 years of humiliation, degradation, enslavement of the German people in the country itself, in Prague and in Warsaw, plundering of the entire labor force of a great people, and all this came about because a theory of the state was possible in which treason enjoyed equal rights with national defense. This was possible because the so-called freedom of political opinion went so far that treason was even considered as a political possibility and allowed. The newspapers and magazines at the time wrote that revising the Treaty of Versailles would be an outrageous violation of the treaty and if that were to happen, then we, these newspapers, would recommend every German soldier to desert to the front.

These newspapers were not banned at the time; on the contrary, those who wrote these sentences were the closest friends of the German chancellors and foreign ministers of the time.

This was the second page of the Treaty of Versailles.

The third side, however, was not what the other two groups had imagined. For this fraud of Versailles was also the beacon of German rebirth. It was here, in the judgment of this terrible document, that everything in Germany that still felt the forces of resistance in its soul and character came together. However different these ethnic groups and parties, associations and free corps may have been, in the end they were all united on this one point, which concerned Germany's honor. History will one day, I believe, establish that the National Socialist revolution emerged victorious in this struggle against Versailles; but it will do historical justice to also recognize all those forces that opposed the betrayal of Versailles out of a dark, honest desire, but did not possess the political leadership personality or a promising state ideal to give this struggle against Versailles a great state-political future. The rebirth of Germany began with this protest of character, i.e. these terrible humiliations reawakened precisely that which was deeply alive in the German character. People remembered all the great deeds of the past, what they themselves had experienced, and after this protest of character, in good German fashion, they also began to examine the causes that made the collapse of November 1918 possible in the first place. First of all, we saw baptizing individual phenomena, we saw baptizing terrible cases of corruption, we saw a thousand cases of the most terrible and pathetic servility of the leading parties and personalities. Then even the simplest people began to think about how this was even possible. From the observation of a thousand details it was realized that they were no coincidences, but were symptoms of a deep illness. It was then that people realized that the parties responsible for this were not just political party groups, but that behind each of them stood a certain view of the world, a certain view of the state and of life. Thus the National Socialist revolution, which began as a protest against a disgrace, also became a historical test of German history, not only of the last decades, but of the last centuries. After all, these parties and their ideologies did not only go back to 1914, but the Marxist one to 1848, the democratic one to 1789 and the one from the center about 1000 years earlier. And here the German nation began to search for new values, for those values that had been alive through many forms of the past, that had given German history its actual continuity. For only something that is constant can have history, i.e. suffer change. Only by the constancy of a core point can one determine its transformations, and this unchanging inner unity, this actual core of the German character, was sought by the National Socialist movement in the midst of the disgrace of the time and pulled out of the German past. The protest of the soul became a historical test, a new idea of the state was born out of willpower and love for the eternal

A new world view emerged in Germany. These are the three major stages of the National Socialist uprising. As I said, they were also made possible by a force that we call the power of memory, because those Freikorp fighters who rose up all over Germany were front-line soldiers still had the experience of the World War in their hearts and could not believe that this battle and this comradeship would now have to end forever. And the others, who saw a thousand years of German history beyond that, they saw the castles and cities of Germany and knew the cultural monuments that come down to us, they could not imagine that German history, which had helped to determine the fate of Europe for 2000 years, could now be reduced to ashes. The unity of these forces of remembrance was present when the National Socialist movement was born to fight against the shame of the times. It remains one of the greatest miracles for us and probably for future historians that the hour of the deepest humiliation also became the hour of the greatest rebirth. We were able to experience all this, we became witnesses and co-fighters of this idea and this rebirth, and I believe that the German people can also be proud of the current struggle, because it puts to the test what we all and this people had fought for at the age of 14. For we know very well that when the internal political victory was won in 1933, the struggle was not over, because the powers that we had defeated in Germany still ruled in the rest of the world. The so-called democratic ideals were in heaps in Paris and London. The stock exchange Jews ruled there just as they did in many other countries, and the emigrants who ran out of Germany did their bit to organize the agitation against Germany once again. The émigrés, stock exchange agitators and some small states on Germany's border were deployed together, partly as a deployment zone against the German Reich in the event that one in London and Paris again believed itself ready to march against Germany. Austria at that time was a rallying point for all these enemies. Austria was chosen as the Glaris and deployment area against a new German Reich. Prague was such a center of agitation, as was Warsaw and many other cities. But today we can proudly say that everywhere in the world this German full, which was believed to be finished, was underestimated in all its powers, not only in internal politics but also in foreign policy, and a false calculation was made. For if we can assume that the declaration of war in 1914 may still have been the result of a great consciousness of power, then we can already see today that the declaration of war in September 1939 was not the expression of a consciousness of power, but the expression of impotent rage. All the cries we have had to read in recent weeks that the Versailles Treaty of that time was still too lenient, that Germany would be divided into its constituent parts in a completely different way, are no longer political statements. One must know that when one prophesies the destruction and division of a nation like Germany as a war aim, one mobilizes all opposing forces against oneself. This was no longer done out of political considerations, but out of anger, out of fear, but not out of a great conscious attitude. In other words, the belief that in Germany

The faith that was often no longer present in 1917/18, but which still existed in part over there, is now lost on the other side, and the faith that once again takes up arms is now at home in Germany. In any case, we know that this struggle is about the whole, we know that it is not only the National Socialist revolution and our Reich that are at stake, but the totality of all the achievements that the German people have made in the struggle for this empire for 2000 years. And as far as we know, that is why we enter this battle with inner peace. We know that when a nation fights for its existence and also champions the belief in the necessity of its own cause, then a nation of 80 million will not fail in the face of a democracy that has grown old.

Every great revolution in world history is once faced with a foreign policy test in exactly the same way as it had to survive an internal political test beforehand. The French Revolution, which was once victorious in France in terms of internal politics, also declared war on the world at that time and, of course, the so-called holy alliance of kings and emperors turned against the French democracy of the time. They all came together, the monarchs of that time, to fight against the French army, and the result was that this old time was defeated by the French Revolution, which was advancing at that time. The French sanculottes smashed the old, tried and tested parade armies of the monarchs into ruins. Why? Because they still believed in the necessity of their ideals, while the people were no longer so convinced of the godlike nature of their monarchs. That is why the struggle we are in today is no coincidence. It does not arise from any human weakness on the part of Germany, but from a renewed will to resist a world that is already ideologically beginning to fall into ruins in its last attempt to win once again. That is why it is about defending the substance of Germany in general, about defending the Reich as a 2000-year-old idea, about defending the National Socialist revolution.

That is, the defense of all the forces that have brought salvation from the disgrace of Versailles. We believe, however, that in such a struggle all can unite, no matter what traditions they may have come from; we believe that in this struggle for destiny the former Social Democrat feels exactly the same way, that the idea of social justice is at stake just as the idea of an old great German Empire is at stake today in the minds of those who think above all of this political empire of the past. We are convinced that if we defend the word and the idea of national honor, that this national honor is a value to which everyone is capable of bowing, without forgiving themselves anything; that this idea is capable of uniting all Germans, no matter what tradition they come from. The comrades who serve this idea today and who stand up for Germany in this struggle must have the conviction that this National Socialist revolution characterizes this value as the highest value of their own existence. Those who cannot bow to the commandment of national honor will be broken by this law.

In any case, Germany has woken up today. From a bitter experience of 20 years, even the simplest German will not trust a single word that comes from London and Paris

in the slightest. These gentlemen can talk all they like about humanity, international law, international peace and world culture, but every one of us knows that this is just another attempt at deception and not the slightest ounce of honest intent. That is why Germany is not only standing up for itself, but the national-socialist revolution is already becoming the patron of the European continent. What Germany is fighting for today is a struggle against the unfortunate fragmentation of the old, venerable European mainland into dozens of small states, which would then have to act as pawns in the hands of England and bring about further attrition and, on earth, the destruction of Europe. The freedom of the German people today is the freedom of the whole continent from a starvation blockade by a pirate island. Even in view of the fact that some nations have become accustomed to this predatory right, we will not allow ourselves to be deterred from breaking this possibility of the starvation of all the peoples of Europe once and for all. Thus the struggle of the German Empire enters into the concept of a life comradeship of all European peoples.

At Versailles in 1919, there had been talk of a world economy, i.e. of a new world order in which the peoples would finally exchange their goods peacefully; in reality, the only plan behind this was to make the entire national economies dependent on a few world trusts and a number of international bankers. The National Socialist revolution now confronted this whole view with a new economic and work ethos, not only in domestic politics but also in foreign policy. Germany refuses to make other nations dependent on itself through political loans, to oblige them to make terrible interest payments with the right of later military or political intervention. To have transferred this internal political method of usury into world politics is one of the sad, uncultured results of the Treaty of Versailles, and here, too, the

National Socialist revolution is now a breach. If the gentlemen from London believe that they have isolated Europe through the blockade, then they are doing an act of fate, the outcome of which they themselves do not see and do not understand. They are forcing all European peoples to think about how this European continent can live, maintain and defend itself against all the possibilities of tomorrow's world politics from its own resources. And so we also believe that the North Sea region, which in the past has always been an area of destiny for the peoples who lived in it, must be freed from external encroachments, that it must once again enter into the necessary exchange of goods, cultural exchange and political exchange with Central Europe, just as it is in the interests of the peoples of the Danube region to hand over their products to Central Europe and have them forwarded from there to Northern Europe. Germany, as the great connecting power between these large European areas and peoples, is once again assuming its historical rights. At the moment when a coalition of the French and the English wants to rob us of this right, Germany is taking up the legacy of the great emperors of the Middle Ages. The act of the English blockade will prompt the other nations, out of their own interest, to recognize Germany for once as the world power of order and peace in Central Europe. We against the fraud of Versailles with the idea of the German people's right to self-determination. This slogan

was issued by the Entente during the war. All the nations of the world were brought into the war against Germany by this slogan. But these peoples, who went along with the Entente at that time, were all shamefully betrayed.

Against the Treaty of Versailles we wrote this right to self-determination on our banners and fought under this banner. Today we are extending this slogan by declaring: we are fighting not only for the right of self-determination of the German people, but for the freedom of the European continent against all the stock market bandits of London and Paris. Thus Germany today bears the slogan of a new political order in the face of those financial parasites who have already proved to the whole world that they incapable of shaping a new world in terms of ideas and materials. We believe that Mr. Chamberlain and whatever else they may be called, who will come after him, are today in the role of Bethmann-Hollweg of 1914. Just as he stood between two eras and did not know to which era he belonged – neither to the Prussian monarchy, nor quite to democracy – so these gentlemen also stand between two eras, have not even realized it and are therefore perishing. They can no longer make the people believe in what they have been hypocritically saying all this time, because under these slogans they already missed the great opportunity of world history. And they have not yet found their way to a new order because they are dependent on the money powers of the old one. That is why the historical situation, if we are able to penetrate it deeply today, appears to be such that on the German side there is not only a modern Wehrmacht, not only a united people of 80 million, but above all a belief in a mission, a belief in a new state order in Germany, a belief in a new European order, while on the other hand a process of crumbling democracies is underway day by day. And when we say: "Goodbye Versailles", as our exhibition is called today, it also means saving our venerable European continent.

There is one thing we must never forget: great moments in world history have almost never been moments of happiness, but great moments have always been born of difficult destinies. The great songs and epics of the various peoples never begin with a radiant, happy victory, but always with hours of fate, where a nation is confronted with the questions of existence in general. The "Iliad" is not just a victory song, but a reflection of decades of difficult and decisive battles between Greece and Near Eastern powers. The song of the Nibelungs does not begin with a glorious victory, but starts with the Nibelung's distress. Thus, the great dramas and epics of the peoples are only the outer side of the great hours of destiny, and that is why the German rebirth, which will remain a miracle in German history, was only possible because it was able to emerge from a dark, heavy foundation of fate. We are proud today to be able to live in this great historical moment, to be able to fight here in the deep conviction that the heart of Europe, which once beat in Germany, has found its place again, that this heart of Europe beats in Germany once more.

German comrades, if we keep these possibilities, necessities and hopes in mind in this hour of remembrance of a terrible shameful dictatorship, they have been given their special task to solve here in the East in the midst of this great fate.

The East has a new mission. I know that this consciousness has carried you all in your work for 14 years in the struggle against a hostile power and that this consciousness carries you today doubly joyfully for an order. The rebuilding of a neglected country has many worries and efforts, always requires new strength in the face of a still numerically foreign mass, but I can imagine that this man of the East, who has been tough and hard over the centuries, has also faithfully preserved this legacy of his forefathers and intends to continue to fight with same tenacity. For it too has a great tradition to defend. All the towns and castles that stand here in the country are stone reminders of how once, in a half-deserted desert, a tough German fist built its defenses here with towers. And what the Order of Knights accomplished back then, the National Socialist Order now has to carry on. The legacy of Marienburg Castle, which looked silently over at us for 14 years and could have no effect, has once again become a living sermon and a living example for the future. This is not a task that can be accomplished in a few years, but one that will take many decades, and I ask you to be convinced that the National Socialist movement must also see it as its duty in the future to turn its eyes not only to the west, north and south, but also to the east in particular.

## Germany – Bearer of a New Order

The "Cantata of the German Book Trade 1940" reached its festive climax with a speech by Alfred Rosenberg in the Neues Theater in Leipzig on April 21, 1940. Rosenberg's remarks before leading personalities of the state, the party and the Wehrmacht were an appeal for the active commitment of all those working and creating literature to the great tasks of the war and, beyond that, an appeal to the German people to commit themselves with all their strength to this fateful struggle of our people.

We all know that since the September days of last year we have been engaged in a struggle whose outcome will determine not a few years but many centuries. We know that the German nation stands in this struggle with a deep inner calm. We know that this calm is the result of a deep conviction that the German people are fighting for their right to live, but also that this struggle is being carried by a united strength of all Germans that has never existed before. For the first time, all tribes are truly united under a single flag. Our children and grandchildren will one day read about the bold Viking journey to the North that has taken place in recent weeks with the same feelings with we read the Song of the Nibelungs. And furthermore, the German nation knows that this battle was a necessity. It is decisive for individual lives and for an entire nation whether it perceives the great struggle as an evil coincidence, as a consequence perhaps of our own shortcomings and omissions or as a necessity of fate that must be overcome.

If the idea has arisen here and there that one could avoid such a struggle, then one must also ask oneself: did one really want a strong German Reich or did one want to be satisfied with a slave colony? If one wanted to deny the struggle today, then one would also have to deny the protest against Versailles in 1918/19. One could certainly also imagine a nation dependent on hostile financial dictators who exploit us, on enemies who steal a piece of land every ten years. The answer to this question has been given by the firm German stance of today.

We have had to fight for 14 years to prove ourselves internally. And now we have proven ourselves on a global political scale. This great struggle could not have been about breaking up just a few old parties. At best, this could have been a power move, without the guarantee that the conditions of November 1918 could return after a few decades. For to smash old party groupings without winning people over inwardly would mean that the old views, which have already led to a national and state catastrophe, would come back to life after our death. That means that the view of the relationship between the people and the leadership, the relationship between the present and the past and thus the future, would again be shaped by completely different world views. After a few decades, certain groupings would form again from this and these would endeavor to transform themselves into political parties. Then the same development would begin has already led to the disaster of the German Reich. Therefore, the essence of the national

socialist revolution not only in an external strong power, but also in winning over all individual Germans, regardless of which traditional strata they may have come from. All this means that we are endeavoring to create a new inner basis of life for all Germans. It is precisely this fact that has fanned our opponents into a bitter struggle against us. Hateful voices are coming to us from Paris and London, not only in view of the German military forces, but also because the people who still rule over there have come to these positions on the basis of certain teachings. They have grown up through certain teachings about party and politics, about the economy and culture, about state building and the social future. And now, when a European wave is already proclaiming a new view of the state and life, when this wave sweeps across the borders of Germany, then the beneficiaries of the old capitalist view of life feel that their chairs are beginning to shake and that their rule is being decisively threatened.

We are living in a new turning point in people's worldviews and state views. Such changes can be brought about by religious uprisings and feelings, by a new struggle of character values against old value systems or by scientific discoveries that overturn an old world view.

National Socialism was primarily a battle in the field of character values and never left this battlefield. But in so far as the human being was at the center of research, it singled out one area in particular where it believed that a new science had been born. I am referring to racial science.

When Copernicus created a new world view, he also faced opposition from the whole world. In fact, his work was the overthrow of old authorities, and it is humanly understandable that these authorities fought back with all their might.

Racial science is not a strange fantasy of a few political fantasists, nor is it fundamentally new; it is merely the recognition of an inner truthfulness towards the results of four hundred years of profound European research. And this realization, which is the decisive factor for the assessment in Germany and abroad, should not inhibit old and proven research, but only demands its own right to research and to be able to align the life of our time with this research. We experienced the unity of soul, body and spirit that is taking place today on a monumental scale, seen from the outside and the inside. Those who were changing objected to this unity of thought, as they only wanted to master one or the other area for themselves and lead their whole life from this limited point of view. But if we recognize this unity today, then the images of the past are ordered, the exposure of the great powers of history is distributed differently than in past observations.

There used to be a Catholic and a Protestant historiography. There was a Prussian and an Austrian view of the past. Today, all these special values and special views are now merging into a new German view of history. This means evaluating the present and looking to the future. We no longer regard the German people as a means to serve as a foundation for some other world view, but today we find the German

Nation as a subject of history. It is the inner form, which in its deepest core is unchanging and has been borne by the same values throughout the ages. And that is why we also believe that a true culture can never be given from outside, that all great creations never arise directly through an external influence, but only, insofar as they are genuine, have come from within. We are convinced that Hottentots, for example, who became Christians, would never build Gothic cathedrals. For us, the symphonies were not composed by Protestants, the old cathedrals were not built by Catholics, they are all creations of the same German essence, which has survived the storms of the centuries.

With this insight, a revolution is indeed taking place, and completely new research directions are emerging for some of the teachings of the past.

The idea of the state in the Middle Ages declared that peoples were worth as much as they served the rule of one or other denomination. The dynastic Baroque era declared: peoples are worth as much as they secure the rule of a sovereign. And today's idea of the state explains: the leadership of a people is worth as much as it is able to transfigure the innermost values of a nation and defend them externally. It follows from this that the greatest crime of the Middle Ages was treason, which was punished with the gallows and fire; that in later times it considered the greatest treason to break one's oath as a vassal. And today, treason is considered the greatest of all crimes. I now believe that some powers, who are perhaps still reluctant to recognize a new inner turning point, but are ready to declare that they understand this crime as the greatest crime against the nation. Those who have already done so inwardly, no matter where they come from, are already on their way – to Germany.

When I make these few references to the turning point that is taking hold of all areas of life today, I mean to say that a single great act of the German nation has posed a thousand new questions to this life and to research. This means that the way is now clearer for bold researchers than it has been for 500 years.

Some who may believe that this revolution could mean a constriction, because it naturally strives for a tight lifestyle, will realize after a few decades that they have only been given new tasks. Those who are not able to see these tasks in such a change belong to a dead past, life is passing them by.

We have been talking a lot about research, education, school and university reform in recent years. I do not want to take a constructive stance on these issues here. I would only like to outline these issues insofar as they are directly involved.

In our libraries, the works of antiquity and the Middle Ages stand together on long shelves, as do the textbooks from 200 years of liberalist development. They are all teaching principles for very different people and research guidelines for generations to come. Everything that has been written under a universalist ideal of human culture stands as a kind of continuing

power before us. We know that overcoming past epochs cannot be measured by the lifespan of a single person. We know that educating people means being patient. We know that we must be humble enough to be able to bring about such a change only in the course of many decades. Therefore, the creation of a comprehensive teaching basis for all scientific works in all areas of life becomes a task for all researchers and thinkers, a task for all progressive publishers and booksellers. This is an appeal to them all, and we are convinced that this appeal has been heard. Their great task of being stimulators, promoters and mediators is today becoming a demand of the entire German nation beyond the circles of private life.

We know one thing and can state it with satisfaction: they also look back on a great and beautiful tradition. Anyone who has read the "Letters to Cotta" knows what a beneficial effect can emanate from the work of a publisher who has an inner grasp of poetic personalities and who is always on the lookout for creative people whom he can help to become effective. We know of publishers who, through the fact that the world's first scientists created a livelihood for many researchers by making travel and studies possible and then echoed their findings in books. That is a creative act. When a publisher continues to collect the voices of the "Deutsche Volkheit" or conveys all the Old Norse songs to the German people, this is a spiritual advancement for which the whole nation is indebted. If a publisher devotes himself to racial studies and publishes one work after another with tireless care, he has done more for the moral renewal of Germany than many publishers.

The "Fundamentals of the 19th Century" can be traced back to the suggestion of the publisher of this great work. German music and art publishers once determined the face of Germany and represented German culture to the outside world. The political revolution owed a great deal of support to the movement's central publishing house.

This is how the German publisher and the German bookseller have earned their place in Germany over the decades, and whatever bad elements may have been present here – this also applies to all other classes of the German people – have been weeded out.

Even if an old epoch is coming to an end today, this respect for its preparatory work also expresses respect for many achievements of the entire 19th century. For the national socialist revolution has never been iconoclasm and will not allow itself to be degraded to the point of wanting to destroy an image simply because it is a contemporary one, because we know that by destroying an image we may be striking a contemporary form, but at the same time we are also striking the eternal essence, the creative power of eternal Germany, which once expressed itself in this contemporary form.

So we look back on the research of the 19th century with great respect, despite some rejection. For the entire exploration of Indo-Europeanism, the knowledge of the songs of India, the archaeology that opened up Greece to us anew, the history of the mother tongue are all

imperishable results of German research work, and we know how much idealism was involved when these men went into the world to bring out the soul of foreign peoples again.

Linguistics and religious research – have gone hand in hand with this enormous work, the results are before us. We can state that this 19th century was a period of great collecting. Our task is to subject this epoch to a conscientious evaluation. Here I hope that the cooperation in this evaluation will be perceived as a mandate from the entire German national community to the publisher.

Allow me to say a personal and official word on this.

The Führer commissioned me to supervise the disguised spiritual and ideological education of the movement and all its affiliated associations. It has sometimes been necessary to weed out works whose authors claimed to the National Socialist world view. However, such a mission can only be understood creatively in the steadily growing understanding and will to promote everything that somehow makes itself felt in Germany. This is a view that I have conveyed to my offices and to all magazines that are published by them.

The sole purpose of all this is to keep an eye out for young German talent and to draw attention to it when it appears. That seems to me to be the most beautiful task of a national education, seems to me to be the main task that you have to perform in your professional life.

If a major turning point occurs in the midst of the fate of nations, then it will have to be borne as much by the will to create something new out of the needs of a time as by respect for the past. The decisive factor will always be whether a generation has the courage to acknowledge the fate of their time. Victory in world history not only goes with the stronger battalions, but also with the ideas that inspire these battalions.

The German armed forces, and with them the entire German people, know that we are in the midst of a political struggle for existence. But we all also know that we are marching at the head of a new ideal and that we are the standard-bearers of a new order on the European continent.

That is why everyone has an inner obligation to serve this view of life and thus keep the unity of the people strong from within.

When the others declare that they are waging a crusade against barbarism, we believe that it is the howl of rage of a generation that still lets loose its chants of hatred before the abyss and only turns to the past. This ranting does not appear to us as a sign of strength, but as the rage of impotent old men who must now finally disappear from world politics.

The new vision and new thesis of a rejuvenated European continent must be prepared inwardly; it must become the inner experience of the German people. It must be researched by all those who have the inner strength to do so.

After the victory of weapons, the battle of the spirits continues. Even though we know that such a turnaround will take decades to take hold, every day is precious to help shorten this time.

We therefore believe that the other peoples will one day also participate in the great and inevitable struggle of the German nation. We are convinced that the other peoples, for the most part, have such a trial that the German people had to endure. Another nation would have been broken by the disgrace of Versailles and the oppression of violence that followed. The German people have experienced the hour of their greatest rebirth, and we all firmly believe that the forces that overcame the night of November 1918 will also awaken the forces to bring about a new age of research and culture.

## Gutenberg's European Revolution

At the 500th anniversary celebrations of the invention of the art of printing on June 23, 1940, Reichsleiter Alfred Rosenberg spoke at a dignified memorial service in Leipzig about Johannes Gutenberg's brilliant feat of invention, which led to the revolutionization of intellectual and political life in Europe.

In view of the European fate unfolding on the battlefields of France, it may a small thing for us all to come together for a peaceful commemoration. And yet we celebrate this day in the awareness that the quietly proceeding and – as it seemed at first – inconspicuous invention of printing revolutionized entire centuries and was the prerequisite for a root-deep transformation of the entire intellectual and political life of the European peoples. The invention of the art of printing is a particularly clear example of how often technical inventions and intellectual revolutions are mutually dependent and how, in this case, historical life progressed at a completely new, faster pace.

This year, the great importance of Johann Gutenberg's invention will be described in many cities and in many commemorative essays, and all the literature, a great technique of printing will rightly refer to the promotion of craftsmanship, science and poetry in order to describe the full significance of this invention. We all these thoughts and the associated thanks to the then misunderstood son of the city of Mainz. Today, however, I would like to emphasize two essential aspects that are particularly significant for us as National Socialists.

When the Germanic tribes swept across Central and Eastern Europe in ever new waves during the so-called Migration Period, they were gradually detached from their former homeland and their ideas of the world. They came under the spell of the whole world, and for all the proud self-confidence of the Germanic warriors, this sudden emergence of the greatness of Greek and Roman culture had a decisive influence on their existence and thus also on their faith, especially through Christianity, which by this time had already become a fairly firmly established state religion, indeed, despite some dogmatic disputes, the *raison d'état*. In the struggles of the centuries, Christianity merged as an imprinted form with the efforts of the Germanic soul to reinterpret this form from within, whereby the earlier religious concepts faded with the ever-increasing distance from the original seats. Seized by a strong Germanic hand, the Christian church now became, as it were, the general basis for future political ties. The idea of a kingdom of God on earth merged with the Germanic will to world power to form a seemingly strong unity and thus, in addition to the purely religious cult form, the other vital forces and cultural ideas of the ancient south also penetrated into Germania. The old ties were torn apart, the new culture was taught as culture in a bad way, the Latin language appeared as the language of the so-called educated, and diligent German monks collected evidence of this Latin culture in order to pass it on in manuscript form as teaching material.

In this way, the Latin language, as the true language of culture, conquered the forward-looking and ultimately also personalities eager for influence and power over many centuries. Latin finally formed a new caste of priests and scholars that was distanced from the people themselves. Since political and military power was united with this caste, the result was, despite all the Germanic eruptions of character against this state of affairs, great social division within the emerging nation. The educated and cultural bearers were those who spoke and wrote Latin, the others were the lower classes, the "profane", who had to be taught this Christian-Latin culture as a superior gift.

Certainly Walther von der Vogelweide sang his songs German, certainly singers still wrote down the Hildebrandlied, the Song of the Nibelungs, certainly people repeatedly appeared to shape and re-shape this German language. However, the ideas of caste have persisted throughout the centuries, and even with the emergence of humanism, despite all the national awakening associated with this humanism, there was a renewed return to foreign-language breeding forms.

The invention of the art of printing broke this whole development like a tidal wave, first slowly, then increasingly. Suddenly it was possible not only supply a small circle of Latin speakers with writings and copies, but also to acquaint large masses of the nations with the thoughts that moved their lives through the printed word. This was the decisive social consequence of the invention of the art of printing. Although the millions of the European West at that time were able to say a few prayers in Latin, they essentially understood just as little of this language like the other Latin chants and legal doctrines. Despite all the efforts of the churches and monasteries, they still spoke their developing vernacular. And now the art of printing had to make use of every developing national language in order to exploit the possibility of disseminating its products at all, if it wanted to count on further dissemination of its products. Gutenberg's work thus broke a social class order that endangered the life of the German people.

The second greatest effect, the national one, then set in.

There is no doubt that the previously unconscious nationalization of Germany started with the language, and even if Martin Luther found this linguistic-national birth by way of a translation, the fact remains that now the national feeling began to embrace Germany more and more consciously in place of confessional brackets. Thus the most important prerequisites were created for everything that we call German culture and the Greater German nationhood today. The art of printing was therefore not only an invention that generally stimulated the "spirit" and "literature", but also made it possible for the national consciousness of a few thinkers, poets and knights to be deeply rooted in the hearts of many generations.

Beyond the quarrelling princes and denominations, the German language, which spread its songs and chants with the help of printing, was the unifying bond even in the most difficult hours of German history.

From this twofold reason, we can appreciate the tremendous power that lay in the invention of printing.

The path to the profound effect of all ideas, which now determined the area of the coming ages in a combative way against each other, the overcoming of an increasingly dangerous threatening caste state, which wanted to separate the Latin educated and the German uneducated from each other forever, as it were.

If we recognize this idea as a great positive result of the invention of the black art, we know just as well that every technical invention is neither good nor evil in itself, but that it can be used by certain people for the good or the bad of this humanity. It is probably always the case that after the first intoxication of joy over a great discovery or invention, forces are found that use it to the detriment of a national community. And so it always takes a long, long time before a misuse of an invention can be turned into a creative use. A long time passes before the slave of a technology becomes the self-confident master of this new invention.

It is understandable that the printed word initially had a magical effect on mankind at the time. An effect that has not yet been overcome, even in the present day, when the saying "one lies as if printed" was coined. The book, and even the daily newspaper, has such an influence on ordinary people in all countries through the visual power of the eye and the resonance of what is seen that, despite all experience, people are still initially inclined to understand what is publicly printed as being connected with inner conviction and the consciousness of a seeker of truth. Thus, in the hands of skillful demagogues, the art of printing has also become a tremendous

In the hands of the great spiritual leaders of the European nations, it has become an irreplaceable educational tool. In this twofold form, it has become the destiny of us all and has in any case called people out of their, probably sometimes complacent, silence and forced them into confrontations that might never have become history in this form.

And this is the third thing which, as an everlasting result of the art of printing, requires our living memory: the book has given decisive power to the historical consciousness of European man. In the course of time, through the many discoveries in the world, it has brought the German national personality into relation with other parts of the globe, with other products of ancient culture. Through the printed image, it has enormously expanded the view of the world and has thus forced together long, otherwise history-less epochs into a living relationship between the present and the past, and at the same time created the prerequisite for the coming future to live through these epochs

present as its own history. A seemingly small technical invention revolutionized the thinking of Europeans, allowing millions to participate in intellectual life who might otherwise have been suppressed and spiritually stunted by a Latin-speaking caste for centuries to come. The pressure made European man's conscience become militantly conscious; the pressure finally called peoples to the barricades of civil war, but it also helped to create the great national communities.

In this way, a commemoration of a technical invention expands into a deep awareness of the entire national history of the Germans, indeed of the history of the European peoples in general.

The decisive factor is therefore not only the fact of the invention, but, as always, the type of humanity that took possession of this invention once it had been made! Paper, the prerequisite for the art of printing, also beautifully invented once, in China, and yet this possibility did not give rise to the same awakening as in Europe, precisely because Germanic Europe grasped its destiny with a different willfulness and employed all discoverers with increasing awareness for the expression of this willful character.

The art of printing can only be compared to radio, one of the greatest inventions of our time, in terms of its impact on the mind and soul. We are convinced that radio is already causing the greatest revolutions of thought and feeling in mankind, since the directly heard, spoken word across all peoples and states, proclaimed in all languages of the globe, harbors possibilities for such eruptive successes that we are probably not yet able to account for the ultimate consequences of this invention. We only know that it will be exactly the same as the art of printing. Perhaps people will take possession of this means of destroying the economy, as has already happened to some extent, while others will be able to transmit the most beautiful products of the people's soul to the last hut on a German farm, thus enabling a national unity that was simply unthinkable in the past. A time will then come when the German will be the master and not the servant of this tremendous invention and when, hand in hand with the printed word and with a generous and sensitive education, today's Greater German consciousness of 80 million people will be widely spread out into the times to come and continue the effects that the art of printing once made possible in the beginnings of a new revolution.

If we keep this development in mind, then perhaps we will wander through a large library and a museum of documents with completely different feelings. Under the glass cases, we will read Luther's appeal to the German nobility, Ulrich von Hutten's poems and pamphlets, the freedom songs of the Germans of 1813 and the songs sung outside Paris in 1870 and 1871. The greatest explosive forces in world history have emerged from these quiet, yellowed pages; with the printed work of Copernicus, an old world view has been overthrown out of revolutionary insight, and developments that were once

The same power that might have taken centuries to achieve their effect in a few decades or even a few years is now taking powerful flight.

So today we commemorate this great German invention which, beyond everything painful, has been a great blessing for the spiritual life of all the peoples of the world, and in particular the strongest expression of the German essence. It shattered an increasingly rigid and arrogant class and caste stratum within the German nation. It gave us the awareness of unity through the German language. It led to an ever deeper experience of the German national personality, and it increasingly strengthened the awareness of our own history as a continuation of the forces that reach out to us from unknown times and prepare to become the shaping force of a future.

So we see this invention of the art of printing as a fusion of technology and social life, national struggle, the will to scientific research, and profess the one condition of our life that we never want to condemn a discovery as such, even if it has brought disaster. For if, as some have done in the technical age, we were to allow ourselves to be carried away, we would also have to condemn the deepest cause of exploration and discovery, for not only lyrical poetry, not only a combative, heroic chivalry belong to the German essence, not only a deep religious immersion, but also the affirmation of the forces of this earth and the evaluation of these cosmic or earth-bound forces. Germanic Europe discovered the globe and tirelessly explored the laws of the cosmos. To want to pronounce a verdict of condemnation anywhere along this path of great destiny would be to condemn our entire willful being. And the invention of the art of printing also belongs in these great processes of discovery as a grandiose testimony to the German spirit of invention and the powerful seizure of the results of these discoveries.

This year, therefore, the whole of Germany is celebrating the memory of Johann Gutenberg with all the consequences that this invention has brought to the nations, and ranks him among that infinite number of German spirits who have repeatedly created new foundations for the deepening and expansion of German consciousness from earlier times through many catastrophes and revolutions, but also beyond many victories into our time, where in the midst of the greatest development of European power, the deepest German rebirth is also taking place and will one day be passed on to our descendants as a lasting spiritual foundation by the means invented by Gutenberg.



## Nordic Community Destiny

It was quite natural that beyond the current military and political events connected with securing Scandinavia against British attacks, the deeper questions of German-Nordic relations became of great importance, especially with regard to future developments. Reichsleiter Rosenberg commented on this in detail in a speech to the domestic and foreign press in Berlin on June 9, 1940.

He based this on the ideas he had repeatedly expressed at the meetings of the "Nordic Society" in Lübeck about obligatory cooperation between the Nordic peoples and Germany, in order to prove that today a great destiny had set all these peoples the task of joining forces in the Greater Germanic area to secure their own cultural, political and economic values. In doing so, he took up a leitmotif from his Vienna speech on large and small peoples to the world public. This speech, delivered shortly before the decisive battle with England, had a tremendous impact on foreign policy. It shattered numerous foreign combinations about Germany's so-called imperialist aims in the North and, through the political ideas of reconstruction it contained, opened up the fact not only to the Nordic peoples but to all the peoples of Europe that Germany was not interested in repeating the mistakes of the Versailles Dictate, but that the aim was to achieve a healthy and internally organically structured Europe in accordance with the real balance of power of the individual peoples. It is also the task of the peoples of the Scandinavian region to contribute to this.

Immediately after coming to power, the National Socialist movement increasingly embraced an idea that today, albeit in a different form from the one previously pursued, has come to the forefront of historical and political considerations: the Scandinavian peoples' area of destiny. For many National Socialists and for a large number of our friends in the North, this Nordic region as a concept of national politics and a spatial political reality means the protection of a common cultural heritage.

We knew that the political development of Germany through its revolution and the political and social views in Scandinavia differed from each other, that ideas and systems which had been overcome for Germany and seemed forever unacceptable, nevertheless prevailed in Scandinavia in a modified form, albeit under the same name. Nevertheless, we were deeply convinced that, beyond all time-related factors, the character and destiny of the related peoples was essentially the same and that only new ways and means had to be found to revive the original related forces through some buried feelings and thoughts.

During these years, especially at the annual conferences in Lübeck, we have endeavored to invite ever larger Scandinavian circles to Germany and to acquaint them with the will and the often so misunderstood aspirations of the National Socialist revolution. Hundreds of artists, researchers, technicians and economists have traveled to Germany during these years, and we know that they have found great understanding and a friendly welcome everywhere. The National Socialist representations in the Gauen

have endeavored to provide artists and scholars with an attentive and receptive audience; and conversely, many German artists and researchers have also traveled to Scandinavia and, despite all political differences, established many personal acquaintances and professional relationships.

We hoped that these personal cultural endeavors would also gradually pave the way for a political understanding and deeper knowledge of the great

Germanic community of destiny, but we know today that all these efforts were thwarted for a time from another side. An island off the European continent did not want to resign itself to the fateful necessities of the European mainland, but regarded all the states of Europe only as objects of backing for the aspirations of an empire whose boundless imperialistic interests touched all parts of the world and could not be enforced by a strong peace of the European peoples, but only by discord and division of the European family of nations in the world.

Thus the great clash of the European heartland with England has taken place, and in the run-up to a British invasion of Norway, the events of the German invasion of Denmark and Norway have already become history. The question of common destiny has been posed anew in a different form than we all thought.

Just as the Treaty of Versailles once became a symbol of abysmal hatred and temporary weakness for the German nation, but at the same time a beacon for the ignition of all the German nation's forces of resistance, so today the British blockade has become a symbol for the German nation to take on this mission for all Europeans against their will. The blockade of Europe by Great Britain is a sign of unrestrained imperialist hatred towards the living conditions of all the nations of Europe, a sign of the continent's weakness to date, but in our eyes this blockade is also an appeal to all the creative forces of resistance of the European peoples. Although the events of the last few months may still cloud some people's vision of this fact of world history, it is nevertheless before us all and must in some way help to bring about a lasting solution that satisfies everyone.

At the conferences in Lübeck in recent years, I have spoken about the North Sea-Baltic region and the Danube region, which would one day have to come into a lively relationship with each other, pointing out that such a relationship of an economic and cultural nature would only be possible through the German Reich. And the facts of today virtually compel a review of all the economic conditions of the European regions, they force everyone to think about how these European peoples can feed themselves – perhaps by temporarily foregoing some of the goods that have so far come to Europe from overseas. Today's situation is forcing everyone to reorganize their exports, to weigh up all the possibilities of selling their country's products in Europe itself and, conversely, to determine what could be imported from European countries and has been neglected up to now.

A huge canal system is being built in Germany, which will connect the North and Baltic Seas with the Black and Mediterranean Seas. The large, ever-expanding network of imperial highways will once again make transportation possible.

The expansion of air links will bridge areas that could not have been thought of in the past. This will create a continental European area of interest from an imperative of our time, the basis for an overall continental community of destiny, within which the Greater Germanic area plays an important special role.

However, one historical and ethnopsychological fact must be recognized and inwardly acknowledged in the coming great comradely interplay of the European peoples: the European period of the so-called Enlightenment had interested millions in public life who had previously been unable to play an active role in social life under an absolutist system. The deepened understanding of the Enlightenment period and Romanticism, particularly in Germany, turned with love to the individual personalities of the people of Europe. It was above all Herder who collected "the voices of the peoples" from the Indus to the Thames, the Brothers Grimm discovered the treasures of folk tales, and following this movement, entire nations awoke to new life. National cultural aspirations, even among the smallest European peoples, grew out of what was in itself a completely apolitical Romanticism. These peoples then gradually declared their desire for their own statehood and later also claimed the right to act politically on an equal footing with the great powers, indeed to conduct world politics. The League of Nations was the symbol of these aspirations; the speakers from Paris and London flattered these newly awakened peoples and the newly founded states after 1918. And even if neither England nor France had any thoughts of supporting the so-called small nations

to really recognize them as equals, they nevertheless made room for this pretence in the public forum, so that a disastrous situation arose in which small states fantastically overestimated their political possibilities and are now forced by the stormy events of a European revolution to take account of the real balance of power and the organic play of biological forces. It may be that many a high-bred, overweening ambition has been shattered here and that the beneficiaries of this League of Nations era cannot come to terms with the new order that is emerging. However, future history will pass over them as the order of the day.

Another is of further decisive significance in terms of the psychology of nations and politics: the awakening of all the peoples of Europe has led to a situation in which, in the course of time, a small nation of two or three million did not want to submit to the government or even the dictates of a nation of approximately equal strength. Such a people was convinced that it would be doing itself a disservice to its self-respect if it wanted to recognize such a state of affairs as organic and permanent. The first example of such an upheaval was the relationship between Sweden and Norway, the Norwegians' refusal to be governed by a Swedish center. The separation of Norway and Sweden then took place, despite some painful phenomena, in a noble and clean manner as an example of how an unsustainable situation can be ended.

The second major example was the relationship between the Czechs and Slovaks. The Slovaks, who were also striving for their freedom after 1918, suddenly found themselves under the rule of an almost equal power. The Slovakian people were placed under a system that was democratic on the outside and terrorist on the inside, contrary to all agreements. This inorganic formation collapsed forever in 1939. At the same time, however, these two peoples, as they had lived for centuries, were integrated into the great German living space.

An insight of far-reaching political significance now appears here: it may be understandable, indeed correct, if a small nation does not wish to be ruled by another equally large one. On the other hand, we are convinced that a small nation does not lose anything in its honor when it places itself under the protection of a very large people and a great empire. In this life, one must also recognize the laws of this life, and the facts of life show that there are large and small nations in terms of numbers, geography and power. To recognize the greatness of an empire such as the German, which after a thousand years of the most severe trials now stands before all eyes again in its old strength, is not a sign of a weak disposition or even of a dishonourable attitude, but is the recognition of a law of life, a law of space, in short, a commandment of the destiny of European existence.

The same now also applies to the relationship between the German Empire and the Scandinavian region! The threat to Norway from the sea, which forced the Norwegian government to constantly organize its policy according to the will of Great Britain, has disappeared, and the path to a time of freedom of the seas has been opened. The path to a time of freedom of the seas has been opened. The striving away from the European continent and the organic interests of Sweden and Denmark has now been eliminated. Fate has now willed that the

German Empire has taken the entire area from which the Germanic peoples once emigrated under its protection. It goes without saying, no matter what form the protection of this former Greater Germanic area will take, that the German Reich will never again be able to refrain from protecting itself against a repeat of a similar attack, such as that which England attempted against Germany via Norway in April 1940.

There is thus a clear vital necessity for all Germanic peoples to form a common political and economic front to the outside world, a front that can do justice to the interests of each nation, because the fulfillment of the interests each nation also means an overall strengthening of the entire European continent – and vice versa. For the German people, however – and this is the result of the still misunderstood National Socialist world view – this German Reich also assumes the duty to respect the cultural soul of those peoples which expresses itself creatively in the languages of Scandinavia, in the creations of its artists and in the research of its thinkers. The interrelationships between art and science between Germany and Scandinavia, which have been so lively up to now, would thus on a deeper meaning and a common great direction. If so many

Scandinavian poets and researchers have already acquired their European reputation through Germany, this will be possible to an even greater extent in the future. Every cultural achievement of the North would find its widest echo in the future, much further than if the one creation were limited to Norway, Sweden or Denmark alone. Thus, within a great military-political and spatial-legal destiny, there is a lively cooperation.

The Germanic cultures of the North Sea and Baltic Sea region, which were working together, were at the same time multifaceted in this emerging great Germanic unity.

In the midst of these new thoughts maturing towards reality, I would like to recall a letter by Henrik Ibsen that was recently auctioned in Berlin. In it, Ibsen wrote to the writer Adolf Strodtmann from Schleswig-Holstein about Germany and Scandinavia:

"I regard Scandinavian mankind only as a transitional stage towards a union of the whole great Germanic tribe. If I knew that we should finally stop at an isolated Scandinavian association, then I would never again dip the pen into the inkwell to promote this cause!" We know how skeptical Ibsen was about the social structure of his time, which makes this distant view and, above all, this longing for a coming expansion, overcoming a provincial point of view towards a great Germanic destiny within the overall destiny of the European continent, all the more significant.

We all know that great ideas only triumph in battle, in spiritual confrontation, and that the deed of life is never realized without pain. No great idea in world history has come to life without such sacrifices, and that is why we do not regard the difficulties that still stand before us from the various traditions of the past as fundamental obstacles, but only as educational problems that still need to be solved. For we know that great resolutions are never made in times of satiated peace, but always only in epochs of great struggles, where the individual life does not claim the same importance as in the mostly self-centered times of an undisturbed bourgeois existence. That is why it is only possible that the great Germanic union of the peoples of the North Sea-Baltic region should take place at the time of the greatest European revolution, and we will all – I hope – one day become aware that after a thousand years the entire Germanic region is now under a single common will of destiny, which will result in the defense of this entire land of origin of the Indo-Germanic peoples. Once the Danes ruled the Baltic Sea, then the Vikings moved out of Norway and created states in Normandy, England and Sicily. Then Sweden once again attacked the continent under Gustav Adolf and then under Charles XII. And now Adolf Hitler's empire has returned to the mission of the early Germanic kingdom and empire, only in a deeper, more self-aware way. The competition of forces in a dramatic process has led to a resolution of what began a thousand years ago and appeared to be partially realized with a different perspective. For a long time, Germanic peoples fought with each other for the palm of victory; the biological balance of power then led to the emergence of the Scandinavian nation states and, after a great process of European upheaval, to the establishment of

the Greater German Empire as the fulfillment of a two-thousand-year-old dream. Recognizing this new unity requires great characters and courageous decisions in Scandinavia. Beyond all the toughness of the past, a common comradeship of destiny is to be proclaimed here, for which we have always fought in these years. We unite in

This idea was driven by power-political necessities (enforced by the blockade of England), cultural affinity and character-

We are aware of this path of destiny and we hope that all Germanic peoples will understand this historical hour as we do. We are aware of this fateful path, and we hope that all Germanic peoples will grasp this historical moment as we do and help to build the coming new Europe together with us.

## Baltic Homecoming

"Völkischer Beobachter", October 19, 1939.

These days, the first Baltic groups are setting foot on German soil as returnees. Behind them lie the memories of creative struggle and centuries-old testimonies of a will to rebuild. They all felt pain and sadness when they left their fathers' last plaice, when they handed over their homes to others, when the towers of Reval and Riga sank. And yet: a great inner pressure has been lifted from them. It is their fate to be under foreign rule. In order to preserve their homeland, they had to be citizens of a foreign state without the protection of the empire. They have had the almost impossible task of maintaining a leading role in their heritage in the midst of strong tsarist rule and, in addition, to exert a strong binding force towards the other peoples of their region. When they look back, they can say with pride that they did not come empty-handed. They have looked to Germany as Germany once looked to Hellas. They have repeatedly sent researchers, thinkers and artists to the empire when the sphere of activity of their homeland was too small. They are names with a European resonance that the German people count among their own and who once began their work on German soil unknown and alone. The other force, however, the statesmanlike and military one, benefited the Russian Empire. Through their influence at the court of St. Petersburg, they shielded their relatives at home from coercive measures and extermination for a long time, but their strength strengthened a power that was finally able to stand up to the German Reich. The year 1914 showed us all the rupture that ran through Baltic history more clearly and painfully than ever before. When we sang songs of the German Rhine in our convent quarters at that time, there were comrades in the uniform of the Russian officer sitting next to us. In order never to experience this conflict again, many were driven to the Reich after 1918; the others persevered and were also expected to endure in order to defend the legacy.

Now we have all been seized by a great fate. The Balts are losing a homeland, but gaining their fatherland. This awareness must and will omnipresent today, because the Baltic tribe thus given inner peace and at the same time confronted with a new task. The Balts are a tough people, they will breathe deeply and are given new space to create. A new opportunity to prove themselves lies ahead of them; after a few decades, we will see what they have made of the living space that is now being handed over to them.

And they must remember one thing in particular when they start their new life. The soil of West Prussia was also settled and defended tenaciously and bravely by Germans. Hundreds of thousands were expelled from it during the period of Polish rule, and many of those baptized were murdered in the final weeks. And it was German soldiers who recaptured it with their commitment. This means we have a duty to give this land and its cities all the strength they need to rebuild. The pioneering spirit of the old Hanseatic people must be revived, the old task of helping to create a German bulwark must once again take possession of all Baltic people. Even if some hardships and worries will have to be overcome, the awareness,

the fact that the German people, as a united whole, once again have a task in the service of the German nation will give all future actions a sense of purpose and rigor. Whereas in the past love for the German people was threatened by foreign power politics and foreign civic duty, today this nightmare has given way. Research, thought and political action have become one. The new fatherland will soon also be home.

And above all, there is only one, indivisible idea: Germany!

## War Essays

The great historical event in which the German people were placed by the war against plutocratic despotism finds its in-depth interpretation in Alfred Rosenberg's war essays. These essays are not the usual commentaries on current events, but observations on the decisive political problems based on a far-reaching historical perspective. Rosenberg's war essays are an appeal to all German citizens to put all their abilities at the service of the great task, whether as a soldier at the front or in combat at home. It is precisely in everyday behavior that it will become clear whether the National Socialist world view will prove itself in times of greatest commitment; in the midst of a great destiny, to follow the demands of the times with unrelenting harshness and to prove oneself in character is a demand placed on every German. The Reichsleiter accompanies the individual stages of Germany's military and political victory. heat of battle is finally accelerating the collapse of an old world that only recently believed it could claim universal validity. It is confronted by a new law of life, the future of which is already becoming apparent before everyone's eyes. Rosenberg describes the Führer's entry into Berlin after the victorious conclusion of the campaign in France as a unique historical symbol of immense significance. The unity of personality and nationality, embodied in the figure of the Führer, became the basis for the unity and cohesion of the German people; it will give Europe a new face.



## 1. National Socialist Probation.

"The training letter", November 1939.

Even after its immediate internal political victory, every revolution is put to a severe test by fate. The more it finds itself in opposition to a prevailing conception of life, the more it will have to reckon with the fact that forces related to the vanquished opponents in the country will endeavor to suppress the uprising from outside. This play of forces in world history will always occur, no matter the intrinsic value of a revolution may be in its origin or in its continuation.

The French Revolution confronted dynasticism throughout Europe and developed into an aggressive struggle against the old ruling houses and the Church. The victories of the French revolutionary troops became a means of overcoming the blood terror and collapse of the country itself. Over the course of the decades, this French democracy, which had become bourgeois, joined forces with the old powers, and in the course of the 19th century, both previously so hostile conceptions of the state received their decisive common characteristic through the rule of money over all other values. Most politicians in almost all states at the end of the 19th century were characterized by plutocratic thinking and action, led in particular by Judaism. This rule of high finance was unspokenly behind the policies of the Entente states in 1914, and ensuring a financial dictatorship over all nations was the aim of Versailles and the actions of the world powers resulting from this shameful dictate. Against this external subjugation and against

The lack of character, servility and corruption associated with the November Republic gave rise to National Socialism as a new revolutionary idea of the state.

He received his first great baptism of fire in a 14-year struggle and has come through all the dangers of this great internal political struggle victoriously. The dangers of this struggle were: constant persecution and vilification of the individual National Socialist, deprivation of bread, imprisonment, ambushes and finally murder. This great test was repeated thousands of times, and yet the German nation, men and women, endured this struggle and recognized it as a selection factor in the midst of a great destiny. The victory brought new tasks to the movement, and the people who had been directly involved in the struggle for many years now had to turn their attention to practical organization, administration, state organization, the expansion of the entire party apparatus, the representation of our ideas abroad, etc.

This expansion of the National Socialist Reich, combined with the unconditional will to break the shackles of Versailles, has brought us, the more conscious and stronger the new Reich has become, a renewed resentment and increasing curses to stifle the necessities of life of the German people. Regardless of how one may judge the individual words and actions of the various politicians abroad, the power play between those willing to reach an understanding and the warmongers ended in London and Paris with the victory of the same political crony who had already, personally or through influence used all methods of blackmail against Germany in 1914.

And thus a new and undoubtedly decisive test of fate has occurred for both the German Reich and revolutionary National Socialism.

We all have to recognize that this conflict is not about a few thousand square kilometers of land in the East, but about the self-assertion of the entire National Socialist revolution and the German Reich, as National Socialism has fought for and shaped it in the form of the 20th century.

The test is therefore first and foremost of a foreign policy and military nature and demands we prove ourselves as a whole. And here it must not matter from which strata of tradition one or the other may come, it must also not matter how perhaps our former opponents believe they can judge the last six years of the National Socialist regime; they will all have to say to themselves that today an overall fate embraces us all and that if National Socialism and its Reich were to collapse, not only the National Socialist movement but also all its opponents, all living generations, would be buried under its ruins. Insight into this historical situation and clear reason therefore demanded that everyone, without distinction, take this fate upon themselves and hold out victoriously with all available strength. For the National Socialist, however, in addition to this general political demand, there is also the internal political and finally the personal-character test.

Today, every National Socialist, regardless of his position, will have to ask himself whether he has done everything in his power after the victory of 1933 to implement the National Socialist idea in his person and in his workplace according to his abilities and through his attitude. Everyone will have to ask himself whether he has not succumbed to many dangers of victory in the past six years, whether he has maintained the necessary comradeship and loyalty towards all comrades of the people, all party comrades. And if one or the other should find that he has been lacking here, then he will have to draw the conclusion at the present time to improve his attitude here and always remember those slogans that stood at the forefront of our struggle and have proven themselves for fourteen years in the militant selection process. Every revolution and every state, if they want to preserve their character, can only be maintained by the means by which they were once created.

The upholding of national honor, social justice and the comradeship of the people were the ideals which stood at the beginning of our struggle and which today, in the midst of a great baptism of fire, have once again come decisively to the fore in the visible foreground of our existence. We all know that tremendous things are demanded of the entire German people at the front and at home, but we also know that a people is capable of bearing all this if it has the inner conviction that the camouflaged leadership in the required comradeship of the people also appears to be exemplary. We National Socialists must here

We must state one thing just as clearly as we did during the years of struggle: If the German people cannot hold out, then it is not the German people as a whole that is to blame, but the leadership, i.e. the National Socialist movement!

The Wehrmacht protects the German Reich with its blood, and in this Wehrmacht at the front, many old National Socialists and all young people who have grown into the party in these years are fighting for this. Inwardly, however, this outward determination must be combined with a proving of oneself, and here this comradeship of the people must prove itself down to the relationship of each individual to a fine comrade of the people. Millions belong to the National Socialist movement, hundreds of thousands are active in its direct political leadership and in the leadership of the shitty associations. The sum total of the words and actions of all of them is the attitude and mindset of the entire nation. We understand everything that is human in the midst of such times, we understand many a sorrowful word, indeed also many a personal disappointment that can occur in the face of far-reaching measures. But this makes it all the more important for the leadership to combine the relentless harshness demanded by the fate of the Reich with that human understanding which alone is capable of merging the necessary state rule with National Socialist leadership into a unity.

It is precisely in everyday behavior that what we call the National Socialist worldview is expressed. It is not a metaphysical dogmatism, but rather it is the proof of character in battle and peace. It is the organic unity of the soul and character values of the German nation, as they have expressed themselves again and again through all forms of the centuries. Bravery as a soldier, as a politician, as a thinker and researcher, the chivalrous comradeship towards every fellow national and the inner conviction of the right to freedom of a great creative nation, all these should be the driving forces that have come to expression in the great time of trial for us all. We know that the National Socialist revolution forms a historical conclusion to all those great struggles which, whether consciously or unconsciously, aimed at the German nationhood. Whether the great emperors of the German past fought for their sovereignty and the greatness of the empire, whether the German knights secured freedom in the east of the empire, whether the German singers sang of the great empire of the Germans, or whether the explorers searched for the deeper laws of existence, they all contributed in the forms and possibilities of their time to that mighty heritage which we have undertaken to administer, enrich and secure.

The idea of a unified empire was once confessional, then princely, then economic.

Today, the idea of a unified nationality bound by blood has emerged above all these particular thoughts and integrates all the forces that were previously so often opposed to each other into German life as powers of a noble competition directed towards a single goal.

We have to fulfill this mission of securing a great legacy and prove ourselves in a great battle of German history, similar to those great battles that Frederick II the Hohenstaufen or Frederick the Great of Prussia once had to fight.

This disguised struggle is also a world view. For us, Weltanschauung is not a sum of abstract doctrines, but the representation in life of a great ideal, i.e. not the defense of dogmas, but of values of soul and character. We National Socialists have experienced these noble values of the German people in the last decades beyond all humanity and can proudly say that we have lived up to these values in the great time of struggle, have served honestly with all their strength. Now the time has come to realize these values once again, to defend them in an exemplary manner as the NSDAP fighting order.

## 2. The European Revolution

"Völkischer Beobachter", May 12, 1940.

On May 10, 1940, the National Socialist revolution, and with it the National Socialist Reich, entered the decisive stage of European proof and confirmation in world politics. When we saw the powers hostile to us in the Reich defeated in 1933, we knew that they did not represent German phenomena, but were essentially the extended arm of international forces in their leadership. We also saw the extent to which the deceivers of Germany who had been chased away immediately allied themselves with their old comrades and patrons in Paris and London, in Vienna and in Prague, and revived a common agitation against Germany. We knew that Jewish high finance and all the forces under its control had declared war on Germany, for this Germany had first broken the dictatorship of the Jewish stock exchange lords, visibly to all nations, and had chased away all defilers of German culture and the German past, and they knew only too well that not only diseases are contagious, but that in great crises recovery can also be contagious. During these years, the enemies of the German Reich had to realize that there were indeed people in other countries who had awakened from their Jewish-democratic hypnosis and were preparing to change the fate of their own country for the better. What at the beginning was still the determination to invade us

What paralyzed them was the hope that Adolf Hitler would not be able to deal with the problems left behind by the former rulers who had run away. They knew the spiritual neglect that had been caused; they knew the economic and social chaos that existed in Germany; they knew the hatred that had repeatedly sprung up from class to class in Germany, and they believed that the National Socialist revolution would have run its course after six months, at the latest after a year, and that an attack could then be carried out without any risk!

Here lies the crucial error in the thinking of all those who today stand angry and yet inwardly powerless before the high erected power of the German Reich. We National Socialists are convinced that the Churchills and Reynauds are tearing their last hair out and heaping reproaches on themselves for not having attacked us in 1933, as they wanted to do. But the fact that they refrained from doing so was not only due to the conviction at the time that we would "go to war", but also to the clear realization that their peoples could not be called to a new war without a visible reason, that there was no visible cause, and that the social problems themselves preoccupied them on a daily basis, making it seem impossible to lead the exhausted nations back into battle without a tangible reason.

In this great political process from 1933 to 1940, the one decisive fact became apparent: despite all the cries about democracy and humanity, the people were increasingly no longer able to believe in these "ideals". They may once have carried the masses along with them in the French revolutionary period, because this generation

was inwardly filled with hatred towards the absolutist regime of the 18th century. At that time, the masses were initially united by this hatred of the rotten and corrupt present; they celebrated enthusiasts and dreamers in the conviction that they were bringing about a "new, better world". The initial revolutionary momentum soon collapsed and the 19th century saw the ongoing degeneration of the rapturous ideas of the 18th century. Fraternity became the rule of money; humanity became the most brutal economic imperialism the world had ever seen; respect for one another became the systematic physical poisoning of entire peoples through opium wars and the calico trade. Flourishing industries of old cultural nations were destroyed by the kitsch from Manchester – and not only from Manchester – and above all, only one force triumphed over all other ideas: profit!

Within this process, which was undoubtedly also a grandiose touch by the colossal development of technology, millions and millions withered away socially, and the more these forces from below coalesced, the more the capitalist trusts and financial interests joined forces. What we later experienced as outbreaks of social despair in Germany and what smoulders beneath the surface in England just as much as in France are the direct consequences of this unscrupulous economic imperialism. Once it had the power of the whole world in its hands in Versailles in 1919, it did not bring world peace, but world exploitation on the largest scale, it did not bring national justice, but the most stupid and anti-European dictate that anti-European, corrupt brains could devise.

Here lies the essence of the great conflict that has taken on a global political scale today. England, incapable of grasping a new era, has only oriented its policy outside Europe and has based all its actions on the continent of Europe solely on securing its empire outside the European continent. France, petty, outdated and incapable, was unable to separate itself from its old, outdated idea of dismembering Germany. Both political endeavors, if they had succeeded, would lead to the impotence of Europe and the division of the various powers on the European mainland. At best, Europe would have been a shapeless hinterland of the British island kingdom, i.e. the force that once determined the fate of the world would have been dissolved and rendered incapable of action for times to come.

Above all other feelings and thoughts, the National Socialist revolution has therefore united the 80 million Germans in a great empire, but at the same time it has also reintroduced the unification of Europe. It may be that in the states of the North or the South-East this great phenomenon is still viewed with suspicion, indeed in some places with rejection, but if the leaders of these nations now reflect more deeply on the fate that lies before us, then they will finally have to recognize certain facts. The British blockade shows that there a real possibility that hundreds of millions of Europeans would suddenly find their fate in the hands of one huge world economic enterprise called the British Empire. The finance of London and the naval policy it directed had the power to deprive whole groups of peoples of the most basic necessities of life.

The aim was to cut off the means and forces of existence, to destroy them economically, to drive them politically against each other and thus to make the profit interests of the Jewish-English stock exchange the law of Europe. The hypnosis of this possibility was so strong that few could think of changing this state of affairs. Above all, no one could be found who would have united the peoples of the north and south-east of Europe under such a general European idea. It was here that the German Empire entered upon its old European mission and proved in the 20th century that the position of the German Empire in the early Middle Ages was no accident, but a necessity, a necessity not only because the Germanic-German power developed to its full height, but also because of the realization that if Europe wanted to preserve its independence, this could only be made possible by a unifying great power on the European continent itself.

Today's 80-million-strong German nation, proudly reawakened, could not accept the possibility of its entire existence being cut off by a non-European trading power. As we all know, through its spokesman Adolf Hitler, it paved all the way to an understanding with both the English and the French. The representatives of these nations found open doors in Germany; European cooperation was opened up to them again and again, of course on the self-evident condition that, just as Germany was prepared to respect the vital needs of others, it also had to insist on seeing the existence and the free possibility of life of the great German nation secured. Despite this, however, London and Paris were always too petty,

The most insidious intrigue politics returned. Not a single great man worthy of being Adolf Hitler's or Mussolini's partner could be found there; a great hour found pathetic dwarfs. They parroted the old words that had been spoken under completely different circumstances in past decades; they still babbled about ideals of humanity and humaneness and yet had not a single ounce of true humanity to forgive.

In view of this increasingly clear fact, the German Reich has drawn the internal and external consequences, and no one has watched over the strength and honor of Germany as tirelessly as the Führer. So what has declared war on Germany today is the 19th century, which was characterized by economic capitalism, led by Jewish-British greed for profit, and the 20th century was on Germany's side! The rift between the two eras is the whole Versailles system.

The ideas that march today with the banners of the German Reich are the ideas of a rising new age against the crumbling, worn-out rhetoric of hypocritical officials of international finance. What National Socialism and its world view mean for Germany, we old National Socialists know just as well as the whole young team that now risen to the defense of the new Reich out of a great awakened instinct. But what the National Socialist revolution means for all peoples, for the whole of Europe, will be tested and confirmed in this battle. It means, even if some statesmen do not yet want to realize it, the liberation of all European nations from the nightmare pressure of a financial pirate system that has been strong enough up to now

to unleash death-threatening choking powers from his hand.

It means that the European peoples together, under a militant German vanguard, proclaim the freedom of the entire European continent from non-European profit interests.

It means that all these nations, forced by the British blockade, must review their entire economic policy, their entire export policy and thus their entire state regime.

It means that the peoples of the south-east, together with the peoples of the north, will have to examine in detail how mutual self-sufficiency is possible without the help of non-European forces. It means that the German Reich will emerge as the decisive center of power politics in these regions.

It means that only through the decisive political and military weight of German Central Europe will this equalization, which is in the vital interest of all these peoples, become possible.

In the future, the peoples will strive in this way, perhaps sometimes temporarily sacrificing the usual pleasures, but they will never see their immediate existence threatened and will then come to a common European cooperation, albeit not in the sense of a great capitalist league of nations. In life, there is not only the so-called unrestrained struggle for existence, but also, scientifically speaking, a so-called symbiosis, i.e. a commonality of work to secure very different species and peoples. This is undoubtedly the new European turning-point which is beginning to take place today under a great destiny, and we are firmly convinced that here the National Socialist

German Reich is the champion of this new European freedom and reorganization. (The coal agreement between Germany and Italy is an example of this European solidarity.) We are firmly convinced that these ideas will gradually take possession of many other nations and that they will be strong enough to recover from the English disease called stock exchange democracy.

That is why the war that began on May 10, 1940, for all the world to see, is a revolutionary war of the greatest magnitude. The National Socialist revolution that saved Germany has also become the vanguard of securing the vital rights of the entire European continent. It smashed the life-threatening rotten pillars of an economic imperialist age and, with the strides of its armies and the strength of its ideals, laid firm foundations for a new coexistence of the European peoples.

That which was intended to strangle us: the British blockade, had to be logically extended to other peoples who had done as little to England as we had. Jewish-English imperialism had to threaten their lifeblood as well, and that is why the Germans' march northward has become the salvation of the entire living space of the Nordic peoples for the future. That is why the exchange of goods with the south-east meant the stabilization of the national economies of these peoples of the Danube region in contrast to the loans of the banks and stock exchanges of Paris and London that were sucking these peoples dry. The 20th century has now visibly appeared to the whole world on May 10th. An old age is sinking under the march of the German Wehrmacht, and the whole

German people today are aware that they are leading their own struggle for freedom forever, but at the same time they are also aware that with their idea they are carrying a great mission on their strong shoulders for centuries to come, for the entire venerable continent.



### 3. War of the Worldviews.

"The Inner Front", May 16, 1940.

Every great military clash in the history of nations is also a clash of world views. Not in the sense that each time an elaborated doctrine or a formulated dogma confronts each other, but in the sense that one attitude to life, one way of life, often an entire morality is pitted against another. A certain attitude to life, defended or attacked, is at the same time a view and evaluation of the world. That is why the Thirty Years' War, despite all the purely political exploitation of the confessions by princes and kings, was nevertheless a battle of world views, to the extent that the power-political evaluation of a confession presupposed it as an existing force. And the result was also a profound change in the entire medieval way of life.

In the same sense and with an even greater long-distance effect, a war of world views began in September 1939.

It is the direct continuation of the World War. The positions of the opponents were then as they are today, only Germany in 1914 was not aware of this fact. A few were aware that the powers of gold wanted to meet the opponent of their world domination with the German Reich, but they were not heard. The political leadership was not "imperialist", as the Entente of the time called it, but was already in the camp of that capitalist democracy which it had been the historical task of the truly social thought of the German greats to bring down. The Reich of 1914 was mentally fighting backwards and not forwards. If any terrible experiment in world history has proved that great empires can only achieve lasting victory with a united world view, it was the war of 1914-1918. The military leadership was represented in the greatest form by Ludendorff and Hindenburg, the army was as large as any German soldiery, but behind them stood a political representation that had no faith in a German mission. The battle that flared up over war aims showed that there was no war aim. They did not want to break an enemy form of life and European rule, but only to defend a bourgeois form of existence. The peoples of the Entente were convinced of democracy as a value of life, even the so-called neutrals. It is not decisive whether this conviction served an idea that was worthy of this commitment or not; what was decisive was the fact of this conviction. Not the belief itself, but the belief in this belief.

Now the German people inherited the form of democracy in a state of dissolution. At the height of power, the process of decay began. And from the doubts of some, from the disgust of others, National Socialism raised the people to a new awareness of their destiny. It wanted nothing more than to cleanse Germany and give it the form of life appropriate to its people. But this was precisely what the stock exchange lords from Paris and London had wanted to prevent as early as 1914. Now a new generation with a new true faith suddenly arose, completely incomprehensible to

the judaized advocates of the Quai d'Orsay and the arrogant gents of Westminster. That was dangerous as a fact. When agitation, economic boycotts and threats no longer helped, it was finally decided to destroy the German Reich so that "the world", i.e. the world bankers and their lord seal keepers, would have "peace". And that meant a world war of ideas in the pan-European scale.

The only difference is that the center of gravity has shifted significantly. It's not just the Chamberlains who are now outdated, the whole democracy has become senile. They no longer understand real life, do not realize that a new age no longer considers this untruthful political posturing, currency manipulation, price undercutting etc. worth defending with their blood. The belief that a creative, healthy way of life can be brought about is marching with the German people today. But the whole doubt of being able to connect a deeper meaning with the fight against the Reich gnaws at the resistance of our opponents. Hence the foul-mouthed ranting of the so-called democratic "ministers".

What remains is the hope of these gentlemen in the tenacity of their people, the will to resist in defense of the substance of life, which, as they had mendaciously portrayed, was assumed to be under threat. But the knowledge that Germany in particular is threatened at its core in the face of the wild, blind will to destroy of the stock market Christians "on crusade" against us is the knowledge of our entire nation.

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The so-called neutrals stand between stock market democracy and social re-creation. The Netherlands and Belgium in particular are currently feeling the bitter results of their long-standing behavior. Amsterdam and Brussels had been the centers of an infamous agitation against the German Reich for seven years. Emigrants of all parties who had been chased away by Jews, French, English and Dutch forces had not only found shelter here – which was still acceptable in view of general opinion – but also permanent support. Anti-German posters could be pasted up unhindered and the dirtiest brochures could be sold without objection. People did not seem to realize how outrageous it was to allow such agitation on the border of the German Reich. It is precisely this unwillingness to understand, however, that shows how much the Dutch government that fled was not neutral, but belonged to the merchant-Jewish world view. It shows that an epoch shortly before its downfall still presumed to accept its political-spiritual forms of existence as universally valid, to condemn every new order as a disturbance of the sacred state of the stock exchange and to prepare itself for intervention against a new evaluation of life.

It can of course be said that Holland and Belgium based their prosperity on their colonial empires, but that their existence was dependent on the strongest colonial power there, England. Thus, sober power-political considerations forced these two states to seek their connection to

London. On the other hand, Germany's immediate neighborhood was an equally important reason, i.e. the vulnerability, even surrender of the mother country itself in the face of the power of the empire.

The decisive factor in the attitude of Holland and Belgium was therefore their inner connection the age of trade and the stock exchange. The revolutionary former Geusen had become stolid bank democrats: the desire for the victory of the Western monetary powers supported the "belief in the victory of democracy" and determined the preparation of Anglo-French deployment plans. However, the forces in Holland that sought a good relationship with Germany were demonstratively arrested in the last few weeks. Here, the "freedom of opinion" that was usually invoked as an excuse no longer existed.

In Belgium, the Walloons ruled over the Flemish, who fought a sacrificial battle for their independence. This very fact shows how little this state, which came into being almost 100 years ago, can complain about "disregard for national rights". Its great court Jews did the rest to hand Belgium over to the world powers.

For years, both states had been political and ideological allies of the Western powers at war against Germany, and then also became their military satellites. Holland and Belgium were therefore not neutral states, but advanced vanguard armies of Paris and London. A prosperous future will one day only be possible for their peoples if they realize the great error of their presumptuous political leadership and accept the emerging community of destiny of the young, rising

Europe inwardly. The decision is made here in Europe and not in Curacao, not in Batavia.

Perhaps the thought that it was a German prince, William of Nassau, who created the Netherlands, that the Dutch anthem sings of this "Dutch blood". Then a lot of foreign whitewash could be washed off in the Amstel water with the overthrow of the stock exchange policy – and the old character could reappear – as with the "Low-Dutch" Boers, who are so shamelessly exploited and oppressed in their freedom by the Brito-Jews.

Under the protection of the German Wehrmacht, the Netherlands can reconsider its fate. Like the Flemish, even like the Walloons.

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If someone has a feeling of moral and political inferiority, he will try to "make up" for this inferiority at the first opportunity with slanderous slanders and insults. The well-bred gentlemen of the British government offer us an example of this insight. All the whitewash that was painted over them at Eton or any other gentleman's school has fallen off. Leaving the abuse of such degenerates as Eden and Duff Cooper, it is Neville Chamberlain who represents the state of mind

described. In a Sabbath speech, he declared that the King had "graciously" accepted his resignation and made "his friend and associate" Churchill Prime Minister. He broadcast the following message: "We must rally around our new leader and fight with unwavering courage until this savage beast that has leapt from its lair is forever disarmed and defeated".

Such a sentence only shows us the admission of impotent rage, the distorted face of a convicted

A deceiver who sees his last auxiliary peoples disappear and now has to fight himself. This vile insult comes from the awareness that British hypnosis is no longer effective, that a whole edifice of political constructions and spiritual foundations is beginning to collapse – over the heads of the "constructors" themselves. The British philosophy of life, which was only useful to England, but which destroyed the other nations where it was effective, is fighting its final battle.

#### 4. Hatred as a Political Power.

"Völkischer Beobachter", May 26, 1940.

What emerged clearly in the very first days of the war in September 1939 was an unscrupulous agitation by almost the entire press in England and France, the organs dependent on them in other states and an infernal rage of Polish politicians and writers. These erupting fits were the result of years of systematic work, the result of millions of accumulated feelings of hatred that had been bred during this time.

In order to understand the states of mind of the European peoples, it is crucial to take account not only of the strategic situation, but also of the passions that erupt under given circumstances.

World politics is all too often not the result of purely power-political considerations, but many collapses and clashes are the result of the offended vanity of individual personalities, of entire peoples, the result of an inner aversion to another people's character, indeed to the existence of a certain racial character at all.

What we encountered on the part of the Poles was a hatred characterized by an almost subhuman nature; a hatred that had been shaped by feelings of envy, which represented the outside of a feeling of inferiority in all areas. This awareness of cultural, racial and political inferiority not only meant that the voices of reason somehow took this fact into account (as Pilsudski undoubtedly sought to do), but, on the contrary, that the chaotic and subhuman instincts of the will to bring about a forced eruption of change triumphed over all natural logical insight.

The hatred of Polishness was thus the hatred of an envious inferiority, which overcame all inhibitions in its own camp and finally led to the terrible murders, so that tens of thousands of agonizingly martyred people represent an eternal stigma for the character of the Polish population.

We also see this motif of hatred bred in various shades among the French and English. While a number of insightful people in these countries undoubtedly endeavored to avoid a catastrophe and to find an organic balance by recognizing the existing great national personalities of the European continent, these forces were not strong enough to successfully resist a systematic generation of hatred. While in Germany it was always avoided to attack, let alone insult or even denigrate, the moral personality of the people or the heads of state of these countries, every rich person was given the opportunity to express his or her opinion under the clamor of a so-called freedom of expression.

The "Hetz"er, every hate-filled, anti-European Jew, was given the opportunity to old, dormant feelings of hatred against Germanness again and again through lies and insults. This agitation was linked to "intellectual" ambitions of people who were incapable of grasping a historical moment. They came – as in England – mostly from old rich families, bred in an insular arrogance, partly

degenerated and therefore driven by megalomaniac vanity. Arm in arm with them were Jewish bankers, Zionist political racketeers from all over the world and similar figures of economic corruption, which had become the characteristic feature of the last decades of the development of British and French democracy.

In the decisive months of 1939, this old hatred prevailed over all reason and all recognition of the true forces of a new era. In the leadership, it initially appeared to have a different character than the directly subhuman hatred of the Poles, but as an unrestrained passion it represented the same driving force. The hatred of the ruling British class was the hatred of an old arrogant class of men, hitherto protected by the island; a class which counted on historical experience that the English, with sufficient auxiliary troops and allies, could fight their wars with foreign blood, with the result that, after a long and grueling struggle, England still remained the last victor.

This hatred, originally born of a feeling of cultivated arrogance, has in recent months also turned into the hatred of a rage-distorted sense of inferiority. The once seemingly so proud Englishman has become the latest outbursts have brought him considerably closer to the Poles, whom he himself used to detest. The insults that a Neville Chamberlain used towards Germany when he of a "savage beast", the same vile taunts by the French press, all this shows that the outward trappings of a so-called gentlemanly upbringing have now fallen away and the character of a self-confident statesman and a strong soldier no longer emerges, but the angry face of a losing gambler. The artificial self-restraint in world politics, conceived as a great game of political poker, has collapsed under the blows of the Führer and his Wehrmacht, and whereas in the past England sometimes displayed the attitude of a good loser, her present envious and hateful utterances bear witness to the fact that she has no real men in her leadership, but only inferior natures hung up on the successes of the past.

We believe we know that some French and English people who are really aware of the people and of Europe are in despair about these people who are ruling over there today, in view of the terrible path that France and England have taken under the leadership of enduring political creatures; but the scales had tipped to the side of the Reynauds and the Churchills, and now the people must pay for what the so-called leadership has initiated for them. If we ask ourselves what feelings animate the German people, its leadership and its armed forces, we believe that we can distinguish ourselves here decisively from the feelings of our opponents. The Führer has declared more than once in the name of the German people that we are opposed to the French and English people did not harbor any feelings of hatred. We would have every reason to do so if we could imagine how Germany was shamefully betrayed by the Entente in November 1918, how all the obligations arising from the preliminary peace were broken. We could already have been breeding a permanent hatred within us in view of the fact that the British simply stole the entire 'assets of Germans abroad amounting to over 25 billion marks, in view of the vile treatment of German workers and civil servants by French officers in the Ruhr in 1923, in view of the constant financial plundering and humiliating treatment of the German people by the League of Nations.

But the German people – and this is probably decisive – did not allow this feeling of hatred to arise in recent years because they had no feelings of inferiority whatsoever. They knew that they had never been defeated by their enemies "in an honest fight". It knew that German humanity lived on in a higher quality than any other, and at least the National Socialist movement knew that the collapse of 1918 in Germany itself had not been possible without the fault of its own political leadership and, ultimately, not without the fault of the people. In the struggle against the fraud of Versailles, the German people therefore also experienced an inner renewal; the victory of this renewal movement was at the same time the defeat of all feelings of inferiority, the conscious strengthening of national pride, the strengthening of the awareness that the German nation had found its way back to itself after a weak moment. From this elation of a regained national pride, the German Reich was also able to attempt to reach an understanding with those states which it would have been fully justified in confronting with great hatred. And it is, I believe, a fine testimony to the value of the reawakened German character that even in the days of the declaration of war the hatred against the French and English did not rise up in wild outbursts, but only the realization of a serious necessity of destiny came to life, now to secure German freedom and the right of the German people against malicious adversaries. But gradually we are all realizing that in the face of the infamous insults to the German essence, in the face of the narrow-minded declaration that it is of all people those held out by the world bankers and world stock exchanges who are leading a "crusade for culture and humanity", feelings of passion are also gathering in the German people. The conspiracy against the Führer, the unrestrained abuse of the Führer and the German nation by leading politicians of the opposing states and the wretched slander of German soldiery have also led to the growth of a lively hatred among us. This hatred, however – and we believe we can say this – has no admixture of subhumanity and inferiority complexes, but is the justified anger of a proud humanity against enemies who, incapable of open and courageous confrontation, know only the weapon of filthy slander and insulting the German enemy. This is where the so-called English statesmen, the French journos, but also the British bishops, who have now returned from a pleading trip to the Balkans with scuffed knees, have revealed their true nature, where they begged the orthodox church leaders to support their propaganda against "barbaric" Germany. This lack of dignity, combined with the lowest insults, coupled the awakening German anger and hatred with a feeling of contempt. The contempt of a humanity and warriorhood that felt inwardly superior to the paid or inherently degenerate or Jewish subjects!

If we thus endeavor to grasp more deeply the impulses of our opponents and ourselves, we can today inwardly affirm this awakening feeling of anger and contempt. We know that this feeling, slowly growing, is now the determining driving force of the German action and the German attitude, and that one aim of this war will also be to prevent paid subjects from again inciting the peoples to outbreaks of the very inferior elements of these nations.

Thus we also believe that we are fighting for the purity of future political and intellectual conflicts on our venerable old continent and that this is precisely what will create the conditions for a new emerging culture and a new sense of community in Europe. Passions shape world history, personalities are the embodiment of great passions, but these can be characterized by a subhuman hatred or by a proud anger, and the victory of one or the other feeling then often decides the cultural and political face of an entire continent for many, many decades or centuries.

## 5. The Collapse of French Nationalism

"Völkischer Beobachter", June 2, 1940.

The French northern armies collapsed under the blows of the German Wehrmacht. They included the best French elite troops, but also the dregs of humanity in the Foreign Legion and representatives of many African races. Together, they all embodied the France of today; they all wanted – as they declared – to "save the culture of Europe". Only when the physiognomies of this entire racial mixture, fighting here on European cultural soil, will pass before the eyes of a once-awakened Europe will it really be possible to understand the decisive battle that has been fought here in Greater Flanders.

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The French Republic had already mobilized all its colonial peoples during the World War, them break into the Ruhr area as its authorized cultural representatives and, in period from 1918 to 1940, continued the preparations for a renewed deployment and increased training of Black Africa against Europe with the greatest effort. This monstrous crime of giving a gradually collapsing nation an apparent boost by artificially supplying it with human beings is not just a military matter, but was proclaimed by authoritative French themselves as the consequence of the ideas of the French Revolution and at the same time as a new cultural idea. The well-known French Masonic leader and multiple French Minister of the Interior Albert Sarraut declared on March 20, 1922 as the then Colonial Minister: the natives of the colonies loved the French, "who had brought them their genius and French gentleness", "because we were the first to stand up against the doctrine of the inferiority of certain races". The army reform of 1923 was particularly justified by its main spokesman, the then Lieutenant-Colonel Fabry (later Minister), with the clearly stated aim that France was called upon to take over the leadership of the black race, i.e. to Africanize Europe with its help. At that time, France already counted 200,000 fully trained colored soldiers as a Peace Army, half of them North Africans, then 75,000 pure Negroes and about 25,000 Indo-Chinese. Fabry calculated at the time that, starting in 1923, the colored troops outside North Africa alone could gradually be brought up to 850,000 men in the event of war. With the addition of the North African troops, this would result in a total black army of 1.5 million. In other words, an army the likes of which had never before been assembled in Africa, equipped with the technology of the whites and driven by the inspired ferocity of the African. Two-fifths of the French army reserve were already colored at that time. Fabry then represented the French army bill in parliament in 1927 and officially declared: he did not know "white armies and colored armies", but only "one army". He then continued: "If you want to conjecture the possibilities of the future, you have to understand the meaning of the word

"France will extend the 'pays' to include the entire French colonial empire." "In the future, France will be a Greater France, a 'France-Colomes', with the most far-reaching resources, whose new idea is not only important in the military field."

Europe was explicitly proclaimed by the appointed spokesperson as the new French national idea. There were no longer any whites and blacks as races, but only white and black Frenchmen or, if you like, black and white Negroes. This turned the meaning of all previous European expansion into its opposite. Yes, in earlier centuries the white race had set out to conquer new territories and secure the livelihoods of Europe and the finer peoples. Even the foreign legion of the French, albeit made up of the dregs of humanity, was not aimed at Europe, but at Africa. With the "new idea" of French ethnic degeneration, this direction was progressively changed, and France was no longer an outpost of Europe in Africa, but vice versa, Africa conquered rights and power via Toulon and Marseilles on the old venerable soil of a state that was once founded by Germanic Franks, today, turned away from Europe, fighting in the service of an idea of disintegration that threatens us all.

The political symbol of this decline in character and politics was the fact that a Negro from Senegal was not only a French deputy but also Secretary of State in the French government itself. It was the first time in the history of all the peoples of Europe that a Negro could become a member of the government of a European state. This Negro felt so secure in the Chamber of Deputies that, during an exchange of words with white French deputies, he unceremoniously punched some of them and threw them out of the window. France, however, did nothing against these African representatives, but an effort, on the contrary, to fill his country not only with emigrants from all peoples, but also to continue to exile Africans of color.

The appointment of the Jew Mandel as Colonial Minister was a further sign of increased activity in the service of European contamination. This Mandel, who today as Minister of the Interior imprisons and exterminates all French people who still think in ethnic terms, declared triumphantly, he would not only raise an army of millions in Africa in the shortest possible time, but would also be able to send such an army of millions directly to the European French borders.

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The storm over France has broken in recent weeks with a severity that the agitators could not have dreamed of: we do not know how strong the threatened army of millions of blacks already is on French soil. But one thing we do know for certain, that if an awakening against the stock market speculator Reynaud (who as a French minister had speculated on the fall of the French franc on foreign stock exchanges) and against his accomplices should make itself felt in France, it will be ensured that these rebellious Frenchmen are crushed by the colored Africans. During the World War, the executioner's work was entrusted to the Jew Ignace, who received the praise of world Jewry for this work even in later years. In the present war, the Jew Mandel controls all of France's executions. And this alliance between the Jewish stock exchange, degenerate French speculators, and the armed negroes, is today the terrible symbol of a national decay, of the greatness of which even we are perhaps unaware.

We all had no real idea of the crimes committed on the Rhine and Ruhr in recent years, even if

we remembered them.

We know that a number of honor-loving Frenchmen have suffered under these conditions and that honest forces have endeavored to help build a new cultural Europe together with Germany. These Frenchmen have long since been imprisoned by the present Jewish lords of the stock exchange and many of them have certainly already been executed. Judaism in Paris is taking revenge on all those French people who really wanted to build on the many great cultural achievements of the French past in order to help France regain a truly constructive mission in a new era. All that failed. The unbridled ideas of the French Revolution are now beginning to take their own revenge in France. Democracy had allowed speculators and adventurers from all over the world to take refuge and operate in Paris. The French governments, which alternated among themselves, were ultimately – with few exceptions – nothing more than employees of the high finance and Jewish bankers who ruled in Paris. The Logentum, to which almost all of them belonged, took care of business relations with the Jewish stock exchanges of other states, and so the degeneration and corruption progressed further and further over the years. Only the fact that 28 states sided with France and England in 1914-1918 meant that the appearance of power could be maintained once again. But this appearance was deceptive! Behind the presumption of wanting to dominate the whole of Europe, there was neither a moral idea, nor a political creative force, nor a biological strength to continue the old role in the power play of the European peoples.

This mismatch between external status and the biological state of character has consequently driven French politicians to their "new idea" of the mulatization of France, which has now resulted in the horrific murderous outbreaks of the foreign legionnaires and Senegalese against German prisoners of war is documented in the most disgusting way.

If Germany breaks the power of the French army with these symbols of the most terrible decay, it will also defeat this new French nationalism which is destroying Europe and which has begun to become a dangerous source of disease for all the nations of our continent. Just imagine for a moment what it would mean if these millions of armed colored men, really deployed entirely on European soil, were to triumph over the German army together with the French and English! That would be an irreparable racial contamination, that would be a destruction of everything that all European peoples have worked for centuries to achieve! Finally, it would also be a destruction of all those forces in France itself that still wanted to creatively continue the work of some people from the great past. The political and military drive that has the French against the existence of the German Empire for centuries has found its terrible racial-political complement in the inclusion of Africa. Even the most primitive will for self-preservation of the united German nation demands that we stand up against this danger. And from this point of view, too, the Greater German Reich is fighting not only for the tradition of 2000 years of German history, not only for the survival of today's united nation, but also for the survival of the culture of white humanity on this planet at all. Only when the "new idea" of today's degenerated Frenchmen is completely overcome, the possibility of a rebirth of a new culture in Europe will be created.



## 6. The "Fifth Column".

"Völkischer Beobachter", June 9, 1940.

A large part of the world press has been filled with cries of fear and rage in recent weeks about an alleged "fifth column", i.e. about so-called Nazi spies who are up to mischief all over the world. It is not only in France and England that Jewish and non-Jewish ministers and policemen are on the lookout for members of such a mysterious column; even in North and even South American countries, voices have been raised that speak of monstrous conspiracies against the state sovereignty of these nations. All this agitation, as untruthful as it is and as deliberately as it is stirred up from the propaganda centers of Paris and London and the Jewish centers, appears to us to be nothing more than an extraordinarily interesting political and folk-psychological symptom of an almost pathological condition.

The term "fifth column" was coined during the Spanish Civil War. At that time, the Spanish national army declared that it was marching on Madrid with four armies and that in Madrid itself, where Falangists were active, the fifth column was at work, fighting with the four other columns would help to bring down the regime of the time. This meant that the Spanish nationalist camp was aware that there were many sympathizers in Madrid who had been kept down by the red dictatorship government.

Now this word has a familiar cry of fear among democrats in Paris and London, who, faced with the approaching columns of the Nazi Wehrmacht of the Greater German Reich, claim to see this fifth Nazi column at work in every city, indeed in almost every ministry.

As stupid as it is to accuse National Socialism of undermining work in the American states, for example, the clamor about the fifth column shows us perhaps more than all the other agitation how rotten an old view of the world and of life has become and how even the so-called leaders of democracy no longer have faith in the strength of their own regime. We are not talking here "Nazi spies" or a National Socialist "fifth column", but about the fact that many countries are increasingly turning away from parliamentary Jewish democracy. This is almost a natural phenomenon of our time, which is independent of all assumed or merely alleged conspiracies. Whenever an old order of life is coming to an end, groups are formed that consciously speak out what those in power fear in secret and only allow themselves to cover up. People emerge who recognize the truth that the prevailing form of life no longer corresponds to the necessities of a new age, and that therefore the more rotten a system is, the more necessary a radical reform or even a revolution becomes.

After all, all the peoples of Europe are culturally and spiritually linked by a long history, even when they are in bitter conflict with each other. The cries of hatred from Paris and London and the persecution mania of Mandel and his comrades show this,

that they are well aware within themselves that they only represent a rotten bastion of a dying past, that they do not the strength to look to the future, and now that they themselves have become mentally and politically incapable, they know nothing else to do but to track down and shoot alleged traitors. An elementary rage of rejection of the corruption of parliamentary-Jewish democracy that is setting in everywhere cannot be dismissed with a few catchwords such as defeatism, treason, fifth column, etc., but could only be overcome by radical, honest, social reform. However, carrying out a social reform would mean the end of those who have come to their current rule with the help of socio-political injustice and exploitation of the masses. This proves that the problem of life in the 20th century cannot be solved by democracy, and the French suffer from this insolubility just as much as the English. The so-called labor leaders who have been taken into the British Cabinet cannot stand up for social justice, because they themselves appear to be interested in the prevailing state of affairs, and the leaders of the British Labor Party are not real socialists, but at best only capitalists who have been prevented from doing so. The extent to which the trade union leaders in France dependent on the Jews is well known to us and will one day become well known to the French.

We therefore view the clamor about the fifth column with great sympathy for its essential impetus, because we see in it an unmistakable sign of the weakness of spirit and character of the British and French governments, a symbol of the far-reaching disintegration reaching deep from top to bottom.

It is a symbol of the end of an entire era, a symbol of the end of the democratic-capitalist age altogether. The more these gentlemen shout about the fifth column, the more dangerous "Nazi espionage" becomes, not, as they think, but the greater the despair of the deceived masses in French and English cities. The agitation against a fifth column will soon be recognized more and more as a diversionary manoeuvre from the great crimes committed by the capitalist-Jewish masters of London and Paris in declaring war on Adolf Hitler's German Reich. Our comrades at the front unanimously report that the surrendering French always declare that they did not want war. There is a general anger among them against England, to whom they attribute the whole catastrophe.

The Reynaud-Mandel must already fear today that the entire French people will become a single "fifth column". But not a "Nazi fifth column", but a discharge of rage from the deceived French masses themselves.

## 7. The new language of Europe.

The end of a great confusion of terms.

*"Völkischer Beobachter", June 16, 1940.*

When the Jews left their eastern ghettos in increasing numbers around 100 years ago they made certain changes to their outward appearance over the course of time. They learned the languages of the European peoples, tried to use European scientific and political terms and imitate artistic forms. The lack of understanding

However, the ignorance of past generations towards the deeper impulses of foreign races had led to the assumption that when a Jew speaks German, French or English, he actually associates the same concepts with the words used and wants to express the same feelings. Only a well-founded knowledge of race has taught us to understand that the Jew, when he uses German words, continues to speak Jewish in exactly the same way as he previously used Yiddish or Hebrew as a form of expression of his inner self. In other words, when the Jew used the word "social equalization", he always understood it to mean only the creation of a social situation that allowed him to pursue his primal instincts; when he spoke of "justice", he always understood a legal situation that enabled him to exploit his host peoples unhindered. The word "freedom", used by the Jews, meant exactly the same thing in the sphere of the economy: an attempt to dissolve all those inner bonds of duty and character that are always associated with the Germanic concept of freedom.

This invasion in its later development, which dominated the entire daily press and many branches of science, had led to an almost frightening confusion of concepts and feelings. Even though we know that every word and every concept has subtle nuances, the immensely rich German language also has the corresponding additional words for these thoughts and feelings, so that it was almost always possible to determine what the individual thinker, politician or writer meant and wanted with his expressions.

The increasingly abstract use of "Freedom", "justice", etc. gradually made it possible to replace this entire conceptual world of public life with a foreign content and thus finally to confuse the entire conceptual world of the German people. The Germans have not only had to survive a profound social class struggle, but today we realize that all these decades of misunderstanding among the Germans have been a consequence of the spiritual racial disgrace about by the possibility of German language poisoning by a foreign race. There is not only a poisoning of blood, but also a poisoning of souls and minds, and here too the National Socialist revolution has already made the greatest attempts to bring the concepts and ideas back into harmony with the German word as an indispensable prerequisite for a real possibility of understanding in the German nation.

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Something similar to what took place here within the German people can be seen all European nations and international associations. A center of this Babylonian confusion of languages and minds is undoubtedly the city on the Seine, into which the National Socialist revolutionary army has just marched: from there the slogans demanding domination began, here Judaism found itself particularly promoted, because the French Revolution in a terrible bloody process almost completely tore apart old ties through – understandable – hatred of time-related phenomena and now instinctively granted the Jewish demagogues a great opportunity to work. Here, too, the Jews spoke with French

The French language was Jewish to such an extent that the formal legal character of the Frenchman entered into the very first connection with Jewish racial jargon. The whole international phrase and the Jewish activity that corroded the racial roots of all nations was thus combined with a French pan-European conception that had survived, and it is precisely in the course of the last 25 years that we have had to live through this further intensification of the mental and spiritual racial shame.

When people in Paris or Geneva spoke of "peace" or the "preservation of peace", they always meant the Peace of Versailles, the peace that secured the rule of world capital over the German people. When people of "Europe", they meant the

The rule of the so-called League of Nations in Geneva, which was nothing more than the façade of this French striving for hegemony, combined with Jewish capital power, whereby the other so-called equal peoples were only admitted as extras. When people in France spoke of "morality", they meant a mental state that incapable of standing up to the corruption of the stock markets. And if Mr. Reynaud had just spoken on 13. 6. declared in his appeal to President Roosevelt that the "whole order and the whole international laws" were in danger, he was referring to the laws of those bankers to whom he and his clique were in bondage and in whose service he had driven to war against Germany.

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As you can see, there is a complete lack of understanding in the use of the same words throughout the political and spiritual life of Europe. The peoples no longer understood each other, and all translations of the speeches, no matter how accurate, were of no help, because the whole basic

The great political decision-making process, which is now finding its greatest military expression, will also result in each European nation not only speaking its own language, but also expressing its own imagination through this language. The great process of political decision, which is just now finding its greatest military expression, will also have the result that every people

of Europe will not only speak its own language, but with this language will again express its own world of ideas, without a Jewish parasite being able to corrode these organic expressions of a cultural life in all states, in order finally to bring about a complete confusion by interchanging all concepts.

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Certainly, we are no illusions. The intellectual battles and the struggle for the meaning of different ideas of what we understand by national freedom, social justice and the concept of Europe will continue, but – we hope – they will continue by each understanding what the other wants and strives for, so that only through this understanding of another will can we understand ourselves, agree with this clearly understandable will or reject it. We will then be able to speak of a real language of Europe if we assume that those forces speak primarily for Europe whose strengthening also means the strengthening of the European continent. We will be able to speak of a social age when a social will and social justice, not only in tangible legal clauses, but in the reality of life, ensure that state life is not privatized by stock exchanges and this reversal of the fabric of life is called "social". Care will be taken, that above all the economic disputes of individual humanity, a great movement does not place the activity of stock exchange mediation at the top of morality and culture, but at the bottom as a perhaps necessary mediating activity in existence, but not as a ruling power capable of determining the life of entire peoples through the press and other means. In other words, with a revolutionary value system of character, the European

The intellectual revolution will begin visibly. Clear, life-tested coinages and concepts will bring about a new way of thinking and purify everything, replacing the tattered, meaningless words of the declining age. And with a living, clear language, a real inner rebirth can and will at least be made possible for all those peoples who are still able to bring enough creative power with them from this great process of upheaval.

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When Mr. Reynaud goes on to lament in his message to Roosevelt that "90% of mankind" have "the desire to live in harmony with the moral principles which have been laid down for centuries", this only shows how necessary the overthrow, the overcoming of the whole confusion of minds become. For the so-called moral principles had been laid down and implemented by that age of the stock exchange which ruthlessly gnawed away the deepest moral laws of character of the European nations and thus created the conditions for the rule of the international Jewish stock market hordes.

For once, the capture of Paris by Adolf Hitler will not only be remembered as the greatest military event in world history.

The whole center, which unrestrainedly agitated against a rebirth of the peoples of Europe and thought of nothing more than plunging the world into chaos with all its mental and political word games, is now a thing of the past. The entire center, which unrestrainedly agitated against a rebirth of the peoples of Europe and thought of nothing more than plunging the world into chaos with all the intellectual and political word-fake games, is now in strong National Socialist hands. This means the sanitization of a source of illness that was also essentially directed against the originally Franco-Flemish Paris itself. Looking deeper, it also meant the possibility of the moral recovery of the French people, for although the French petty bourgeoisie and peasants wanted to work and enjoy life, they had gradually become incapable of coping with the alternating rogue governments in Paris. Patient and skeptical, they tolerated the fact that their newly elected representatives were repeatedly bought and employed by the same powers that had perhaps sent them to Paris to combat this state of affairs. The French people are now atoning for the criminal madness of these employees of the stock exchange and for their weakness in the face of corruption; they are also atoning for the confusion of mind and character in Europe that emanated from Paris. With the fall of Paris, however, a new spiritual age begins for Europe, the prerequisite for the self-reflection of the European nations, the end of the abstract phrase, the end of the spirit-poisoning activity of alienated stock market traders, the end of the emancipation of the Jewish race, which has always been hostile to us all, and which has been a source of great frustration for the European nations during the last decades of the French Revolution was decided in Paris. It was there that the confusion of minds originated, and it is there that it is now being crushed. This act of the Führer points to future times, but we want to make an effort today, in this historical hour, to record its significance at least in a few strokes with the inner obligation to place the entire national socialist education in the service of this great work.

## 8. What States are Dying Of

"Völkischer Beobachter", June 23, 1940.

When King Louis XVI was arrested in Varennes during his flight from France, he said to the revolutionaries: "I have known all this for 11 years! How is it that I did not want to believe it?" These historic words of Louis XVI, who was imprisoned and then beheaded by the leaders of "democracy", could now also be spoken by those in power in France and England.

The current head of the French government has just calculated why France lost the war 1940: instead of 2.8 million soldiers, it had 500,000 fewer; instead of 85 English divisions in 1917, it had received only 10 as support; it had too few friends, too few children; it had too few reserves; in other words, it lacked everything decisive for a truly great victory over the people against whom this France declared war. Some statisticians have pointed out the dwindling biological strength of the French people, others have had the courage to call this whole parliamentary process into question.

Sectarianism as a sign of progressive degeneration, and here and there there were also people who saw in the rule of the Jewish race in France as much a symbol of racial decay as we did. Now they must recognize how – and why – the catastrophe came about, and the anxious question arises for all peoples who have to suffer under democracy: If this was the case, why were we not told? Why did they start a war against the German Reich under these circumstances? – There remains only one answer: that an unscrupulous class had succeeded over the decades in elevating itself to the position of financial rulers in democracy, and now that a great revolution had swept aside this entire stock exchange democracy in Germany, it was the hysterical fear that this recovery of a people could spread to other states. Thus the declaration of war on September 3, 1939 appears to be a game of luck and desperation on the part of those gentlemen, some of whom are now fleeing to Portugal or the USA, while others are already packing their bags to go to Canada despite the most presumptuous speeches.

In his last speech, the British Prime Minister declared that England is now the only country still fighting "for the world". There was a small oversight here. Mr. Churchill should have said: England is the last country that is still apparently prepared to fight for the world bankers! An uncanny feeling must dominate all French and British people today. Out of an arrogant attitude, out of an arrogance that cannot be surpassed, they have been pushed down from all chairs, have lost all respect in the world and nowhere those means and

Means that had previously been used in all states via societies, clubs, the press and other relationships to intimidate the people.

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The fate of some great states and systems collapsing has happened more than once in world history. Almost always the rulers of such a collapsing age have seen and heard warnings, but have never wanted to believe in them. One time they believed in the power of centuries of tradition, in a still strong organizational force, the other time they were convinced that the ideas and principles with which they had once achieved victory would remain effective forever in their profound effect on human souls, no matter what the representatives of these ideas might look like.

And world history teaches us one thing: no idea that has attained political power can survive unless high character values protect this idea or are fused with it from the outset in such a way that they form a unified, renewing whole with it. The idea of democracy has had a number of attractive slogans, but never has this democracy of "liberty," "equality," "fraternity," "humanity," "tolerance," etc., been linked to a high ethos; never has freedom been accompanied by duty; never has tolerance of a free economy been accompanied by personal, national and social honor; never has fraternity been accompanied by an organic demarcation of the life systems of the races.

Therefore, the history of democracy is the history of a progressive degeneration of the political and social system.

In the last 150 years, French life has changed from enthusiasm to political conspiracy, to social neglect, and finally to permanent corruption and crime. This has led to a biological decline in France that no measures have been able to reverse. Around 30,000 more people now die in France every year than are born there. France could only maintain its unnatural dominance in Europe with the help of 20 or 30 allies, no longer by its own efforts. At the same time, however, it claimed to represent "civilization" and to rule even in the European East. That is all over! The French people as such need not die, but the Rothschild Republic will perish forever. The French people will have to resign themselves inwardly to the fate that corresponds to their biological strength. That is the only moral state of politics, and only this historical insight, which undoubtedly demands an inner ethical renewal, can form the precondition for France to mean something again culturally in the future, without being able to conjure up a military danger threatening the whole of Europe as in 1939.

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In England, too, there was no shortage of warning people who pointed out the fragility of their system to the rulers of the British Empire. Today, these people have been imprisoned or shot by the representatives of the world bankers. England, as its information minister explains, now has its back to the wall, and that wall is the ocean

..... A very dangerous picture. Because, as we all know, water has no beams and any further pushing against this "wall" would have to end the same way as in Andalsnes and Dunkirk. The

The British also overestimated their biological power. They knew very well that after 1918 they did not even have enough civil servants for their own empire; nevertheless, they still robbed the German colonies without having the opportunity to really build up and shape these large territories creatively. In full possession of the wealth of the largest colonial empire, they shamefully exploited their own hard-working fellow countrymen. And now, in this state of mind, capitalist Britain has come up against the National Socialist European revolution. This harsh clash reaches into the very depths of life, both militarily and ideologically. In England's most difficult hour it is becoming apparent that she has no leader, not even a Prime Minister of medium stature, but a man who, through his constant failures combined with screaming arrogance, embodies what characterizes today's Britishness in its spiritual unsteadiness. We know of some Englishmen who, recognizing the fragility of the whole democratic age, have declared, in the face of the possibility of an Anglo-German clash, that this would be the end of the British Empire. They were not heard, and whatever the future of England may be, the time will come when Mr. Churchill will have to say with Louis XVI: "I knew all this 11 years ago, how did I not want to believe it?"



## 9. Overcoming the Gentleman.

"Völkischer Beobachter", June 30, 1940.

When the French Revolution overthrew an old system, a social type that was exemplary for the French of the time fell alongside the political regime: the Chevalier. The Chevalier was the courtier of his time, befitting the education of his time. He represented what was then known as French culture. In his attitude, skeptical view of the world, royal devotion and social smoothness, he was undoubtedly a model for many phenomena of the 18th century. To his credit, it can be said that this type gallant nobleman ultimately stood up bravely to the reign of terror. In France, this chevalier was replaced by a no longer definable mixture of the full bourgeoisie and Jacobin epigones, but above all by the stockbroker – in short, the ideal rentier.

What happened in France a century and a half ago is now being repeated on an even larger scale in England. Here, too, a social type is disappearing: the English gentleman. This gentleman has increasingly become the ideal of the entire British empire, but the sense and concept of this gentleman still seems somehow desirable for other states and peoples as well.

The gentleman was a man of wealthy means from the outset, educated according to all the rules of social self-restraint, a favored person who could make financial maneuvers that were not unobjectionable, but up to the limit of what society allowed.

A man who did not offend anyone and who recognized all the narrow, albeit unwritten, laws of British social intercourse as a self-evident principle of life. To become such a gentleman had become the ideal not only of some middle-class English circles, but far beyond that the ideal of most Englishmen in general. This aspiration was undoubtedly so powerful that in England no social revolution occurred.

The reason for this was that every leader of such a labor movement inevitably came under the spell of the gentlemen, was lifted up by them, involved and then absorbed. To an increasing degree, the gentleman became the British type of a great capitalist age; for his existence was tied to rich money. In the last few decades, rich funds could only be obtained through large industrial and financial enterprises, but these in turn were dependent on the exploitation possibilities of a large colonial estate. In order to maintain a large class of such rich gentlemen, millions and millions had to provide for it with their slave labor throughout the world, even in England itself. In order to this gentlemanly state for ever, England went to war in 1914, and it was not wrongly said that Great Britain fought the war for the sake of the free long weekend! The plus sides of this type of Britain – taking democracy as a political fact into account – undoubtedly lay in the fact that a certain class was politically independent to a certain extent due to its property and did not need to be bribed like the poor devils of the parliamentarians in France, who had to have their pockets filled again and again in order to make them compliant for large transactions, be it the Panama

scandal or other large shifts. Today, however, the big minus sides are obviously there, because the gentlemanly class basically wants the perpetuation of the world capitalist state and, finally, it holds the contempt of work as the decisive value in general.

It is at this point that the National Socialist revolution sets in, which is called upon to the type of British gentleman living off the work of others with a modern German type of work, if possible a new one for every nation. In this National Socialist ethos, work has once again been recognized as the decisive great value, the real touchstone of the individual's ability to create and perform. And that is why all work done on German soil is worthy of respect. It would be an absolutely wrong "master" point of view if one wanted to declare that one or the other work in Germany could not be done by a German because it violated his "master" consciousness. This point of view, which can be explained for Africa and from tropical conditions, would be intolerable for the German nation, because in principle the possibility of a class struggle would again appear on the horizon. If we wanted to portray one or the other work on German soil as unworthy of a German, many subjective views would immediately take hold here and no one would know where the evaluation would go from the negative to the positive. Rather, we must now hold fast to our old National Socialist principle that all honestly performed work for the benefit of the entire Reich and people, and that therefore all real diligence, even the slightest,

Of course, we are not leveling here in any respect and know that social justice consists not only in giving every honest worker social security according to his performance and increasing it by increasing performance, but that social justice also includes that great achievements also be honored accordingly before the entire nation to the bearer of this achievement. Only this connection ensures what we call a value-based hierarchy of life, and it is at the same time a truly popular social attitude. Only in this way will it be possible to prevent the re-emergence of a caste at some point; it will be possible for the hard type of our time of struggle to remain decisive for the National Socialist attitude in the future even in later peacetime, in a different form of selection that is nevertheless determined by work performance.

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The British gentleman, too, before he disappears from the stage of life as a social ideal, has undergone a development. In the past, he was predominantly the independent politician; with increasing capitalist development, he became a businessman to a decisive degree, and the idea of business finally became dominant; until Edward VII also integrated the rich Jews more and more into this capitalist gentlemanly society, and in the end helped to bring about a rapid degeneration via the club and the press. The German language has already taken this development into account through certain nuances. Whereas in former times one spoke of a gentleman with a certain tone of respect, today one speaks of "gents", and certain types of the Englishmen of today only arouse mocking laughter among us.

It has come to the point where man of honor and gentleman, which perhaps similar terms a hundred years ago, are now so different that they often mean the opposite. And even if London is so eager to emphasize that for the "old British" and "the ideals of humanity", the present age is sufficiently enlightened as to the real facts of social and political development for certain types of Britain to be regarded today as the true representation of phenomena that were once possible and understandable. For in former times even alarming aberrations were still restrained by a certain measure; today British representatives have lost all form, and with it all overview and attitude. Today we may say, to be personal for once, that some of the people who come forward are certainly not men of honor, but they are modern Jewish "gentlemen". This is undoubtedly an insult on a purely personal level, but from a social point of view it is the – symbolic – statement of an actual socially and politically degenerate state of affairs. Whether it can still be changed is a question for the future. And that is why, like the French Chevalier in the 18th century, the stale gentleman must disappear as an ideal worth striving for in the 20th century, because the people want to seek and shape a new way of life out of a new ethos.



## 10. Adolf Hitler in Berlin.

"Völkischer Beobachter, July 7, 1940.

The Führer's entry into the Reich capital on July 6, 1940 is a unique historical symbol. He entered as the concentrated will of the entire German nation and at the same time as the one who shaped and fused this entire will into a unified consciousness of 80 million in the first place.

The great unity of personality and nationality has probably never appeared in such a parable-like way.

In the concluding report on the great battle in France, after describing the deeds of the victorious German Wehrmacht, it says that these deeds were only made possible by the revolutionary dynamism of a new idea. This idea, hardened in a fourteen-year daily struggle after it had passed through the Brandenburg Gate in 1933 in the form of the NSDAP, had a promotional and strengthening effect beyond the borders of the Reich at that time. This idea swept across all ethnic German territories located on the borders at that time and enabled people to make unprecedented sacrifices in the struggle for a united Reich. The same idea and, above all, the unwavering firmness of the Führer's representation of this idea paralyzed our opponents, who, despite years of effort and despite a nameless hatred of National Socialism, only decided to fight when it almost too late for them, when they had lost almost all their allies or saw them crushed before them when they wanted to begin their attack.

Thus one block after another has been knocked out of the Versailles system, and now the Führer, with his Wehrmacht, with his entire German people, sees himself as master of those continental territories from which, according to the will of London and Paris, the destruction of this German Reich was once to emanate.

Thus the National Socialist revolution, however one may limit the deepest roots of its world view to Germany, has become a law for the European continent in its political impact, because the power that demonstrates a revolutionary inner strength through its victory always becomes the focus of attention for all those who also belong to the great common revolutionary movement, want to make their creative contribution to the future work of Europe.

And if this July 6, 1940 symbolizes the destruction of all our enemies' plans for annihilation, if for us old National Socialists it symbolizes the triumphant victory of the National Socialist idea, then it is also a parable for the beginning of a new order in Europe not only conceived in thought but already initiated by deeds.

In every nation during this transitional period, there were forces which rose up from the past and tried to defend old positions with this political power. Everywhere, however, there were also movements that felt that a new era was dawning.

The revolution on the march, and that no people could resist this rhythm of a new epoch only by appealing to the past. One way or another, the revolutionary phenomena of Europe had to be confronted; the affirmation of a nation of 80 million people, whose history had so often been the history of Europe, forced a review of the entire social and political foundations and also proved to the other nations that such a victory could not be a coincidence, but corresponded to an inner law. What was perhaps also felt by some men of foresight in other states grew out of the realm of theory and became an increasingly clear fact of life before the eyes of all Europeans.

These days, more than in one place, there is a visible collapse of orders that until recently believed they could claim universal validity, and a turning point of an almost revolutionary nature is spreading from the Atlantic Ocean far into mainland Europe. The disintegration of the decades-long alliance between the two Western so-called democracies and the bitter antagonism that has suddenly flared up as a result of the vile attack in Oran – this too is probably due to deeper reasons than can be measured today.

In any case, the German nation has embarked on an honestly won and deserved triumphant victory march and has wiped away the shame inflicted on it in a weak minute of its existence by its greatest will bearer. In its most difficult hour, the German nation produced its greatest man. The decisive thing about this time in we are allowed to live, however, is that not only did a great personality for Germany's soul as never before, but also that the German people met this fight for themselves, did not mockingly chase away their born leader in order to erect a monument to him a hundred years later, but through work and love are already erecting the monument to him in their lives that he has built for himself in a tireless struggle since the gray days of November 1918 with never wavering energy and a never flagging faith. For us, July 6, 1940 means that great unity of personality and people, of world view and power, for which everyone fought and which, with the fiercest will to defend it for the future, has become a living thing today.

## 11. Masonic Bans.

"Völkischer Beobachter", August 11, 1940.

A few days ago there were two rather surprising reports that various countries had decided to ban the Masonic organizations in their country. This decision in countries where these organizations wielded extraordinary spiritual and political power appears to be a far-reaching political symptom. It was Freemasonry to whose

The slogans of the French Revolution of 1789 once emerged from the center of Freemasonry; it itself, in its later developed organization, was the political – albeit unofficial – means of power of those world liberalist circles which, in political and economic cooperation, determined the face of the parliaments of many states. It is characteristic of the state of affairs in recent decades that no other political power has succeeded in unseating Freemasonry. All attacks by the Church against the lodges were unsuccessful, and only the National Socialist and Fascist revolutions succeeded in overcoming the organizational and, to a large extent, intellectual bases of world liberalism and the rule of money. If other countries are now beginning to follow this example, this is also the result of the National Socialist and Fascist revolution and the great victory of June 1940.

As important as the fact of the crumbling of Freemasonry is in itself, we are naturally also interested in the motives behind the new bans. For it is absolutely decisive for future development whether the overcoming of a spiritual world and a political organization arises from forward thinking, or whether it is merely an example of earlier political forces, which in themselves were incapable overcoming logentism, now finding a happy moment to settle accounts with an opponent in order to bring institutions that have survived internally back to power.

For all its rejection of the spirit and methods of Freemasonry, National Socialism thinks far too historically not to see in the fact that Freemasonry prevailed in Europe for 150 years to an increasing extent more than just a coincidence or the result of dark conspiracies. Today we see in the ideas and developments resulting from the French Revolution a revolutionary break with the Middle Ages, combined, however, with an inability to create new ties in place of the old ones. We do not, however, deny the fact that the absolutist age had become internally rotten and corrupt and that the forces that brought it about appeared incapable of carrying out a purifying evolution of their own accord. Thus history, i.e. the balance of forces, has pronounced a clear verdict on the overthrown French system of the 18th century, as well as on other states. And thus it would also appear questionable if forces in various countries, which were incapable of overthrowing Freemasonry by their own efforts, should now perhaps intend to restore the old forms of the past in place of the now vanquished opponent. Should this really be attempted, it would be tantamount to the experiment of reapplying the spirit of the 17th and 18th centuries in the 20th century, and this in turn would inevitably lead to an outrage against both the still existing forces of the 19th century and, above all, the forces of the 20th century. It is therefore not irrelevant for the spiritual

and political development of any country or even Europe what the motives are that lead to the prohibition of Freemasonry. National Socialism, by the way, did not do this to such an extent in Germany.

The lodge system, which was intertwined with the politics of the country, was swept away, just as he had to overcome the rotten institutions of the collapsing liberal and Jewish world of thought.

National Socialism, however, did not do this in order to pave the way for any kind of reaction, but rather to move beyond liberalism without ties out of the power of a new state and social thinking. It has now begun to establish firm social orders in place of the no longer tenable ties of the past, and that is why the overcoming of Freemasonry by the National Socialist and Fascist revolution bears a certain forward-looking character.

A judgment on the motives and thus political objectives that exist in other countries, with the possible progressive rejection of Freemasonry, will emerge in the course of developments, and we will naturally follow these developments with attentive eyes. No matter what the results of the new measures may be, however, the form of the lodge system is completely disillusioned now that so many have gained an insight into the lodges themselves and the whole kitschiness of their institutions. This will be discussed in detail on another occasion. This much can be said, however, that the so-called secret which attracted many philistines and at least interested others no longer exists today. It is true that a political conspiratorial power was once concentrated in these lodges, and it was from here that the big business of world politics and the world economy was initiated. But the material symbolization of a once enthusiastic idea was so primitive and poor in form that even this fact is only the expression of the entire

inner hollowness, as exhibited by the ever flattening system of thought of the lodge system. Under the blows of the National Socialist and Fascist revolutions, the pillars of liberal disorder are now collapsing everywhere, whether we are talking the world view of the lodges, their conspiracy or the desired gold-backed world currency and world trust. A revolution of the greatest magnitude is underway and will one day overtake any remaining desires to restore the 17th century.

## 12. Delivery of the Empire?

"Völkischer Beobachter", October 6, 40.

Great Britain declared war against Germany in order to secure the hitherto decisive rule of the British Empire and also to increase the British state's predominance on the entire European continent. This fact must be borne in mind when assessing all current political and military events and the present attitude of the British leadership in order to grasp the gap between August 1939 and October of this year. Great Britain, the patron of so-called freedom, the patron of world democracy, the ruler of all the seas of the globe, that was the fanfare with which England advanced in the war against the National Socialist German Reich. Without generally admitting it, this arrogant self-confidence of being the governess and gendarme of the whole world has increasingly collapsed for those who look deeper, and some of the British Prime Minister's phrases and the strangely common statements made by other government departments indicated the extensive internal attrition of Britain's leaders. Until finally Churchill's speech, in which he announced Britain's "spontaneous decision" to hand over Britain's most important bases to America for 50 destroyers, made it known to the whole world that a process of crumbling of the Empire had begun. The end of the speech was particularly instructive for the finer ears, where Churchill spoke of the need to "somehow involve the Empire and the United States . "somehow in any of their affairs . . . to become intertwined." And his final words, which we do not want to forget, will perhaps be historic: "May this process continue to develop. I could not stop it even if I wanted to. No one can stop it. Like the Mississippi in the famous song, it continues its course. May it continue this course with full force and irresistibly and lead us towards better days."

These already very clear words probably mean nothing more and nothing less than that, after the original of the British Charter of Freedom of 1215 has already been transported to America, the young offspring of today's rulers have been driven to Canada together with all the noble animals, the old ruler himself is now also preparing to leave the island and seek out America in case of deadly seriousness. This obviously means flight; but behind it is also a new political "conception", which Churchill hinted at for attentive ears in the above-mentioned speech, but which he is still very wary of revealing publicly to his people in meagre words.

Essentially, it is a question of Churchill's not only as an independent world power, but as a sovereign power at all. What it now boils down to, and what he apparently hopes to be able to carry on the war for years to come, is the idea that the so-called British Commonwealth will be replaced by a general Anglo-Saxon community of nations comprising the United States of North America and all the British dominions and colonies, excluding the British Isles themselves, which willy-nilly are imagined to come under German rule. The Dean of St. Paul's Cathedral recently included in his Sunday prayers not only England but also the United States of North America. That the war for the island has been decided in principle and that the political claim to power of this island empire over the continent has thus reached its end, Mr. Churchill is now quite aware of this in his innermost being and is preparing to continue the war against Europe a larger scale from

the unassailable American continent, while inserting himself into the policy of the United States. He will have to draw the same conclusions towards the British Isles as he has drawn towards allied France, i.e. he will have to refuse to provide the 47 million Englishmen with food and other means of subsistence under the pretext that it is not the Englishmen who receive this food but the Germans. In other words, in order to continue this coming war, Churchill would be forced to impose a blockade on England and Ireland by the American continent against their own countrymen. And with that, the whole "policy" of Churchill and his accomplices would have reached a decisive turning point.

From the outset, despite the conviction that others would war for England, England did not even play its own game; on the contrary, the power-political situation in 1939 was already such that, whatever the outcome of the war, England would in any case have been pushed back in its ability to act. Even in the event of success, London had to say to itself that the German Reich could only be defeated after years of extremely difficult fighting. These years, however, would have cost England all her foreign assets for the purchase of materials essential to the war effort, and the entanglement with Europe would naturally have increased tensions in the Far East and given England's opponents there opportunities which are already beginning to emerge and have been symbolized for the time being by the departure of the British troops from Shanghai. Even if Germany had been on the ground, England would not have been the real victor, but those great powers who, without their own involvement in the war, would have had the economic and political successes of the struggle and would now have faced England with newly strengthened forces.

So even this very best calculation would have weakened England, which was already unable to replace the blood sacrifices of 1914-1918 in its colonial administration, even more and would have benefited other world powers, which in turn would have strengthened the already existing centrifugal forces of its own empire into explosive forces.

But it had to even worse when things should not develop so favorably for England, and this has happened through the blows of the Führer and his Wehrmacht to an extent that the arrogant gentlemen of the London government quarter, who had been used to putting their boots on foreign tables for decades, could not have dreamed of. England not only militarily isolated, but also politically demoralized and mentally broken in that all the slogans with which Britain was able to carry out its hypnosis in the 19th century are now understood as nothing more than empty phrases and childishly vain excuses. And even this last calculation, which Churchill and his people still want to make now, when they intend to leave the British Isles after a so-called heroic struggle in order, as they have nicely suggested, to wage war from America not only against Germany but against the whole of Europe, this calculation does not add up either! After all, Churchill and his King would arrive on the new continent as beaten refugees and torn beggars and not as equal political partners. The United States, however, would not miss this opportunity to secure its rule

decisively beyond the current borders – and would recognize the British emigrants at most as small fellow travelers in the great "amalgamation" begged for by Churchill, which, in Churchill's own words, was inexorably preparing itself with the power of the Mississippi Current.

What is thus taking place in Churchill's mind is the abandonment of the English mother country in favor of a fragmented "empire" scattered across the globe, whose sovereignty will have ceased and which will now be an object of a much broader non-British interest group.

That is the terrible balance sheet that Churchill would have to present to his people today. He has set out for the world domination of England and the defeat of Germany, and after one year he has to give up the island from the English world conquest once started. The question is whether the inhabitants of this island have yet realized what game they are to play and what an object of trade they represent in the present business of their degenerate ruling class. Some presidents and rulers have been cursed and chased away by their peoples during these years because they did not properly assess the organic delimitation of their interests and the possibility of their own popular power. Some believed that what they had once cut out of the living body of the German people in a weak hour could now be treated for all eternity as plunder transformed into their property. All peaceful and just proposals for revision were ridiculed and mocked until the fire of 1939 was ignited under British-Jewish leadership.

But the English people must know today that they have already been betrayed by their leaders just as the French people were betrayed by their Reynauds and Mandels and the Poles by their Rydz-Smiglys. They must know that this Churchill clique, out of boundless greed for power, has today written off the real English people and is ready to bring the British Empire under a new rule which will leave 47 million Englishmen on their island in misery and poverty.

The British were to be left behind in misery and, as a final consequence, to put these Englishmen under starvation blockade in exactly the same way as they had tried to do first against Germany and then against the French allies.

This is the actual current global political and psychological situation, which is perhaps only visible to a few, but in any case already exists as a clear plan in the minds of Churchill and his comrades. Whether this plan succeeds depends on whether the English people still have enough energy to fend off this disgraceful surrender not only of their entire past, but also of their immediate present life, i.e. whether they have the strength to chase Churchill and his comrades away in time and lock them up in the Tower for sentencing.

If the English people still have this moral strength, then they will have to be freed from the illusions with which a Jewish-infested class has raised them in recent decades. But it will only be able to create the conditions for a real new social order by chasing these types away. Under these circumstances, it can perhaps once again become a piece of Europe which, under the law of the

European continent, can continue to represent the white race some parts of this world. The decision lies entirely in the hands of the English people, who are supposedly so "free" to determine their own destiny. In these days when a terrible awakening, epitomized by the German air squadrons, is sweeping over London, there is still time to review these thoughts and draw the conclusion about the traitors in Downing Street.

### 13. The problem of foreign policy sovereignty.

"Völkischer Beobachter", October 27, 1940.

No individual and no nation can escape the tremendous pull of the spirits that is going around the whole world. Ancient traditions and new thoughts of our time are colliding or are already trying to common ways to fulfill the laws of life. Unrestrained imperialism, on the one hand, and understandable fears of those who love their homeland and fear for their national independence, on the other, wrestle with each other; but all millions today are moved by the one feeling that an old world is coming to an end and that new forms are already visibly preparing themselves for many eyes. What is decisive for the coming reorganization is not only that questions arising directly from the economy and power politics are solved for the day or for several years, but that an inner change is taking place more and more consciously in the hearts of all the millions concerned.

It is precisely this internal process that is being fought over today, both in the field of intellectual debate and directly with the means of state policy.

I would like to refer here to a sentence that I wrote more than 10 years ago during the period of struggle when I was considering the global political tensions resulting from the world war: "The age of limitless expansion has ended with a world war and with the world domination of money; today the age of inner concentration is beginning, which is a racially and organically structured system of states will come to pass. All philosophers, historians and statesmen of all nations are called upon today to consciously grasp this idea and to work on its realization."

Anyone who looks at the struggles of today, the behavior of many so-called neutral nations, the widespread lack of understanding of those nations that are now suddenly confronted with the new Germany, and finally, anyone who evaluates the surging propagandistic waves of the so-called world democratic voices, will find that today we are dealing with the same great problem that already moved the world war, indeed caused it. The monetary power that dominated the 19th century recognized no other foreign policy sovereignty than its own in the form of its main powers. Those smaller peoples, however, who, directly or indirectly, invoked their democratic "freedom" and in some cases still do today, have, by completing their spiritual or political alignment with British democracy, given up precisely what they believe they must defend today: their "foreign policy sovereignty!" In the past, most of these small nations had made a decisive inner turnaround by accepting Britain's assertive system of world and naval domination as a given of destiny and by

The people of the United States now endeavored to establish themselves within this dominion, to rely on it and then, logically, to deny themselves all the movements of other great nations, no matter how understandable.

At the beginning of the 19th century, the British fleet attacked Copenhagen, destroyed the capital of Denmark, robbed the Danish fleet – but a few decades later we see Denmark spiritually in the British-liberalist waters, economically integrated into naval supremacy

Great Britain, always reckoning with the possibility that England could decisively affect Denmark's trade. And yet leading politicians here claimed that Denmark in particular was an example of a free nation, an example of state sovereignty.

When I gave my speech to the foreign press on the "Nordic community of destiny", a large number of thoughtful voices came forward who had really thought through this old and yet newly posed problem more seriously; but at the same time the old answers also came, proving that certain circles did not want to understand the fundamental questions of our time or had become so unfree in their thinking that they could no longer understand them at all. Once again we heard a lot about "Germanic individualism", about the need for "state independence" between the warring peoples, about the desire to secure trade, about "freedom of the press" and similar things. However, these voices were and are not the result of a real general, purely personal human or state sovereignty, but are the echoes of precisely this development, which accepted British, strongly Jewish-infused liberalism as a destiny that could not be changed, subordinated itself to this system and now believed that it could actually feign foreign policy, economic or cultural "sovereignty" after this internal turnaround.

We certainly have every human understanding for the fact that many people are unable to leave the well-worn paths of their thinking. But despite everything, we hope that the creative forces of our time will also be able to face the fate of our days with a more open mind. Once they have recognized that the economic and foreign-policy "sovereignty" which they called "sovereignty" had as its precondition the subordination to another system of rule, they will understand the deed of today, understand that this former political fact of British world domination, which had become hypnotic, is today collapsing, and that a new power, the oldest European power, is now preparing to take up the place which, according to national achievement, tradition and the creative number of people, has always belonged to it. In contrast to British imperialism, which is not based on organic growth but on the conquest of vital bases of other peoples, it can claim that here is a geographical community of destiny of a living space, and that it is precisely the British blockade that also prescribes the economic-political exchange within the European mainland as a task of destiny for all of us. We are convinced that the new generation of these peoples growing up today in the German circle of life will recognize this new adjustment of a structure that has fallen out of order as a natural prerequisite for their activities. Certainly, from a purely power-political point of view, this is a prevention of arbitrary fluctuations, but, conversely, it is also the real safeguarding of all other cultural, economic, social and political life. All this

means that every life requires certain laws for its organic development and that the recognition of such conditions is neither dishonorable nor does it constitute the suppression of a legitimate freedom.

We must go one step further and recognize that even the Greater German Reich does not have so-called absolute sovereignty over foreign policy over all peoples and races of the globe and that it is precisely in this attitude that the difference to the boundless capitalist Anglo-Saxon-Jewish expansion becomes apparent. When in these years, and of course especially in recent times, one speaks of a living space, the German Reich recognizes such living spaces in which biologically and politically strong peoples represent, as it were, the core around which other forces can form in creative cooperation. And to recognize this: where the possibilities, where the natural limits lie that determine the strength and expansion of a particular people, that the real human, political and military problem of our day. To use the power of a large state for the benefit of a few capitalist trusts, corporations and bankers, which cannot be causally interested in it with all its aspirations, is the sign of the purely economic imperialism of the 19th century, which understood sovereignty to mean only the rule of a parasitic money mindset; but the demarcation of the living spaces of the great peoples and the associated insertion, but also the securing of those nations that belong to these spaces of destiny, that is the meaning of the new national and social development of the world. This is the other turning point that has taken place in Germany and to which – we hope – more and more nations will convert as a way of saving themselves from a development that has already led to the terrible world war without having found a solution. In any case, the fact of world history is certain that the so-called "victors" of the 1914-1918 world war failed shamefully in the problem of reorganization and that the opportunity now lies on the other side.

For this new and decisive reason we regard the struggle of the German Reich under the leadership of Adolf Hitler as a fateful struggle for all other peoples as well; thus the concept of the sovereignty of peoples in foreign policy takes on a different meaning, and the change of the old meaning is the prerequisite for the political act of today to one day become the creative reality of the great European future.

**End**