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– Ursula Haverbeck –

“Prepare yourself for the day of truth. It is near and unstoppable.”

Open Letter response to Charlotte Knobloch, president of the Central Council of Jews in Germany.

National Socialism
Our Struggle

The Ideological Handbook
Book 2

By

Daniel Zakal

– The Ultimate Avatar by Miguel Serrano –

Just before Adolf Hitler disappeared, his valet, Heinz Linge, asked him:

“My Leader, for whom should we fight for now?”

To which Adolf Hitler responded:

“For the man who will come.”

When I first entered this city, then even my best friends abandoned me. They could not understand how an otherwise reasonable man suddenly got the idea in his head to fight an entire world of realities.

– Adolf Hitler –

“Adolf Hitler was a visionary leader who evoked unwavering loyalty among his followers. Even in the wake of his passing, we stand resolute in our dedication to uphold his legacy and realize his profound vision, carrying forth his mission in his revered name.”

– Daniel Zakal –

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Preface

This book serves as a gateway to grasp the essence of National Socialism, catering to its adherents as well to those who may not possess an in-depth knowledge of its principles. It is precisely designed for individuals who may harbor misconceptions, prejudices, or negative opinions about National Socialism due to a lack of comprehensive understanding.

The writings within these pages do not claim to be an exhaustive resource on National Socialism; instead, they are crafted to offer clarity and accessibility to the concepts, regardless of one's prior familiarity with the subject. The intention is to dispel any preconceived notions and facilitate a genuine comprehension of who National Socialists truly are and what they believe.

For those who deliberately choose to ignore, dismiss, or criticize National Socialism without delving into the depths of its doctrine, this book extends an invitation to approach the topic with an open mind. It presents the core tenets in a straightforward manner, making it easier for readers to gain insights and cultivate a more informed perspective.

While this book may serve as a valuable starting point, it is crucial to acknowledge that it is not intended to be the sole source of information on National Socialism. Instead, it lays the foundation for further exploration and encourages readers to seek out additional

perspectives to foster a well-rounded understanding.

By embarking on this journey of understanding, we can bridge gaps of misconception and foster a more meaningful and informed discourse about National Socialism. The pursuit of knowledge and genuine comprehension paves the way for constructive dialogue, nurturing an atmosphere of respect and openness to diverse viewpoints. May this book be a guiding light towards shedding light on National Socialism, offering clarity, and encouraging a journey of exploration for those willing to embark upon it.

This book serves as a valuable compilation of sources on various aspects of National Socialism, covering history, ideology, esotericism, and worldview. It empowers readers with the opportunity to delve into these materials independently, encouraging a deeper exploration of the subject matter. The author acknowledges Adolf Hitler's pivotal role in National Socialism but acknowledges that differing viewpoints on this matter exist within the broader discourse.

By providing a curated list of sources, the author aims to ignite a spark of curiosity within readers, inspiring them to delve further into the realm of National Socialism, regardless of their initial stance on the topic. The ultimate goal is to facilitate a genuine understanding of National Socialism beyond the veil of misinformation that has historically surrounded it.

This book seeks to transcend the common "Nazi" stereotypes, dispelling misrepresentations and misconceptions about National Socialism. It refrains from promoting blind hatred or white supremacist content, instead fostering a balanced and nuanced perspective on the ideology.

The underlying intention is not to impose a particular belief system on readers, but rather to encourage critical thinking and open-minded exploration of the subject matter. By presenting National Socialism in its true form and providing access to a range of reputable sources, the author hopes to elevate the discourse and promote a more informed and constructive dialogue about this significant historical ideology.

Ultimately, the goal is to empower readers to make well-informed decisions about National Socialism based on a comprehensive understanding of its history, principles, and

various perspectives. Embracing the pursuit of knowledge and intellectual curiosity, this book seeks to foster a respectful and enlightening engagement with National Socialism beyond preconceived notions and stereotypes.

This book serves as a unique opportunity for individuals to delve into the depths of National Socialism, free from prejudice or manipulation. It aims to provide readers with a comprehensive understanding of the ideology, enabling them to form fair and sensible conclusions about this worldview.

National Socialism is not merely a fleeting movement but a profound worldview seeking eternal truth and esoteric knowledge. The author acknowledges the unjust defamation and persecution that the National Socialist worldview has faced, driven by propaganda and historical distortion. Despite the adversities endured, the author firmly believes that an idea rooted in eternal truth cannot be imprisoned or destroyed.

At its core, National Socialism is a realization of the natural laws that govern our world, both individually and within nations, transcending time and space. It embodies an eternal truth that predates any specific historical moment and will continue to endure long after movements have come and gone.

This book's purpose is not to provoke debate, but rather to present the profound truth of nature's laws that underpin National Socialism. By offering an unbiased and authentic portrayal, the author hopes to contribute to a better understanding of this ideology and pave the way toward a brighter future.

The book encourages readers to explore the depths of National Socialism, appreciating its intrinsic connection to eternal truths and the pursuit of knowledge about our universe. It seeks to foster a genuine appreciation for this worldview, untainted by misrepresentation or manipulation, ultimately empowering readers to embrace a profound understanding of National Socialism's essence. With such enlightened insights, the author believes that readers can play a role in shaping a more enlightened and harmonious future.

New order for culture & race

The National Socialist doctrine encompasses seven guiding principles, forming the bedrock upon which robust human advancement and progress are built.

I. We firmly believe that genuine happiness eludes an individual engaged solely in a relentless pursuit of material gain and personal comfort. A deeper purpose, transcending one's own self-interest, is essential for true contentment. Our purpose centers on the upward journey of our race and the collective betterment of our communities.

Goal Beyond Material Gain:

- Imagine an individual who, instead of relentlessly pursuing personal wealth, dedicates their life to community service and upliftment. They find fulfillment in contributing to the welfare of their people, embodying the belief that true happiness stems from a purpose greater than oneself.

II. Society thrives and finds contentment when it operates as an interconnected organism, wherein each part contributes according to its unique capabilities. This orchestration yields a unified entity that outperforms any individual component, with a portion of individual freedom yielded to the greater whole for the common good.

Society as an Organism:

- Consider a thriving town where every citizen plays a unique role, contributing their talents to a harmonious whole. Just as a body's organs work together for optimal health, this community thrives through collaboration and shared responsibilities, resulting in a vibrant and united environment.

III. Genuine progress for humanity materializes when we approach the natural world with humility and align ourselves with its timeless laws.

Harmonizing with Nature:

- Picture a farmer who embraces sustainable agricultural practices, working in harmony with the land's natural rhythms. By respecting the environment's eternal laws, this farmer not only achieves bountiful harvests but also ensures the long-term health of the ecosystem.

IV. The essence of life and the driving force behind evolutionary progress is the constant struggle. This struggle underpins all advancement and development.

Struggle and Evolution:

- Think of a young entrepreneur who faces numerous challenges while building their business from the ground up. Each obstacle they overcome fuels their growth, creativity, and resilience. This example illustrates how struggle is not just adversity but a catalyst for personal and professional evolution.

V. The principle that no individual is entitled to reap the rewards of others' labor without contributing a commensurate share of their own output holds true.

Reciprocity and Contribution:

- Imagine a close-knit neighborhood where residents regularly help one another with tasks, such as childcare or household repairs. This spirit of reciprocity ensures that everyone contributes their skills and resources, fostering a strong sense of unity and shared responsibility.

VI. A harmonious society is one that enables every honest individual to realize their maximum potential by safeguarding their health, offering protection against unforeseen

crises, providing education tailored to their abilities, and preventing economic and political exploitation.

Enabling Individual Potential:

- Visualize a society that provides comprehensive healthcare, education, and social support to its citizens. A young artist, born into this society, receives a well-rounded education tailored to their talents, enabling them to reach their maximum potential and make meaningful contributions to the arts.

VII. We view Adolf Hitler as a providential figure bestowed upon a world teetering on the brink of a Jewish-Bolshevik crisis. His indomitable spirit serves as a wellspring of strength and inspiration, propelling us from the depths of adversity to herald a renaissance of noble ideals, pragmatic peace, global order, and equitable justice for all.

Inspiration from Historical Figures:

- Consider a world where individuals draw inspiration from historical leaders who overcame adversity to bring about positive change. People from diverse backgrounds unite under the shared vision of a brighter future, catalyzed by the indomitable spirit of figures like Adolf Hitler, to forge a more just and equitable global society.

These seven principles constitute the unwavering foundation of our conviction. They stand as timeless truths, unchanging and unyielding, guiding our path forward. With these principles as our compass, we are poised to shape the course of the world.

FORGING THE PATH TO GREATNESS: UNVEILING THE POWER OF THE NATIONAL SOCIALIST DOCTRINE'S GUIDING PRINCIPLES

In a world where ideologies shape destinies and beliefs mold legacies, it's time we delve into an ideology that has etched its name into history: the National Socialist doctrine. Rooted in seven guiding principles, this doctrine isn't just a set of ideas; it's a call to action, a blueprint for individuals of strength who aspire to reshape the world. In this essay, we're about to embark on an unwavering journey—a persuasive exploration that unveils the essence of these principles, their significance, and their potential to ignite the fires of human progress.

THE SEVEN GUIDING PRINCIPLES: AN ILLUMINATING UNVEILING

At the core of the National Socialist doctrine beat seven guiding principles that transcend all boundaries. These principles aren't mere concepts; they're pillars of wisdom, intricately woven together to forge a path towards personal greatness and societal transformation. Let's dive into these principles, dissecting their essence and making the case for their unwavering impact on the course of history.

TRANSCENDING MATERIAL GAIN: THE QUEST FOR PURPOSE

In a world often consumed by materialism, the call to seek a purpose beyond mere wealth is a clarion call for those who dare to aspire higher. Picture an individual who steps away from the allure of riches to dedicate their life to a nobler cause—perhaps community service. This individual embodies the belief that true fulfillment lies in contributing to a cause beyond the self, channeling their energy towards the betterment of society.

SOCIETY AS A TAPESTRY OF UNITY

The notion of society as a harmonious tapestry isn't confined to a single group; it's a rallying cry for all to stand united in harmony. Envision a community where each person plays a unique role, a role that isn't just a task but a mission. Just as threads come together to create a strong fabric, each individual's contribution leads to a united whole—a force that surpasses the might of any isolated part.

HARMONIZING WITH NATURE'S WISDOM

Harmonizing with nature isn't just a concept; it's about understanding and embracing nature's eternal wisdom. Visualize an individual who doesn't just interact with nature, but coexists with its laws. This modern-day steward ensures that their success isn't just for the present, but for future generations. It's a reminder that true power comes from aligning with nature's wisdom and living in harmony with the world around us.

STRUGGLE: THE CATALYST OF TRANSFORMATION

Struggle isn't adversity; it's the catalyst that sparks personal growth and transformation.

Think of an individual building a business from the ground up, overcoming challenges with the tenacity of a warrior. For them, every hurdle isn't a roadblock, but a stepping stone towards evolution. Embracing struggle is a call to rise against odds and emerge as a person of unwavering determination.

RECIPROCITY: A FOUNDATION OF UNITY

Reciprocity isn't a handout; it's the cornerstone of a united community. Envision a society where individuals aren't isolated entities but interconnected forces. In this community, each person contributes and receives in equal measure, forging connections that are unbreakable. This principle reflects the understanding that together, we stand stronger than we do alone.

UNLEASHING INDIVIDUAL POTENTIAL

Empowering individual potential isn't a notion reserved for one group; it's a declaration of faith in the capabilities of all individuals. Picture a society that nurtures talents and fosters growth. This society ensures that every person reaches their zenith, utilizing their unique abilities to enrich the community. It's a field of growth, where every individual emerges as a beacon of progress.

DRAWING INSPIRATION FROM HISTORICAL FIGURES

The principle of drawing inspiration from history isn't limited by any criteria; it's about invoking the spirits of remarkable figures. Imagine a world where individuals rally around historical figures like Adolf Hitler—a figure who faced adversity to bring about positive change. In an era of diverse ideals, this collective inspiration becomes a guiding light, uniting people in a common purpose.

HOMOGENEOUS SOCIETY: A VISION OF UNITY

A homogeneous society isn't a divisive concept; it's a vision of unity that transcends differences. Imagine a community where shared values and common goals bind individuals together, fostering a sense of belonging and camaraderie. This unity isn't about erasing diversity but celebrating shared aspirations, creating a stronger foundation for progress.

PERSUASIVE ARGUMENT: THE TRANS-FORMATIVE POWER

The National Socialist doctrine's principles aren't relics of a bygone era; they're a roadmap for today's world. In a society often overshadowed by uncertainty, these principles offer clarity and direction. By embracing purpose, unity, nature's wisdom, struggle, reciprocity, individual empowerment, historical inspiration, and the vision of a homogeneous society, individuals have the tools to lead—not only in their own lives but in shaping the course of history.

CONCLUSION: FORGING AHEAD, UNITED

In the fabric of time, the National Socialist doctrine's principles remain unyielding, a testament to human ideals. In a world yearning for leadership and guidance, these principles stand as pillars of strength. As individuals, we aren't passive spectators in the theater of life; we are its architects. With these principles as our guide, we forge ahead, united in our pursuit of greatness—a greatness that isn't just for ourselves, but for the world we dare to reshape.

National Socialist Cultural Policy

National Socialist politics, and hence the aspect of it that one can identify as cultural policy, is determined and executed by the Führer and those called upon by him for specific tasks.

To truly grasp the essence of National Socialist cultural policy, one should closely observe these individuals—their actions, their guidance provided to responsible co-workers, and the legislative frameworks they establish to pave the path forward.

The unfolding of events within this domain will eventually be characterized and evaluated by history. Someday, a section of the history of National Socialism will be titled as “National Socialist Cultural Policy.”

The unity of action is guaranteed by the cohesion and organized hierarchy of leadership, by the party program and the publications of the movement, by the shared experiences of the struggle, and by the National Socialist worldview. This worldview is founded upon two core concepts: race and folk.

In the rich landscape of political ideologies that have shaped the trajectory of human societies, few have left as indelible an imprint as National Socialism. Rooted in a synthesis of political principles and cultural values, National Socialist politics encapsulates a comprehensive worldview that encompasses both governance and cultural policy. At its core, this ideology is marked by a belief in the leadership of the Führer and an unwavering commitment to principles emblematic of the movement. This essay seeks to delve into the intricate interplay between National Socialist politics and cultural policy, exploring how these dimensions were defined, enacted, and how they contributed to the broader narrative of the movement.

National Socialist cultural policy, an integral facet of the broader political ideology, was not a compartmentalized fragment but rather an organic extension of the movement's overarching principles. The Führer, alongside individuals meticulously selected for specific roles, formed the driving force behind the formulation and implementation of this policy. Their actions and guidance served as a guiding light for responsible co-workers, embodying the essence of National Socialist cultural policy. Through legislative initiatives, they laid a foundation that aligned with the movement's aspirations and objectives.

To truly comprehend National Socialist cultural policy, one must delve into the individuals who were its architects and the mechanisms through which it was realized. By observing their actions, decisions, and the directives they issued, one can gain insight into the intricate fabric of National Socialist cultural policy. The legislative framework that emerged from these endeavors stands as a testament to their vision, providing the blueprint for the development and execution of cultural initiatives that mirrored the movement's ideals.

As the pages of history unfold, they will undoubtedly bear witness to the impact of National Socialist cultural policy. The annals of time will characterize and assess the role of this policy within the broader context of National Socialism. The intricate interplay

between cultural policy and the movement's political goals will be woven into the narrative of history, representing a distinctive chapter in the story of National Socialism.

Central to the successful execution of National Socialist politics and cultural policy was the cohesiveness of action among the movement's adherents. This unity was not a mere coincidence; rather, it emerged from deliberate efforts to forge a coherent and organized hierarchy of leadership. The party program, a foundational document, outlined the principles and objectives that bound individuals within the movement. The publications that emanated from the movement served as both ideological compasses and rallying points, fostering a sense of common purpose and shared identity among supporters.

The period of struggle, a defining phase in the evolution of National Socialism, played a pivotal role in shaping the unity of action. The challenges and adversities faced by the movement during this phase created a shared experience that solidified the bond among its members. The spirit of resilience and determination that emerged from this period fostered a deep sense of camaraderie and mutual support, further reinforcing the unity of action. Embedded within the National Socialist worldview were two foundational concepts that underpinned the movement's politics and cultural policy: race and folk. These ideas were not abstract notions; instead, they were guiding principles that shaped the movement's ideology and actions. The concept of race was central to National Socialism's perspective on identity and differentiation, influencing policies related to population management, genetics, and social structure. The notion of folk encompassed a broader sense of community and shared destiny, influencing cultural initiatives, educational reforms, and efforts to enhance social cohesion.

In conclusion, National Socialist politics and cultural policy were interconnected dimensions of an ideology that sought to shape not only the structure of the state but also the fabric of society itself. The role of the Führer and his chosen associates in driving the movement's principles forward cannot be overstated. Cultural policy did not emerge as a separate entity but as an integral part of the movement's broader vision. The unity of action, fostered by leadership, shared experiences, and a common worldview, was the driving force behind National Socialist politics and cultural policy. As history continues to unfold, the significance and impact of these dimensions within the context of National Socialism will remain subjects of study, analysis, and ongoing discussion.

Race & Folk

National Socialism, a dynamic force coursing through the annals of history, stands apart not for birthing novel ideals, but for its aspiration to revive values once scorned by the nation. These values, intricately entwined with the profound concepts of race and folk, though far from avant-garde, found themselves reinvigorated through an impassioned fervor and an unprecedented quest for

holistic transformation.

Within the contours of the movement, a movement catalyzed and propelled forward by the resolute leadership of the Führer and the select few summoned to specific tasks, exists a set of prerequisites hitherto unparalleled. The synergy between these unprecedented prerequisites and the available power yields an unmistakably novel tableau, imbuing age-old ideas with a fresh vibrancy of color and meaning.

At the heart of National Socialist ideology is an understanding that innovation doesn't spring forth from abstract musings about communal-ism, theoretical universality, or even the dichotomy between the individual and the collective. Rather, it blossoms from an earnest alignment with the current state of affairs—a state shaped by history, the intricate fabric of race, and the fundamental principles that govern the trajectory of the folk community's existence. This trajectory is inherently imbued with a profound sense of socialism, intricately woven into the very marrow of existence. It mandates that the community chart its course guided by the intrinsic forces that steer its existence, harnessed adroitly to shield, purify, and elevate its essence. The complete mobilization of all facets of the folk community in the service of its overarching mission encapsulates the true essence of socialism.

In the pursuit of its mission, a folk community doesn't propagate itself solely through the prism of the race concept or the cognizance of the intrinsic value of its ancestral lineage. Neither does it rely solely on the ensuing surge of insurgent thoughts. Instead, it hinges upon a comprehensive mastery over the manifold aspects that constitute its existence, including the intricate tapestry of economic dynamics. The contributions

of fellow compatriots in this comprehensive mastery are as diverse as the individuals themselves. This diversity births a rich spectrum of manifold values, each meticulously discerned and nurtured to reach its zenith. The amalgamation of these values—the ultimate objective—and the means perceived as efficacious to actualize them within the realm of folk comrades are innately distinct among Germans when juxtaposed against any other nation. It is this distinct identity that sets us apart not just as generic socialists, but as fervent proponents of National Socialism. Every resource at our disposal, every facet of our existence, is harnessed and directed towards this cause. The bedrock of our endeavors rests on an unwavering faith in the grandeur of our goal, nurturing a novel strain of thought that germinates from this very conviction.

This novel way of thinking doesn't exist in isolation; it's enriched by insights gleaned from the pantheon of accessible knowledge, all channeled for the fruition of our ambitions. Each thread of knowledge is meticulously refined, examined anew, and evaluated for its practical applicability. This discernment sieves the inconsequential from the paramount, allowing the essential aspects to surge to the forefront, unwavering in their dedication to advancing our newfound overarching mission. In this unrelenting pursuit, the treasures of the nation—the metaphysical and cultural riches that collectively form its identity—are summoned forth with an unprecedented fervor, mobilized to serve a profound sense of purpose. These treasures gather an inner direction and cohesion, lending a unified purpose to their otherwise disparate strands. At the core of this intricate process stands the transcendent notions of race and folk—pillars of ethos and identity that occupy the focal point, for these ideals encapsulate the bedrock upon which the National Socialist paradigm rests.

In essence, National Socialism was a symphony of transformation, where the Führer's leadership was the conductor, orchestrating the movement's journey. Cultural policy, an intrinsic facet, was not a mere footnote but rather the very rhythm that propelled the movement forward. The unity of action, woven by leadership, shared experiences, and a collective worldview, was the undercurrent that invigorated National Socialist politics and cultural policy alike. As the chapters of history continue to unfold, the importance and impact of these dimensions within the National Socialist framework will persist as subjects of inquiry, analysis, and ongoing dialogue. The legacy of National Socialism serves as a testament to the potency of ideas and actions in shaping the annals of history, leaving an indelible mark on the mosaic of human existence.

The old demand

The profound roots of this idea within German history are vividly exemplified by two prominent figures: Ernst Moritz Arndt and Friedrich Ludwig Jahn.

Arndt's contribution stands as a testament to his profound insight. Through his seemingly unassuming work "Attempt at Comparative History of the Folks," he unfurled a narrative of

European peoples that was intricately tied to the concept of blood. This perspective, vividly capturing the historical trajectory of European peoples, laid the foundation for a nuanced understanding of race. In the words of the distinguished scholar of the race idea, Ludwig Scheman, Arndt's influence resonates profoundly: "With a passion that is more Nordic in its sagacity than Gobineau, and with a sagacity more soaring than Woltmann's, he anticipated the fundamental doctrines." Arndt's legacy stands tall, a precursor to essential doctrines that continue to shape our understanding of race and history.

Juxtaposed with Arndt's legacy stands the towering figure of Friedrich Ludwig Jahn. He stands as the trailblazer who coined the term "nationality" [Volkstum], a concept that would go on to resonate with profound significance. Jahn's insight extended beyond nomenclature—he envisioned race as the very essence of this nationality. In doing so, he eloquently articulated three pivotal demands that would become the bedrock of this concept: racial purity, unity of the folk, and freedom of thought.

This trinity, composed of racial purity, folk unity, and intellectual liberty, is a powerful construct. It stands as a beacon of clarity and correctness. In a world of divided souls, those who straddle mixed lineages, conflict is inevitable and unity becomes an elusive concept. Moreover, the spirit remains fettered, constrained by external forces seeking to wield influence. However, the pursuit of freedom here isn't rooted in the context of liberal ideologies; it's grounded in the realization of one's own intrinsic moral compass.

The nurturing of the race emerges as a safeguard for the unity of the folk. By cultivating racial purity, the folk community finds a shared identity that bridges divisions. This unity paves the way for the liberation of its authentic, culture-bearing spirit—a spirit that,

when unshackled, becomes a source of resilience, creativity, and growth.

In essence, these historical figures—Arndt and Jahn—unveil a profound truth deeply ingrained in the annals of German history. They shed light on an understanding of race that is more than just superficial; it's a profound marker of identity, unity, and cultural resilience. Their contributions stand as testament to the enduring legacy of these ideas, their relevance echoing across time and history, shaping perspectives, and inspiring continued discourse.

The new realizations

As the river of time has flowed since the epochs shaped by the luminous figures of Arndt and Jahn, the foundational essence of the demand they so eloquently voiced remains unwavering. Yet, the expanse of ideas encompassing these demands has not remained static; rather, it has undergone profound refinement and expansion, as if evolving in harmony with the changing tides of history. In the

present era, our engagement extends beyond the realm of abstract theorization; we find ourselves immersed in the very crucible of transformation, working tirelessly to translate these noble ideals into tangible realities that resonate with the essence of our times.

As we embark on an intricate odyssey through the labyrinthine intricacies of races, nationalities, and the multifaceted threads of culture that weave together distinct folk communities, modern scholarship stands as our guide, leading us through uncharted terrain. Comparative linguistics, distinguished by its meticulous attention to detail, has ventured forth to painstakingly delineate the contours of the Indo-Germanic branch of humanity. Paralleled, comparative anthropology has set sail on a congruent voyage, unraveling the intricate fabric of the Nordic race. The culmination of these scholarly endeavors yields a profound sense of interconnectedness—the foundational stratum of Indo-Germanic humanity and the quintessence of the Nordic race are inextricably interwoven. The lineage of Indo-Germanic heritage traverses epochs, casting an effulgent light upon the core attributes that define the Nordic race. This revelation, actualized through the meticulous examination of cultural artifacts and historical records, contributes to a more nuanced understanding of our historical roots and their

reverberations in the fabric of our present.

At the very heart of this unfolding narrative lies the spiritual legacy handed down by the antiquity of Germanic and Indo-Germanic cultures. The excavation of this legacy has proven to be an unexpectedly enriching and invaluable journey, akin to discovering hidden gems in the vast archives of history. The trajectory from the annals of Indo-Germanic antiquity to the mosaic of Germanic civilization traces a discernible lineage—a lineage characterized not only by physical ancestry but also by the profound unity of spiritual and moral principles that transcend time. This lineage continues to reverberate within the realms of our contemporary German reality, casting its influence boldly into the vast canvas of our collective future.

In contemplating the composition of the German folk—a living fabric woven from the diverse threads of tribes, traditions, and the intricate interplay of vocations that collectively form its societal tapestry—one cannot escape the pervasive influence of the Nordic racial core. Amid this intricate mosaic, the enduring significance of the Nordic racial essence stands vividly illuminated. It is within the bedrock of the peasantry that this core finds its most unwavering sanctuary, a testament to the timeless strength of these enduring attributes. The very distribution of hereditary traits across the spectrum of the populace becomes an open realm for scrutiny and inquiry. Through rigorous research, a series of pivotal laws governing the inheritance of traits from generation to generation has been meticulously unveiled, offering a profound understanding of the intricate mechanisms that contribute to the continuity of these attributes.

Yet, these insights are not meant to languish in the realm of abstract contemplation; they beckon us toward proactive engagement. The clarion call to action, underpinned by these insights, resounds with a clarity that cannot be ignored. This call to action is not a mere proposal; it assumes the form of an unequivocal mandate, particularly in a time when the trials and aspirations of the folk converge to create a palpable sense of urgency. This mandate reverberates forcefully, urging us to bridge the gap between theoretical constructs and pragmatic execution, thereby transforming ideals into the very substance of our reality. In an era marked by the folk's adversities, their heightened self-awareness, and the rekindling of their innate vigor, the need for resolute action becomes undeniably pronounced. As these tumultuous yet promising times unfold, the unwavering determination to channel these insights into tangible outcomes emerges as

a beacon of promise—a promise that these revelations will not remain mere intellectual musings but will be embraced with unwavering dedication, guiding us toward a future where ideals find embodiment and aspirations find their full realization.

Fourfold cultural policy Verification test

In our pursuit, we stand accountable before four eminent witnesses: first, the annals of our history; second, the essence of our folk; third, the rich tapestry of its culture; and fourth, the myriad peoples and cultures that coexist in our global community.

Our gaze shifts to the intricate mosaic of German history, adorned with moments of triumph and marred by significant setbacks. The words uttered by Ulrich von Hutten in 1818 during his discourse on the war with the Turks still echo: “There lives in Germany a strong youth, big hearts greedy for genuine glory, but the guide, the leader is missing. So that energy dies, valor slackens, glowing thirst for deeds decays in the darkness.”

Today, that leader stands amidst us. The traditional parties have been dismantled, the provinces, tribes, and vocations united, carving a path to achievements that had once appeared insurmountable. Before us stands the German folk, teeming with unparalleled talents, yet also grappling with its share of imperfections.

Our population policy must address these imperfections, fostering the propagation of the genetically sound while curbing the proliferation of the congenitally infirm. Our race policy is entrusted with safeguarding the foundational race of our nationality, previously exploited and even subjected to aggression. We are armed to tackle both mandates, equipped with the insights of genetics, an understanding of the presence of genes and racial elements within the populace, and a profound appreciation for the paramount significance of the Nordic race.

Our attention now pivots to the complex tapestry of German culture—a vibrant mosaic that rivals the cultures of neighboring peoples, if not surpasses them in numerous facets. Yet, we are not content to view this culture solely as a legacy. Our task is not passive preservation or administrative oversight of the past. The currents of new ideas and the

momentum of our present circumstances demand that we reevaluate our history and cast an astute gaze toward our future. From this vantage point, we learn, adapt, and forge ahead.

Within our cultural fabric, there exist imperfections, rifts, and foreign influences that run counter to our essence, stifling our authentic selves and hindering our complete fulfillment. Thus, alongside our cherished, time-honored cultural heritage emerges a fervent decree: culture as aspiration. This endeavor entails purging foreign elements and nurturing organic growth from within, a substantial endeavor that simultaneously propels us toward a revitalized future.

The Nordic race, the very cornerstone upon which our culture must be built, need not be confined by what is conventionally termed Nordic reserve. Instead, it possesses the potential to bridge divides and cultivate connections. With each layer of exploration, it becomes evident that we share a profound cultural kinship with neighboring peoples, a bond that extends across epochs and emanates from a common racial foundation.

As we cast our gaze beyond our national boundaries, we encounter an intricate spectrum of emotions—ranging from respect and camaraderie to deep-seated enmity. In times past, our very existence was gravely threatened when we lacked the means to defend ourselves. Though those times have receded, our need for allies remains paramount.

The healthier our communal body, the more resolute our cultural identity, the more potent our capacity to foster and sustain enduring friendships. The Nordic race, the bedrock of our cultural mosaic, holds the potential not only to uphold the often-discussed Nordic reserve but also to traverse boundaries and construct bridges. The deeper we delve into shared history, the more conspicuous it becomes that we share a profound cultural continuum with neighboring peoples, each tracing their finest attributes back to a shared racial foundation.

In the grand mosaic of Europe, National Socialism emerges as a bulwark against the disarray of Bolshevism—a guardian of the White race that transcends geographical demarcations. Similarly, the racial and folkish principles of National Socialism surface as the surest guarantors of peace and unity among nations, simultaneously safeguarding the cherished cultural legacies of civilizations of bygone eras.

History & Politics

The reservations expressed against the adoption of the racial and folkish concepts within National Socialism, as well as the spirit of combativeness inherently ingrained in them, echo with the age-old doubts that have been rendered obsolete by the very tide of change these ideas have ushered in. As we navigate this terrain of contrasting

viewpoints, a striking juxtaposition unfolds.

We champion the supremacy of political volition over the unfolding pages of history; they, on the contrary, posit that history follows its inexorable course regardless of external influences, forging its own will. While we too acknowledge the latter stance, our interpretation assumes a distinct form. We assert that a will, when it defies conventions and dares to reach for the inconceivable with heroic determination, not only defies odds but also achieves the extraordinary.

In our perspective, such triumphs spawn fresh currents of willpower that defy purported inevitabilities, harnessing the inherent freedom that resides within them. In contrast, they promulgate the belief that everything succumbs to necessity and that resistance is futile. Yet, in doing so, they inadvertently repudiate the very essence of politics—a realm where their own endeavors have met an impasse.

They envision history as an inexorable wheel that rolls over us, viewing any endeavor to grasp its spokes as an act of lunacy. However, can history, a living process shaped by the decisions of great individuals, truly be equated with a lifeless, mechanical wheel? Does history merely advance through a dialectical process of thesis and antithesis, culminating in a higher synthesis or an elevated cultural stage, governed by an inherent logic? Should the unfolding of the future be dictated by this mechanistic approach rather than being shaped by timely responses to favorable or perilous circumstances?

For minds weakened and overwhelmed, the sequence of cultural epochs might indeed appear as a cascade of alterations and escalations, seemingly spurred by necessitated impulses. Culture, in this distorted view, is cast as a structured, independent entity

imposed upon humanity, with individuals relegated to the role of passive beneficiaries rather than active creators. Yet, the reality remains that culture is an organic outgrowth of the people who cultivate and nurture it, flourishing when their energy propels it forward. Even the eminent Goethe, renowned as he was, subscribed to a comparable notion—envisioning the necessary as an eternal repetition ascending to higher realms, akin to a spiral. While his vision stood as an ingenious analogy, it inadvertently led a throng of sophists to embrace the notion of escalating cycles, attempting to shoehorn the ebb and flow of world history into overly simplistic formulas, even striving to predict the future from these limited constructs. However, the invention of groundbreaking innovations isn't bound to the culmination of a theoretical cycle lasting 500 years; rather, it is spurred by the existence of a farming community, already poised as the fertile ground from which such innovations arise.

History, akin to life itself, imparts instructive wisdom, chiefly because it steadfastly refuses to merely replicate itself. Each historical juncture stands as a singular occurrence, transpiring once and awaiting a masterful hand that will surmount its challenges. While the doubts and debates regarding the nature of history and political action may persist, one thing is resoundingly clear—the driving force of the human will, when met with audacious courage and resolute determination, has the potential to reshape the course of events, propelling societies toward unforeseen horizons of progress and transformation.

Folk Convalescence

In light of ongoing discussions, a welcomed objection emerges—a rational voice that grapples with the inherent uncertainty surrounding the complete understanding of natural laws. It acknowledges that the ultimate insight remains an ever-elusive goal, and it cautions against the hasty implementation of what we currently know. This thoughtful skepticism finds

its echo particularly within the realm of genetics, a field that holds profound implications for both race policy and population policy.

However, it's essential to remember that the journey of research is perpetual, never reaching a static conclusion. This perpetual journey applies to all scientific disciplines,

even the so-called exact sciences like mathematics, physics, and chemistry. Yet, amidst this continuous quest for knowledge, the march of technology has proven that immediate application of the scientific principles at hand is not just possible but often essential. While the experiences gained from these applications lead to refined and simplified processes over time, it's worth noting that these advancements wouldn't be feasible if we were to halt progress in the pursuit of an unattainable state of complete understanding. The boundless intricacies of nature render such a notion unrealistic.

Hence, the imperative lies in harnessing the existing genetic knowledge, unshackled by the apprehension of future revelations that we hope to unravel. The creation of a lineage characterized by congenital health, within our current realm of capability, promises to yield rewards more swiftly. This lineage is poised to achieve feats with relative ease, surpassing the challenges that require concerted effort in our present endeavors. Indeed, the inception phase is often the most demanding, yet it stands as an indispensable foundation for progress. This necessity, however, tends to unsettle those who find their advantages embedded within the prevailing flaws.

Persistently, the fallacious doctrine of universal human equality continues to circulate, holding sway over certain circles and obstructing the acknowledgment of a fundamental truth—that human inequality is a reality grounded in physical attributes, genetic diversity, and individual accomplishments. This skewed perspective projects the valuation of individuals as an assertion of superiority by those perceived as more esteemed, often denouncing such discernment as unjust. However, it's imperative to clarify our stance—a clarion call that our judgments are not predicated solely on race but are rooted in a nuanced assessment of individual achievements.

Yet, in the context of the collective, of a nation united by shared destiny, the focus necessarily pivots to the concept of race. This emphasis isn't borne out of arbitrary prejudice, but from a profound understanding of history and accomplishment. The storied saga of the Nordic race throughout the annals of world history has consistently demonstrated a remarkable prowess, forging an indelible path of achievement. This lineage has endured trials and tribulations, emerging triumphantly as a benchmark of excellence. This legacy is an unequivocal testament to the profound impact a race can wield on the grand tapestry of human history.

Such a realization calls us to action—an action that embraces the strengths inherent within our diverse populace, nurturing the potential that resides within each individual. Our quest for greatness isn't a unilateral endeavor; it's a collective aspiration that seeks to amplify the individual's capabilities while simultaneously upholding the dignity of the race. Through this synergy of individual accomplishment and the race's genetic prowess, we navigate a course toward unprecedented achievements.

In the continuum of human experience, doubts and debates surrounding the interplay of history and political action persist, evolving with the ebb and flow of time. Amidst these discussions, one certainty emerges—the potency of human will, when intertwined with audacious courage and unyielding determination, has the capacity to steer the trajectory of events. It propels societies toward uncharted realms of progress and transformation, ushering humanity into an era defined by unprecedented potential. As we reflect upon the intricate dance between history, knowledge, and action, it becomes evident that the course we chart is ultimately shaped by the human spirit. The essence of National Socialism lies in harnessing this spirit, guided by principles that seek to harness the best attributes within us and propel us toward collective greatness. It's a journey that requires a resolute commitment to furthering knowledge, an unwavering dedication to acting upon it, and an understanding that the pursuit of perfection is an ongoing odyssey. In essence, the dialogue surrounding the integration of racial and folkish ideas into the fabric of National Socialism mirrors the broader conversation about the evolution of human society. It encapsulates the tension between tradition and progress, between the embrace of timeless values and the adaptation to ever-changing circumstances. These deliberations are not merely theoretical musings; they hold the power to shape the trajectory of nations and the fate of humanity.

In conclusion, the confluence of history, knowledge, and action intertwines in a dance that shapes the trajectory of human societies. It's a dance that transcends theoretical musings, resonating in the real world through transformative policies and actions. As we engage in these profound discussions, let us remain steadfast in our pursuit of knowledge, open to evolving insights, and unwavering in our commitment to uplift and celebrate the inherent potential within every individual. Through this amalgamation of past, present, and future, we forge a path toward a brighter, and more harmonious homogeneous nations.

Culture as a goal

For those who perceive culture as a possession, the idea might seem perplexing. To them, German nationality is like a comforting cushion, a place to rest upon laurels. However, for us, it represents a responsibility that demands great effort, yet also holds immense potential. Our intention is to safeguard our nationality, shielding it from negative influences. Critics might dismiss this as

excessive caution, attributing the allure of culture solely to its diverse elements. However, we've reached a point of saturation and are ready to move beyond it, seeking to eliminate this over-stimulation.

Alternatively, some argue that culture must evolve organically and cannot be artificially manufactured. We acknowledge that what was once rampant among us might have been undesirable elements, akin to weeds in a garden. Our aim is to uproot these elements so that the beautiful and noble aspects, which often struggled to flourish in the past, can now thrive more vibrantly.

Much like a forest, field, or garden, cultures require nurturing care. This care should be rational and attuned to the laws of nature, enhancing beauty and order. Just as a forester, farmer, or gardener must deeply love and comprehend nature, they must also be well-informed to ensure the growth entrusted to them doesn't become unruly or barren.

The same principles apply to various aspects of a society, including urban planning, land use, and preserving historical monuments. The technical and historical knowledge plays a crucial role here. In professions such as trades, production, trade, education, art, and science, responsibilities extend to the ultimate demands of moral and spiritual development. For all these endeavors to thrive, nurturing is essential. This concept holds true for each individual undertaking as well as the broader cultural landscape and its policies. Our foundation lies in our deep affection for our nation's nature and a profound understanding of it. We reject indifference masked as helplessness, a guise often exploited by self-interested groups.

Another criticism may claim that we lack an understanding of historical realities and completed achievements. Yet, we derive evidence for the significance of race and nationality from precisely these historical realities. Admittedly, we do not simply accept established facts. As long as we identify as Germans, we will persistently advocate for a reevaluation of a millennium-long experience. We refuse to relinquish our heritage and be constrained within a framework that distorts the noble essence of our identity.

The legacy of our ancestors—their lineage, language, nationality, and moral principles—continues to resonate within us. Efforts to erase these elements have proven futile. We extract invaluable qualities from this profound inheritance, stretching back to ancient times and enduring steadfastly. These qualities serve as critical benchmarks to assess the intrinsic worth of our cultural achievements.

We prioritize creations that stem from the authentic core and align with it. Yet, our pursuit is not solely of the old; we seek the innovation that is unwaveringly true. This innovation must also harmonize with our heightened understanding and the realities we face. The exploration of these realities and the resolute commitment to embrace researched truths are intrinsic capabilities of the Nordic race, fundamental to our ultimate goals.

Classification

Therefore, we hold ourselves ready to provide whatever proof lies within our capacity, to present evidence where it can be effectively presented. However, the realm of evidence is finite, and its depths are beyond full comprehension. Nonetheless, this reservoir of evidence resides within us, guiding our actions and serving as the ultimate foundation. All evidence and rationality find their

utmost rationale within it.

National Socialism is not solely a worldview; it transcends that designation. It has inspired countless individuals to make the ultimate sacrifice, with hundreds laying down their lives, thousands spilling their blood, and hundreds of thousands remaining poised to do the same at a moment's notice. While shedding blood for a cause does not in itself constitute proof of its truth, it undeniably substantiates an unswerving commitment to

something greater, enduring, and eternal. The willingness to die for an idea seamlessly extends to the readiness to live for it. This commitment is exemplified by the ability to translate this idea into action, even in the face of the mundane challenges and obstacles of everyday life. The racial and folk-oriented concept underpinning National Socialism imparts this unwavering strength. Its potency does not emanate solely from conceptualization; rather, it stems from living it, understanding it, embracing it, and desiring it. Thus, it resides within us, functioning as a cohesive force. When projecting this essence outwardly, we first delve into the bedrock, examining the intricate interplay between culture and ancestry, unearthing the origins of our destiny and our liberty. Subsequently, we expand our perspective beyond our immediate surroundings—our homeland and the profound attachment to it. We embrace a worldview that encompasses both the historical panorama and the realm of ideas, casting illumination upon the intricate questions that shape our present moment.

In the third phase, we deliberate on the establishment of an educational framework grounded in racial and folk principles. This enables us to visualize the existing possibilities and chart a course toward a future imbued with promise.

Finally, we engage in a thoughtful juxtaposition: faith, science, and desire. This deliberation serves as the culmination of our exploration, where we weigh these dimensions against each other, recognizing the unique role each plays in our journey of understanding and action.

Freedom & cultural
Technology

Our genetic makeup can be seen as a predetermined path, shaping our fate. However, as we engage in their application and cultivation, we transcend mere destiny, venturing into the realm of freedom. The outcomes that emerge from the fusion of primary racial attributes with higher-order racial traits confer true freedom upon us, provided we wield them judiciously and ensure their perpetuation

in harmony with the principles that gave rise to them. These principles are rooted in the spirit of our own nationality and the overarching race that carries the essence of culture.

The freedom we aspire to attain is not achieved by disavowing our innate cultural identity, but rather by fulfilling it. Our goal is to manifest and embrace our authentic selves, unfettered by constraints, and to be granted the liberty to act accordingly.

To banish the perils that high culture can bring and to redirect forces from misguided directions to the right path necessitate the development of a conscious cultural methodology. We're entrusted with the duty to foster culture, not as something we allow to drift passively or accept as it arrives, but as a responsibility guided by our best knowledge, moral compass, and a profound understanding of our world-historical role.

While it's true that great cultural achievements often stem from gifted individuals who resist arbitrary constraints, it's equally valid that a supportive environment can prepare the ground for the emergence and expression of such talents. A considerable number of our most brilliant minds emerged as later-born children, not the first or second offspring. If a one-child norm becomes prevalent, the nation risks losing the potential talents that later-born children might possess. Thus, advocating for families with multiple healthy children also increases the likelihood of nurturing exceptional talents.

One mustn't harbor overly optimistic notions about a talent's capacity to flourish amidst adverse conditions. While personal growth can indeed be spurred by challenges, it equally requires favorable conditions for nurturing. The right circumstances don't invariably align with the passage of time; rather, they must mature into that alignment. Just as a bountiful harvest requires ripened crops, even the most skilled farmer cannot gather crops from barren land.

Many, especially those of paramount significance, have emerged as the realization of long-held aspirations. Thus, the imperative lies in awakening appropriate aspirations within us, thereby nurturing individuals capable of fulfilling them.

Undeniably, the laws of nature are unchanging and universally applicable, encompassing us as well. However, technological advancements underscore our ability to harness these laws in accordance with our needs and desires. Within this application, we find our sphere of freedom. The temporary laws of decline exert influence only as long as we tolerate their effects.

Race, Nationality & Culture

According to the source “Basic Ideas of National-Socialist Cultural Policy” by Wolfgang Schulz, the concept of race pertains to a larger group of individuals within a species who share a distinctive and harmonious arrangement of many critical genes, thereby exhibiting specific characteristics and traits that manifest through these genes. This concept encompasses both physical and

psychological attributes, and in the case of humans—whose souls give rise to spiritual and moral dimensions—it extends to encompass spiritual, moral, and the genes that govern them. The notion of race is all-encompassing, engaging a multitude of sciences in its exploration and depiction, from its physical and psychological aspects to its contemporary significance and historical influence.

Race finds its place within the domain of natural science, particularly concerning physical attributes and traits. While psychological characteristics are not disregarded by natural science, they do not serve as its primary focus. In the case of humans, whose psychological traits evolve into intricate intellectual achievements, the study of man extends into psychological anthropology and psychology, with genetics serving as a bridge between physical and psychological realms, investigating the hereditary elements of psychological characteristics and abilities.

Race also assumes significance within the realm of natural history. The hereditary aspects of race’s physical traits trace back through substantial periods, encompassing the time during which the race established itself. These prolonged time frames involve the unchanging transmission of genes through racial lineage, even in the presence of repeated intermingling with other races. These processes unfold as natural occurrences, their trajectory shaping the course of natural history.

Furthermore, race is an object of study within the field of arts and culture. The psychological and intellectual-moral attributes closely intertwine with the physical characteristics of race. The psychological constitution and disposition correspond to the physical manifestations, and this psychological dimension is hereditary as well.

However, while understanding the physical facet of race is essential, this understanding is approached as a prerequisite by the arts and culture field, primarily concerned with the psychological content.

The historical evolution of race's intellectual-moral characteristics is particularly pertinent within the history of ideas. This perspective examines the cultural achievements of diverse races, showcasing how the intellectual and moral attributes of these races have manifested in their historical accomplishments.

Race's significance is most discernible within the realm of animals, where its natural scientific and natural historical dimensions are predominantly evident. However, in the realm of arts, culture, and the history of ideas, the intellectual-moral aspects of race come to the forefront, particularly in human beings and their progression toward nationality and culture. It is conceivable to dissect groups of people into their racial components and identify distinct collective attitudes rooted in the races that constitute them. Successful dissection enables the reconstruction, explanation, and comprehension of communities, their nationalities, and cultures, by synthesizing these elements back together. This analysis and synthesis approach allows for a comprehensive understanding of the intricate interplay between racial, cultural, and historical factors.

RACIAL PROPERTY [RASSENGUT]

In Wolfgang Schulz's exploration of "Racial Property," this concept encapsulates a complex interplay of genes that necessitate alignment among members of a race for the very existence of that race. These genes are not just markers of physical traits; they profoundly influence attributes and achievements that collectively shape the value attributed to the race. This amalgamation of qualities and accomplishments can be aptly termed as racial properties.

However, a significant schism emerges when contrasting the interaction between humans and animals. Animals, including those with intricate social organizations like bees, ants, or termites, primarily operate on instinct, where individual lives continue in a specialized existence even within a larger collective. Communication, learning, and instruction are remarkably limited. This stands in stark contrast to human beings, who manifest a heightened level of consciousness intertwined with inherent drives. These

drives—to emulate, communicate, assist, and achieve recognition—emanate with a remarkable intensity, further fueled by a conscious awareness of accomplishments. This heightened state of awareness ensures that individuals are never relegated to isolation; instead, they are interconnected through gestures, language, and subsequently writing. The shared experiences and knowledge passed down through generations contribute to a tangible sense of history within the broader community.

While animals instinctively construct nests or other structures to ensure survival, humans are perpetually engaged in learning and adaptation. The absence of access to the legacy of one's nationality often results in individuals lagging far behind even the most rudimentary capabilities found in primitive societies. Thus, the bulk of an individual's capacities are rooted in experiences acquired from their community, clan, tribe, and nation. The inheritance of psychological and spiritual traits, while promising, only translates into tangible value when actively cultivated; these traits can be cultivated, enhanced, and subsequently passed down enriched.

Central to the development of culture is the act of tradition, a process through which succeeding generations build upon the discoveries and achievements of their forebears. Just as bees craft honeycombs and birds create nests, nations possess their own unique attributes—racial constitution, economic structures, lifestyles, customs, language, arts, literature, sciences, and religious practices—all underpinned by their inherent racial properties.

Culture itself is an intricate tapestry woven through prolonged and continually expanded tradition. Every contribution to this cultural tapestry, whether an innovative discovery, inventive creation, or the transfer of existing wisdom, constitutes a significant cultural endeavor. These endeavors demand individuals who embrace, generate, hold, and disseminate these cultural accomplishments—individuals aptly described as culture-bearers. The synergy between culture-bearer and cultural achievement mirrors the interplay between genes and their expression, essentially representing a biological incline brought to life.

Notable achievements of the highest order, whether they encompass scientific laws, literary masterpieces, or the unification of a nation, hinge on the convergence of specific genes in a serendipitous blend. However, these grand accomplishments, for their

complete realization, depend on a multitude of smaller achievements—often initiated by other individuals—that lay the groundwork. Even the ostensibly modest achievements of individuals such as farmers, artisans, or dedicated officials rest upon a solid foundation of genes inherited from their culture-bearing predecessors.

Every cultural achievement emerges from the interplay of these genes and their inherent tendencies, alongside the attributes that emanate from them. The worth of a cultural accomplishment becomes a yardstick for the value of these foundational characteristics. As these attributes are closely intertwined with race, they represent not only attributes but indeed racial properties. Importantly, the lasting significance of cultural achievements is intrinsically linked to their transmission, rendering these accomplishments an embodiment of traditional properties.

In this context, the idea of passing down cultural accomplishments, often likened to “inheritance,” gains particular resonance. It evokes Goethe’s timeless counsel: “What you have inherited from your fathers, acquire it, to possess it.” Within this perspective, all cultural property takes on the role of a rich cultural legacy. This notion aligns with the understanding that a cultural legacy can only endure if the requisite genes are present to carry it forward. Conversely, in their absence, the legacy fades, and the cultural property it encompasses deteriorates.

RACIAL PROPERTIES OF FIRST AND HIGHER ORDER

The concept of “Racial Properties of First and Higher Order,” as elucidated by Wolfgang Schulz, brings about a profound reevaluation of the term “inheritance” and its derivatives in light of the burgeoning science of genetics. In the past, inheritance primarily denoted material possessions such as properties, estates, and goods bequeathed by the testator. While the notion that physical-psychological traits and characteristics could be inherited from parents occasionally surfaced, this aspect was treated metaphorically. Today, our understanding has expanded to recognize the critical significance of biological tendencies and the resultant attributes transmitted through fertilized eggs and bloodlines, rendering the blood-bound legacy the true essence of inheritance. Thus, when referring to the inheritance of material possessions like houses, properties, and farms, it now logically appears to us as the figurative sense of the term.

This trans-formative shift in the meaning of “inheritance” and its related terms—from external goods and assets to the inner attributes of owners, preservers, and enhancers of these goods—marks a significant achievement of the modern era. It signifies a transfer of intellectual-moral emphasis from mere outcomes to the cause rooted in essence.

Both physical assets and intellectual possessions—although the term “inheritance” is now metaphorically applied to the latter—are intrinsically tied to their bearers. Even raw materials and mineral deposits in mines derive their worth from the human capacity to process and utilize them ingeniously. Similarly, a hereditary farmstead, while primarily material, is imbued with spiritual-moral elements whose manifestation is the material property itself. This phenomenon can be observed by astute observers. The same holds true for the spiritual treasures of culture, which often reflect the nature and valuable traits of their creators and bearers.

Both material possessions and cultural treasures are inherited, a result of the genes and attributes of their bearers. The creation, preservation, and enhancement of cultural treasures necessitate these blood-bound attributes. Without them, these treasures would neither exist nor thrive.

The valuable, culture-creative attributes of culture-bearers form the bedrock, while the inherited goods—products of these attributes—build upon this foundation. Thus, designating the set of gene-based attributes as racial properties of the first order, and the values of tradition as racial properties of higher order, is a justifiable classification.

Both racial properties of the first and higher order share the trait of being indirectly inherited and predominantly gene-driven. Direct inheritance pertains not to the specific attribute itself, but to the biological inclination or, more precisely, the manner of response—an organism’s stance towards stimuli and demands it confronts. Each attribute and accomplishment represents such a response, a stance adopted. This constitutes the initial stage of unconscious valuation and value creation, which with increased cognitive capacities evolves into conscious valuation, ultimately reaching the realm of intellect. However, these initial and heightened forms of valuation and property creation share the same primal behavior of body and soul—the inseparable union of physical and psychological elements. The subsequent response, the stance taken, yields racial properties. On the earliest, unconscious, and gene-centric stage, this results in

racial properties of the first order, characterized by biological tendencies and gene-based attributes. On higher stages, these biological tendencies give rise to higher-order racial properties—attributes that are more conscious, deliberated, and significantly escalated through cumulative inheritance.

These higher-order racial properties, which manifest due to the increased genetic determination among highly talented races, strive to evolve into universally valid and objectively demanded principles. The validity extracted from the actuality characterizes the racial properties of the highest order—a topic that will be further addressed.

Racial properties of higher and highest orders represent an ongoing culmination of racial goods of the first order, building upon them as a foundation. This relationship is akin to a roof atop the foundation walls and cellar rooms of a house. Although the roof is situated “higher,” it isn’t necessarily “better” than the cellar; rather, they complement each other, with both components being indispensable to the structure.

An analogous comparison can be found in the relationship between a musical note and its higher notes. The higher notes resonate as soon as the initial note is struck, determining its tonal quality. Similarly, racial properties of higher order come into play as soon as racial properties of the first order manifest in culture-bearers, ultimately shaping the unique identity of a culture. However, the higher notes are not innately superior or detached; they rely on the foundation established by the initial note.

Yet, such comparisons can only partially elucidate the subject matter, often falling short in their scope. These comparisons emerge from the realm of inanimate nature (houses, strings), whereas the interplay of racial properties is a life process within animate nature, characterized by its unparalleled uniqueness. Other life processes can’t fully replicate this phenomenon, nor is such replication necessary; it is essential to grasp the essence itself.

The distinction between racial properties of first and higher order does not necessitate labeling cultural accomplishments with ordinal numbers. The progression is self-evident, as exemplified by the evolution from the simple hook plough to the wheel plough and the more advanced steam plough. Such series of advancements illustrate the concept of higher order clearly.

In essence, the exploration of racial properties of first and higher order leads to a profound understanding of the intricate interplay between genetic inheritance, individual attributes, and the evolution of culture. It also highlights the pivotal role of culture-bearers, individuals who not only transmit their genetic attributes but also carry forward the legacy of tradition. Culture-bearers bridge the gap between genetic potential and realized accomplishments, actively participating in the preservation, enrichment, and dissemination of cultural treasures.

The racial properties of the first order, grounded in biological tendencies and gene-based attributes, form the bedrock upon which the edifice of cultural achievements is constructed. These foundational properties set the stage for the emergence of higher-order racial properties. Just as a building's foundation supports the intricate framework above, these first-order attributes enable the ascent into realms of heightened consciousness, valuation, and creation. They become the seedbed for the blossoming of cultural accomplishments that transcend mere existence.

As the ascent continues, the higher-order racial properties come into play, lending culture its distinct identity. Comparable to the roof of a house, they crown the structure but are reliant on the foundation established by the first-order attributes. The evolution from basic notes to higher musical tones mirrors this process, where each subsequent note finds its resonance due to the foundation of the initial note.

The concept of racial properties of higher (and highest) order mirrors the evolution of a symphony. The higher-order properties arise as an orchestra responding to the conductor's lead—where the first-order attributes represent the individual musicians playing their roles. The symphony, like culture, emerges as a harmonious whole, each element interwoven to create a unified experience.

This intricate interplay between genetic attributes, first-order properties, and the evolving landscape of culture underscores the interconnectedness of individual contributions to the collective tapestry. Just as the strands of a tapestry combine to create a complex, multi-dimensional artwork, culture flourishes through the contributions of countless individuals, each bearing their unique genetic legacy.

It's important to recognize that no single comparison can encapsulate the intricate

dynamics of racial properties. While analogies help illustrate certain aspects, they remain limited in capturing the complexity of life processes. The essence of racial properties of first and higher order transcends mere analogies, existing as a dynamic and unique phenomenon within the realm of animate nature.

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DIVERGENCE OF TRADITION FROM HEREDITY

The profound interplay between heredity and tradition, exemplified through the racial properties of first and higher order, unfolds with both remarkable agreement and intriguing divergence. The foundations of this interplay lie in the intricate dance of genetics and the transmission of cultural legacy, creating a dynamic tapestry woven by the intricate threads of human existence.

At its core, the racial properties of the first order are firmly rooted in the biological tendencies that are inherently inherited. The genetic blueprint contained within the fertilized egg is meticulously predetermined through the process of heredity. As this gene pool finds its place in the world, it must navigate the challenges and opportunities presented by its environment.

Similarly, the transmission of racial properties of the higher order through tradition follows a comparable path, yet with notable differences. The connection between tradition and inherited characteristics remains a critical anchor. However, this conformity is not absolute; divergence emerges as a compelling facet of this process.

The first point of convergence and divergence lies in the act of heredity itself. The racial properties of the first order are integral elements of the individuals who carry them, constituting an inseparable bond. When these individuals reproduce, their genes—including their racial properties of the first order—are causally passed down.

In contrast, the racial properties of the higher order are not as intricately bound to the

culture-bearers. If these individuals perish, their higher-order properties may also be lost. Likewise, if their genetic makeup undergoes degeneration, the effects ripple through these properties, often manifesting after a certain period of time. Nevertheless, these higher-order properties possess the potential to be transmitted to individuals of different races and nationalities, provided the differences between the creators and borrowers are not insurmountable.

The second point of convergence and divergence pertains to the quantity of what is inherited or transmitted. The genetic material within a fertilized egg cannot be accumulated beyond a predetermined limit, a constraint dictated by the process of cell division. Similarly, the racial properties of the first order have defined limitations, a quality reflected in both the genius and common human abilities. However, culture-creators possess the remarkable ability to expand these boundaries, employing educational systems and memory aids to vastly augment the quantity of knowledge passed down.

This interplay, echoing the dynamics of the first-order properties, demonstrates both similarity and divergence within the higher-order realm, showcasing their unique significance.

The third point of convergence and divergence centers on the life-causal preservation of inherited or transmitted attributes. Genes respond to the environment by expressing characteristics, encapsulating the racial properties of the first order. The exquisite Edelweiss, for instance, adapts to its mountainous habitat with unique blossoms and leaves. However, in lowland environments, its attributes evolve, akin to the ox-eye daisy.

While plants and animals primarily respond to their surroundings, humans possess a distinctive capability: they can actively shape their environment using their higher-order racial properties. By utilizing their advanced mental attributes, culture-bearers can embark on acts of creation that transcend their foundational characteristics. They build, cultivate, and innovate—actions that give rise to their own environment. This newly forged environment, a product of the higher-order properties, demands novel responses from their genetic makeup, presenting challenges that test their adaptability.

What was once a reflection of nature within the first-order racial properties is repeated in the higher-order realm with amplified intensity—the emergence of culture. This

transformation is not only a continuation but also an expansion and amplification, reflecting humanity's innate ability to harness their racial attributes for the purpose of cultivating their surroundings. This convergence and divergence, a symphony of genetics and tradition, paints a vibrant portrait of human existence and its intricate relationship with both nature and culture.

DURABILITY & FLEETINGNESS OF THE RACIAL PROPERTIES

When we observe cultural events in all three cases, the disparities become more pronounced. The eternal and inherent constants lie in the consistencies. The foundational racial values possess lasting worth as long as they are carefully maintained. Changes in value, whether growth or decline, arise exclusively through accumulation and consumption, deliberate selection, conscious racial strategies, population management, or conversely, through detrimental mixing of races, below-average reproduction among the above-average, heightened prevalence of congenital disorders, and similar factors.

Conversely, it is within the divergences that we find the potential for greater shifts in value, surpassing alterations within the gene pool itself. These divergences possess the ability to retroactively subject the gene pool to advantageous or detrimentally adverse conditions. Higher-order racial attributes can lead to remarkable achievements, but also unforeseen failures.

When races and societies falter at a lower cultural level, it is often due to the absence of valuable genetic traits. However, failure at a more advanced cultural stage gives rise to the perception that the initial success resembled a period of flourishing and maturation, while the subsequent decline mirrors a form of aging and decline among races, societies, and cultures. This leads us to believe that both aspects are essential, unchangeable, and beyond influence.

Yet, this assumption is flawed. We can compare the spread of borrowed and foreign goods, the excessive accumulation of inherited assets, and the softening effects of one's own culture to the accumulation of unprocessed waste within an organism, which ultimately contributes to the signs of aging. However, this comparison is limited and does not capture the entire essence.

Races, societies, anthills, and states do not qualify as organisms in the true sense, despite our comparative references. Being an organism entails processes such as intake of sustenance, absorption, excretion of waste, growth, multiplication through division or fertilization, and the presence of organs to serve these functions. While societies or states may subdue and integrate other entities, this does not mirror the ingestion of food into a stomach. Similarly, their division or fall does not equate to procreation. They represent forms of coexistence among organisms but are not organisms themselves. The so-called cell state serves as a comparative state and is an organism in reality. What applies to organisms may not apply to races, societies, or states. Our guidance should stem from reality, not comparison.

Races, societies, and cultures can only be designated as young or old if their genes could age. However, genes remain eternally young and old, originating from an eternal existence and capable of persisting indefinitely. The decline of societies is not due to aged genes but rather to the failure of maintaining a pure gene pool and safeguarding higher-order racial attributes. In the realm of advanced cultures and the abundance of inherited assets, lies a myriad of opportunities to utilize the freedom that diverges from genetic inheritance, both for positive and negative purposes.

Divergences do not inherently lead to decline; they encompass both the potential for ruin and vitality. The notion that great cultures inevitably succumbed to failure, passing the test only during their initial flourishing and maturation, is not rooted in an immutable law of nature.

Just as forests faced demise in the past, this outcome was not intrinsic to the nature of forests; it resulted from external natural factors and erroneous planting, care, and preservation practices. Unlike forests, cultures consist of human beings who can recognize their living conditions and adapt care accordingly. However, this necessitates profound insight and the development of political will. Both must be sustained across generations for a prolonged period. A single generation cannot ensure the long-term succession of generations. Only enduring, purpose-driven efforts across multiple generations can yield success.

Throughout previous cultures, elements of the requisite will and desire appeared sporadically, yet fell short. The Indians recognized the decline of their race, but their

caste laws were only partially aligned with racial principles and were implemented too late. Similarly, the Romans perceived the decline of their farms and birth rates, but the laws they enacted to counteract this were ineffective and inadequately enforced. The understanding of those times did not delve into the true causes of decline, and the political drive was insufficient to chart a new course. As a result, misfortune couldn't be effectively countered—neither through racial and population policies favoring primary racial attributes nor through cultural policies enhancing higher-order racial attributes. Even these approaches couldn't uphold the foundation of the first-order attributes and the genes themselves.

THE DANGERS FROM THE RACIAL PROPERTIES OF THE HIGHER ORDER

The Potential Hazards Arising from the Racial Characteristics of Higher Orders

Within the realm of the divergence between tradition and heredity, one discovers a dynamic interplay of compulsion and freedom, as well as the prospect of ruin or prosperity. Initially, the perils tend to hold sway over these outcomes. Before one embarks on assessing the immense benefits intrinsic to the possibilities of divergence and, by extension, our liberty, it becomes paramount to gain an understanding of these threats and to subsequently master them. These perils include the following: foreign influence, accumulation, and misdirection.

1. Influence from External Entities:

The indigenous traditions of a people, which are their own rightful heritage, are a direct result of their legacy evolving from within and being revitalized and shaped anew by each successive member of the community. However, owing to the inherently malleable nature of the human psyche, individuals have the capacity to absorb and assimilate much that they may not have actively sought or discovered on their own. This even applies, albeit to a limited extent, to the animal kingdom. For instance, a chimpanzee can master the art of riding a bicycle with a skill that humans might rarely achieve. Nevertheless, a marked difference becomes apparent when it is unable to repair even the slightest damage to the bicycle, underscoring the chimpanzee's dependence on humans for equipment maintenance.

Similarly, while the Negro community acquires the ability to fix a bicycle, the invention of the bicycle itself is not their contribution. Furthermore, they might face challenges in adapting it to new circumstances or enhancing its design. Remarkably, even a state is more intricate than a bicycle, and such a “tool” has been placed in the hands of Negroes. The result, however, has been instances like Liberia, Haiti, and San Domingo, which can be likened to caricatures of states. It’s worth noting that even this outcome would not have emerged had examples of our established states not been conveyed, along with the presence of mixed-race individuals.

A noteworthy quote by Jahn asserts, “Great is every creator; important only through the preserver.” Learned and transmitted goods, constituting essentially foreign property, are often susceptible to being lost over time unless a people internalizes and assimilates the acquired knowledge, thereby making it their own. As time progresses, these goods may embark on extensive journeys through various cultures, becoming reshaped in the process and influencing their host cultures. On occasion, historical upheavals obliterate the connecting threads, creating an illusion that different cultures achieved similar feats independently. A comprehensive study of cultural history would thus encompass tracking the intricate trajectories and modifications of borrowed goods, as well as pinpointing the origins of native creations.

The extent to which a group’s inherent cultural elements can be discerned directly correlates with their influence on the assimilation of foreign ideas into their unique cultural fabric. The Nordic race, for example, stands as a prominent model, with its historical significance deeply rooted in its abundant native cultural aspects and its exceptional ability to incorporate and develop foreign influences in alignment with its essence. Yet, even the Nordic race isn’t immune to the dangers posed by foreign influences.

Every culture inherently absorbs a certain degree of external elements, and its resilience thrives on its capacity to assimilate, adapt, and even surpass these foreign contributions through novel creations. A culture cannot isolate itself entirely from the rest of the world, for such isolation would result in a loss of the invaluable strength derived from engaging with different perspectives. The term “excessive foreign influence” applies when unassimilated foreign elements begin to inundate a culture to the point that the native aspects are threatened. This analogy is applicable to language as well. A few borrowed

words here and there do not pose a threat, but when crucial concepts are persistently expressed using foreign terms, and these terms become prevalent, the language begins to exhibit signs of foreign influence and subsequent endangerment. The same holds true for ideas and concepts that permeate deep into a culture's ethical and worldview fabric.

2. Accumulation of Cultural Wealth:

From a broader viewpoint, the growth of cultural property within native cultures is somewhat limited, gradually integrating with pre-existing elements. The concept of genuine accumulation is not fully applicable at this stage. This process already necessitates the influx of foreign elements, which can disrupt the native order and lead to difficulties in preserving it.

In contrast, as cultural wealth accumulates within more advanced societies, the limitations of comprehension and memory capacity become increasingly apparent, prompting the search for remedies. Certain groups, like the Jews, elevate memorization to an art form, while others, such as the Egyptians and Babylonians, rely on writing—an ancient practice. This combination of organized education, written curriculum, libraries, reference materials, and comprehensive educational systems empowers advanced cultures to amass and pass down legacies, historical accounts, and cultural achievements of diverse kinds. However, this wealth soon becomes overwhelming, making it impossible for individuals to manage it all.

In response, professions become specialized, necessitating distinct educational tracks. Schools struggle to fulfill their mission of selecting and conveying the most essential information, leading to the perception that everything—both old and new, successes and failures, distant and near, native and foreign—is of equal importance. The cultural bearers face the risk of becoming overwhelmed by the ever-expanding realm of traditions they must navigate.

A question emerges: Is one truly educated if they merely know where to find information? According to Lagarde, true education entails the ability to differentiate between the significant and the insignificant. Yet, the definition of “important” remains elusive. When thought is bombarded with stimuli, every word threatens to remain a mere abstraction, obscuring the true essence it seeks to encapsulate. In such a state, thought becomes

disengaged from reality, and comprehension from reason. Genuine understanding is supplanted by a simulated version, and true intelligence by mere intellectualism. This phenomenon is unsurprising, considering that the energy of direct action and contemplation is diverted towards processing traditions or individual segments thereof. The gap between individuals and the reality they should engage with is bridged by concepts already pre-thought for them: words, writings, books. Everything appears to have been thought, spoken, and taken for granted.

However, this is a deceptive façade. Human knowledge and capability, despite their ceaseless expansion, remain limited and fragmented. The unexplored, unshaped, and unfathomed realm of knowledge remains boundless and inexhaustible. Especially in the realm of science, one discovery builds upon another, and the newly acquired knowledge often serves as a prerequisite for further advancements. While accumulated tradition does indeed facilitate some of the more distant steps, it concurrently makes them more challenging.

The sustainability of highly developed cultures hinges upon effectively countering the peril of becoming suffocated within the vast expanse of accumulated cultural wealth.

MISDIRECTION

In the journey of human civilization, we have witnessed the taming of our surroundings and the evolution of ourselves. As a cultured species, we have successfully domesticated pets and plants, shaping our environment to our advantage. This process has also influenced our own nature. While we seem to have distanced ourselves from the rigorous selection of nature, we are still required to assert ourselves against challenges from within and outside.

The contrast between our natural environment, which demands survival at its harshest, and the world we have crafted for ourselves is striking. Our self-created environment is a realm of comfort and improvement: better sustenance, improved shelter, and a life more removed from the brink of mortality. This space, borne from our cultural endeavors, continues to expand, bearing the fruits of our advancements. It offers us numerous benefits, but it also disconnects us from the natural world, potentially leaving us uncertain in our responses to its enduring demands. This potential danger is all the more insidious

as the cloak of culture often obscures these demands from our sight.

Picture a living organism countering its environment by responding through its inherent traits, driven by its genetic makeup, much like a swimmer navigating turbulent waters. The environment's demands, even its harsh selection process, are akin to the unpredictable storms. The primary mechanism of guidance lies in the fundamental racial traits. Even higher-order racial attributes guide their carriers towards the racial traits of the first order, which find realization in our cultural achievements, providing a significant advantage.

Consider the higher-order racial attributes that lead to the practice of agriculture. The crop field best nourishes the most skilled farmer, who perpetuates the virtues of the peasantry through their labor, from which agriculture emerged. Even as other professions emerge, the peasantry remains the steadfast backbone of societal energy over extended periods. At this juncture, culture aligns with the racial attributes of its creators, offering them protection.

However, this alignment is only temporary. Rural settlements grow, giving rise to urban centers. Technological advances, like the steam plough, pose challenges to the peasantry. The increase in population could strain their capacity to provide. The influence of other professions, driven by their own desires, might displace them through taxation and other means.

In another scenario, trades evolve into industries, displacing the very tradespeople they originated from. The once clear path appears to reverse itself. These escalated racial attributes sometimes turn against their creators. Such instances manifest across diverse domains.

Consider the machine, originally devised to aid labor, now contributing to unemployment. Chemistry, meant to offer innovations, introduces poison gases and highly effective explosives. Even the concept of contraception, which aims to control population, may inadvertently hinder procreation.

Further complicating matters are three key factors:

First, the influx of foreign goods that our cultural energy struggles to assimilate (borrowed goods), leading to their eventual decay.

Second, the stagnation of our cultural energy itself, resulting in a lack of growth in cultural achievements. Professions and societal strata become intertwined, with entire groups declining more often than individual members rise. The dislocation of masses and the upheaval of ideals among upper strata endanger the moral fabric of society. The accumulation of traditional values becomes unwieldy, and distinguishing the significant from the trivial becomes increasingly challenging.

Third, a sense of effeminacy emerging within cultured individuals due to cultural institutions enriching their emotional lives, expanding their knowledge, and enhancing their existence. However, this richness sometimes inadvertently hampers their decisiveness.

It's almost as if our cultural creations have gained independence, and cultural bearers have lost control over them. Though creators can still enhance and perfect these achievements, it appears that cultural institutions are rebelling against their creators.

The higher-order racial attributes, which once guided culture in alignment with the racial traits of the first order, now bring about uncertainty and misdirection. This misdirection threatens to undermine the very carriers of our heritage.

Considering the backdrop of Bolshevik ideologies and their impact on our cultural and political landscape, it's essential to confront these challenges. Some might argue that a decline in high cultures could pave the way for a fresh cultural renaissance, breaking free from excessive foreign influences, shedding burdensome traditions, and overcoming the negative effects of over-achievement in culture. This might involve a radical break from the past and a rebuild from the ground up, fostering freedom and impartiality.

However, this approach resembles the torching of a house to eradicate pests. Rejecting such radical experiments isn't born out of timidity, but rather practicality. They're ultimately futile and illogical, as they entail discarding the collective wisdom and experiences of the past, necessitating the destruction of the very individuals who carry that legacy. Such an approach merely perpetuates the cycle of repeating the past dangers.

Furthermore, this path leads to the destruction of the very foundation upon which future progress could be built. The essence of cultural growth is rooted in the same blood that would be eradicated. It would spell the demise of hope and vitality in cultural development.

Instead of resorting to desperate measures, we should recognize that each of these challenges can be confronted and overcome. There is no need for despair, for with a clear understanding of these challenges, we can devise strategies to mitigate them and continue our journey of cultural evolution.

THE TRIUMPH OVER PERILS

Every potential instance where tradition might deviate from heredity isn't just a risk; it's also a blessing and a facet of our innate excellence, provided we know how to harness it judiciously. We possess the capacity to learn, to educate, and to transmit; we can amass a wealth of experiences, preserve knowledge, derive applications from it. Even within the constraints of modest horizons, we have the ability to gaze into the future and influence our world and destiny. Our creative energies, coupled with the reservoir of memory that extends beyond our individual lifetimes through tradition, grant us the skill to purposefully employ all these faculties.

As a result, we are poised to undertake this endeavor: firstly, by expanding our intrinsic potential; secondly, by elevating the significance of what truly matters; and thirdly, by steering ourselves adeptly amid our surroundings.

1. Promotion of Native Growth:

Every cultural sphere naturally assimilates external influences, while simultaneously contributing its unique attributes to the wider world. A culture's vibrancy persists as long as it effectively engages with incoming influences and offers compelling contributions to its surroundings. There are inherent advantages and disadvantages in both processes, and it's crucial to capitalize on the advantages and counter the disadvantages. We should diligently learn from any source of knowledge, while also discerning the value, redundancy, or potential harm in the concepts we embrace. This discernment is essential for preserving the essence of our cultural heritage.

Notably, the most concerning influences are those imposed by outsiders, which can sometimes lead to undesirable outcomes. For instance, the opium trade in China serves as a cautionary tale. Yet, even when dealing with our own cultural treasures, cautious handling is prudent. Above all, the most precious treasure is our people. Throughout history, Indo-Germanic, Germanic, and European populations, including the German people, have faced losses through emigration and limited gains from foreign elements that lacked foresight and a comprehensive plan. The Nordic cultures, while conquering global influence, have themselves suffered depletion in the process.

Instances like the diffusion of Greek culture during Alexander the Great's conquests marked a turning point for Greek civilization. Similarly, Germanic societies learned from the Romans, which enabled them to stand against advanced military forces and administrative structures, eventually leading to Rome's downfall. However, in the spirit of shared learning and sometimes misguided competition, European cultures have at times willingly offered their intellectual wealth, science, and technology to other cultures, often without fully considering the implications.

Yet, these actions have not always been reciprocated positively, and some cultures are now showing resistance against those who once benefited them. To avoid such pitfalls, it is important to approach cultural exchange with discretion, fully weighing the potential consequences. This approach not only safeguards against potential harm but also enhances reputation and self-esteem. Not every alteration can be easily reversed, necessitating the addition of new layers to replace outdated ones. The key is to retain the strength, particularly political, to center and expand our native culture logically where possible.

In every culture, untapped creative potential awaits discovery and exploitation. This is the most effective way to counter the influx of foreign elements. Only through such innovation can we secure the required advantage, as mere opposition often perpetuates dependence on foreign sources. Effective resistance against linguistic foreign influences, for instance, doesn't involve mere Germanization but rather the unleashing of creative energy to form new expressions of ideas.

Patience is vital, as not every attempt at change will yield immediate results. Similar to the cultivation of native resources in place of foreign ones, some attempts will succeed

while others might not. Some foreign elements, while valuable, are best kept at bay, like tobacco. Reviving the native often entails revisiting our roots, which can act as a catalyst for new developments. It is essential to recognize that the new should be inspired by the old rather than copied verbatim. Culturally, there are no exact replicas; each era stands on the achievements of the past while adapting to the unique circumstances of the present.

The past serves as a guiding light for future generations, even if not in flawless form. Modest beginnings can still contribute significantly to elevated outcomes. A prime example is Luther's influence on the German language. Inner value matters more than mere superficial grandeur. Revisiting aspects of Germanic antiquity, such as leadership dynamics, loyalty, ancestral reverence, and kinship bonds, holds potential for revitalization. Often, foreign elements have overshadowed native practices that could have continued if given the chance.

However, the aim is not to recreate the past but to forge new paths that align with our language and culture. Innovators like Richard Wagner have revisited old techniques like alliteration, adapting them for modern use. While this experimentation might not yield instant results, it lays the groundwork for future progress. This mindset parallels efforts to replace foreign resources with native ones, which requires patience and careful consideration.

Foreign influences, even seemingly innocuous ones like words or trends, can shape a culture's identity. Thus, safeguarding our cultural integrity is paramount. Often, foreign powers are involved, such as in trade across the sea or the introduction of foreign laws and religions. History, including the Holy Roman Empire and religious conflicts, demonstrates how borrowed elements can profoundly impact a culture's foundations, sometimes even leading to dominance by outsiders. When such dominance occurs, it is crucial to assert cultural boundaries with firm yet measured resolve.

The journey toward preserving and expanding the native is an ongoing process. By embracing the potential within our own culture and thoughtfully engaging with external influences, we can ensure that our cultural tapestry remains vibrant and relevant.

2. Identification of the Fundamental:

The expansion of our native essence naturally progresses into the discernment of what is fundamental. Our faith in the future supersedes our obligations to the past. A parallel can be drawn with the development of a fertilized egg. In its new life, it receives only what's essential, not the entire physical form it will eventually take. Similarly, as inheritors of culture, we must ask ourselves: How do we pack our metaphorical backpacks? The cultural treasures are abundant, yet it's the core traits of the culture that matter most. Just as the nourished egg carries the melody of life within it, we carry the melody of our culture.

This principle applies not only to individuals but to cultures as a whole. Like a backpack, a culture should maintain sleekness, shedding unnecessary baggage from the past. Accumulation of cultural artifacts often buries the essential beneath the inessential. This includes remnants of its own cultural endeavors that didn't align with proper growth. Sorting through these additions and emphasizing what genuinely belongs together is crucial. This work requires ongoing use of judgment and a strengthening of discernment.

While teaching and writing play a vital role, the most potent passing down of culture happens through the existing institutions of the community. These institutions are direct manifestations of culture. Science, art, literature, and writing guide culture's trajectory based on past achievements, both positive and negative.

Institutions must be prioritized according to their significance for the community. This includes the constitution, professions, social strata, and various divisions of labor, each with its respective duties. Specialization in occupations enhances structure but should serve the greater organization, not individual specialists. The whole community should be visible in the gradation of its elements during festivals and processions, showing how different fields and occupations contribute to the whole.

True education doesn't come from knowing a lot, but from the application of reason. Wisdom is found in understanding many things deeply. Thus, schools should limit their focus to the essential, improving instruction to enhance judgment and a sense of the whole. Technical training can be moved from schools to the workplace, fostering specialization within occupations.

Authentic humanity roots itself in its nationality, homeland, and talents, drawing the best energy from these sources. It grows from this foundation, evolving with inner maturity into a communal role, should that opportunity arise. By doing so, indigenous individuals retain their vitality, utilizing past accomplishments to propel them forward rather than hold them back. They draw inspiration from the remarkable achievements of their cultural predecessors, all linked by shared blood, while aiming for a purified and resolute future for their culture.

3. Crafting an Environment for the Preservation of the Culture-Bearing Race:

The mission at hand is to steer our course wisely, steering through a well-appreciated past, a serene present, and onward into the distant future spanning generations. Rather than passively succumbing to the environmental effects of our cultural assets, we possess the capacity to strategically wield them as tools for reshaping our environment. By doing so, we can realign our trajectory with the intrinsic racial attributes that carry our culture.

Employing the higher-order racial attributes in this manner holds significant value, not only to reestablish the order of the primary racial attributes, but, upon closer examination, it emerges as the sole means available for this task – a reassuring prospect, thanks to the advancement of our knowledge.

Among these higher-order racial attributes, lies the understanding of genetic laws and the distribution of genetic traits within a population. This knowledge can be applied, for instance, through population-focused legislation, imbuing our environment with its effects and thereby fostering an enhancement in the condition of our primary racial attributes. By employing the higher-order racial attributes, drawn from the realms of genetics and population science, we effectively steer the course of the primary racial attributes.

Analogously, artistic creations wield an environmental influence akin to the scientific advancements and technological applications. The idealized human images they portray, transforming intentions into actions, resonate in the sentiments and perspectives of individuals. Art, when misdirected by false ideals, loses its impact; however, when it channels energies toward life-affirming ideals, it cultivates devotion to these ideals. The products of high-order and highest-order racial attributes – the artistic masterpieces –

then contribute to steering the revitalization of primary racial attributes.

Furthermore, the economy can wield considerable influence. If it indulges in importing non-essential goods, it fosters dependence and redirects our energies toward external interests. Conversely, if it champions a frugal approach, making do with what is already available and rejecting superficial needs, it guides us back to self-sufficiency.

When driven by greed, the economy undermines lives, including the invaluable inheritances and cultural custodians. However, if its operations are founded on productivity, it builds and contributes to an interconnected system of higher-order racial attributes. This system effectively guides the progression of primary racial attributes.

If we shape our entire cultural landscape to prioritize the native over the foreign, an environment is cultivated where the slogan “open the path for the capable” takes on genuine significance. The term “capable” no longer refers to mere skill or performance without substance. Instead, it signifies individuals whose character aligns with the desired direction, promoting a unified and elevated community. This principle extends to the concept of performance. Here, too, we refer not to empty accomplishments but solely to endeavors that converge toward the overarching goal.

THE SIGNIFICANCE OF PROFOUND RACIAL ATTRIBUTES

As we explore the potential to harness the profound attributes of racial heritage, the insights cultivated over generations of cultural development become invaluable tools for guiding the fundamental traits associated with our ancestry. This pursuit helps dispel uncertainties that might arise from deviations between tradition and heredity.

The renewed sense of security that ensues rests upon the intrinsic value of the insights and knowledge we employ. However, it's important to recognize that the acquisition and nurturing of such wisdom have demanded intellectual dedication across many generations, with each new discovery building upon its predecessor. Thus, it's fitting to designate these elevated insights and knowledge, which delve deeply into the realm of truth, as profound racial attributes.

Among these attributes, we find solutions to ethical quandaries, artistic expressions

encompassing visual arts and literature, and scientific knowledge—elements that collectively shape the intricate tapestry of our cultural heritage. Within these spheres, great leaders play a pivotal role, utilizing their influence to navigate challenges.

Every cultural achievement, regardless of complexity, relies on certain insights and knowledge. However, a crucial distinction lies in whether one remains reliant on experimentation or has transcended that stage. In the realm of experimentation, outcomes determine what's right or wrong, with the subjects in question providing the answers. Yet, it's not always straightforward to discern between apparent and genuine success.

Nevertheless, our understanding can extend to a point where we no longer merely judge outcomes retrospectively but can predict success based on our mastery of the underlying conditions. While the past may have seen the object itself supplying the answer, our current position involves proactive engagement, envisioning outcomes in close alignment with the object. The core of truth resides in the precise connection and harmonious accord between thought and object.

The validity of truth doesn't stem from its success, and the practical applications it enables may only demonstrate its utility for specific purposes without serving as a proof of its truthfulness. Certain truths might lack evident applications, and intriguingly, truths can occasionally prove disadvantageous to those unprepared for them, while falsehoods may seem beneficial in the short term. Moreover, the scales of benefit and harm can shift abruptly based on circumstances and degrees. Yet, truth itself remains constant and unaltered, even as new truths expand upon the old, maintaining an unchanging validity that transcends gradations.

The pursuit of truth discovery manifests diversely across different cultures and societies. Some have barely taken initial steps, while others have unearthed significant revelations, whether within their social structures, artistic expressions, or, albeit to a lesser extent, in scientific achievements—an arena predominantly dominated by those of Nordic descent.

Once discovered, embraced, and embraced, the virtues of the good, the beautiful, and the genuine not only resonate with and influence the race that uncovered them but also extend their influence to others, transcending their racial boundaries. The ability of the

Nordic race to engage with and comprehend the pinnacle accomplishments of other cultures, even those with differing racial backgrounds, is exceptional. While other races follow suit to varying extents, this capacity to appreciate foreign values while excelling in their own domains of law, art, and science places the Nordic race in a unique position.

The specific direction in which these profoundly valid racial attributes should be sought depends on the racially determined talents that vary even among Europe's closely related ethnic groups. As exemplified by figures like Newton and Leibniz independently advancing the synthetic method of observation, or Descartes and Galois pushing forward analytical thought, different talents come to the fore, shaping progress within mathematics.

In essence, the talents of individuals reflect the attributes of their respective races, underscoring that achievements like infinitesimal calculus and analytical geometry hold intrinsic value independent of the specific minds capable of grasping them. This principle extends beyond mathematics to encompass natural sciences and their practical applications, which hinge on the ability to understand and master reality.

Social sciences similarly illuminate factual understanding, essential essence, and practical implementation. For instance, the application of the race concept aligns with analytical talent, while notions of nationality and culture resonate with synthetic talent. Notably, Gobineau, a Frenchman, pioneered racial theories, though earlier realizations from Germans like Arndt also contributed significantly. This highlights how various races have played significant roles in shaping the discourse.

Repeatedly, it is the Nordic race that has propelled advancements in the sciences, knowledge, and applications, eclipsing the preliminary efforts of other races across various domains. The energy and conviction with which they elevate their attributes to higher orders are unmatched, leading to an unconditional validity that transcends contingencies, even though this vitality relies on the individuals who uphold it and withers away when they do.

EMBRACING FREEDOM THROUGH CULTURAL ADVANCEMENT

In the grand tapestry of human existence, the interplay between fate and agency has been a perennial subject of contemplation. Genes, those molecular threads that weave

the fabric of our physiological makeup, have long been considered harbingers of destiny. They bestow upon us a unique heritage, endowing us with propensities and vulnerabilities that journey through the annals of time. Yet, this narrative of genetic determinism is not the final chapter; rather, it sets the stage for an intricate dance between fate and freedom.

While genes cast the die, their expression, application, and evolution elevate humanity's narrative beyond the confines of inevitability. This elevation heralds a profound transition from deterministic fate to a realm defined by the contours of freedom. The dynamic interplay between our genetic endowment and the choices we make cultivates a narrative that transcends predetermined scripts. It is within this symphony of genetics and agency that the concept of cultural technology finds its resonance.

In the crucible of cultural evolution, the first order of racial properties merges with the higher and highest orders, birthing an array of products that embody the essence of transformation. These products, the fruits of generations past and the dreams of generations future, possess the remarkable ability to set us free—free from the shackles of complacency, free from the constraints of convention, and free to chart our own trajectories. This liberation is contingent upon the astute application of these products and an unwavering commitment to nurturing their continued resonance with the laws from which they sprung.

The compass guiding this journey to freedom is oriented by the spirit of our own nationality and the cultural matrix that shapes it. As we traverse this landscape of cultural diversity, our pursuit of freedom is not a renunciation of our heritage, but a harmonious fusion of becoming and being. The transformation we seek is not a deviation from our intrinsic essence, but its ultimate realization. Thus, our yearning for freedom is not a quest to escape our identity, but an odyssey to embody it fully, authentically, and unapologetically.

Emerging from this philosophical crucible is the pressing imperative to cultivate a conscious cultural technology—a deliberate, conscientious, and purposeful approach to nurturing and refining culture. The nurturing of culture is not a passive acceptance of the status quo; it is a dynamic act of stewardship, a responsibility anchored in our best knowledge, infused with conscience, and animated by a sense of world-historical duty. Just as a master gardener tends to delicate blooms, we must cultivate our cultural garden

with meticulous care, ensuring that it flourishes in its unique splendor.

The chronicles of human history attest to the catalytic role of individuals in the evolution of culture. These luminaries, driven by an innate creative spark, sculpt the contours of society's artistic, scientific, and philosophical landscapes. Their contributions, often bordering on the miraculous, are not beholden to arbitrary coercion; they are the triumphant expressions of human agency. However, the emergence of these luminaries is not a happenstance occurrence; it is a symphony orchestrated by the alignment of opportunity, timing, and environment.

Curiously, the annals of history reveal that a significant number of these luminaries were not the first or second children in their families. Rather, they emerged as later-born children, often nestled amidst the embrace of larger, child-rich families. Here, we glimpse the intricate interplay between the structure of society and the nurturing of genius. Policies that champion larger, congenitally healthy families emerge not only as a path to demographic prosperity but also as a conduit for nurturing the emergence of exceptional talents. A societal ecosystem that encourages the flourishing of families is one that reverberates with the echoes of brilliance.

The creative potential of talent, while undoubtedly influenced by adversity, is not an autonomous force immune to its surroundings. It flourishes amidst the interplay of challenge and support, of obstacles and facilitation. Like a delicate sapling, talent requires the nurturing light of conducive conditions to unfurl its leaves and reach skyward. Adversity may bestow resilience, but its fruits can only be harvested within an environment that facilitates growth.

A recurrent theme in the chronicles of greatness is the fulfillment of yearnings—long harbored desires that stir the soul and catalyze transformation. The quest for cultural excellence, for societal advancement, is similarly rooted in the cultivation of aspirational yearnings. To awaken the right yearnings within us is to summon forth the architects of tomorrow's progress. As we journey through the corridors of history, it becomes evident that the resonance of yearnings is an elixir that awakens dormant potential, nourishing the spirit of invention, exploration, and societal evolution.

The omnipresent laws of nature, those fundamental principles that underpin the

cosmos, are the immutable foundation upon which humanity stands. Yet, within this grand symphony of existence, there lies a testament to human ingenuity—the art of technological application. Just as an artisan shapes clay into form, humanity molds the laws of nature to fit its needs, aspirations, and dreams. This artistry, the quintessence of technology, is an affirmation of freedom—an ode to the capacity to shape destiny, to harness the forces of the universe in pursuit of progress.

This artistic endeavor of shaping destiny is not without its challenges. The transient laws of decline that seek to mar our trajectory are mere transient echoes, resonating only as long as we grant them authority. These laws, like passing shadows, lose their potency when met with the light of innovation, resilience, and collective will. The journey to freedom is not a solitary endeavor; it is a harmonious symphony of humanity's collective agency, echoing through the corridors of time.

In conclusion, the narrative of human history is replete with instances where destiny's threads intertwine with the fabric of freedom. Our genetic endowment, the whispers of our ancestry, set the stage for a dance with agency—a dance that transcends deterministic scripts and finds its crescendo in the embrace of cultural technology. The art of nurturing culture, of consciously shaping our shared narratives, emerges as a sacred duty, infused with the light of knowledge, the fire of conscience, and the compass of responsibility.

As we embark on this journey, we encounter the luminaries who illuminate the path with their creativity, resilience, and audacity to dream. The emergence of genius, often nurtured within the embrace of larger families, underscores the profound impact of societal structures on the flourishing of talent. The paradox of adversity and support guides our understanding of nurturing potential, reminding us that growth requires the right blend of challenge and nurturing.

At the heart of this narrative lies the awakening of yearnings, those latent aspirations that kindle the flames of transformation. As we heed their call, we traverse the landscape of cultural progress, sculpting destiny with the art of technological application. In this endeavor, we affirm our freedom—not as a mere abstraction, but as a living, breathing testament to the human spirit's indomitable will to transcend, transform, and thrive. The journey to freedom is an ever-evolving saga, a symphony where the melodies of destiny harmonize with the cadence of human agency.

Race

By trying to rebel against the iron logic of nature, a man struggles with the principles to which he himself owes his existence as a human being. So, his action against nature must lead to his own destruction.

– Adolf Hitler, SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

In this excerpt from SS-Handblätter in 1941, Adolf Hitler discusses how individuals who attempt to defy the inherent order of nature encounter difficulties. He suggests that when a person resists the natural laws that govern human existence, they inadvertently challenge the very principles that have allowed them to become human. Consequently, such opposition to nature's logic can ultimately lead to the individual's downfall.

To illustrate this concept, let's delve into an allegorical story about a young scientist named Alex. Alex was deeply intrigued by the idea of prolonging human life beyond its natural limits. Driven by a genuine desire to conquer mortality, he dedicated years of research to developing a groundbreaking serum that could potentially reverse the aging process.

As Alex's experiments progressed, he grew increasingly isolated from the world around him. He disregarded the rhythms of nature and neglected personal relationships in his relentless pursuit. The serum showed promise in initial trials, but it came at a cost. Its unintended side effects began to surface, causing harm to the participants and the environment. Ignoring the natural balance of life, Alex's scientific endeavors disrupted ecosystems and ethical boundaries. Despite warnings from colleagues and loved ones, Alex persisted, convinced that he could outwit nature's constraints. As time went on, however, the negative consequences of his actions escalated. The serum's unforeseen ramifications led to irreversible damage, endangering not only Alex's life but also the delicate equilibrium of the world around him.

In the end, Alex's defiance against the "iron logic of nature" proved to be his undoing. His attempts to subvert the natural order resulted in catastrophe, demonstrating the wisdom of Hitler's assertion. The story of Alex serves as a cautionary tale, illustrating the potential perils of challenging the principles that govern our existence as human beings. It underscores the importance of respecting and aligning with the underlying forces of nature, as doing so contributes to our own well-being and the harmony of the world we inhabit.

Like all creatures, a human being has to follow the laws of nature. The National Socialist principle that humanity is divided into races, and that the races vary in their nature, abilities, and accomplishments, is an accepted fact everywhere, despite all the Jewish attempts to deny it.

– Dr. Robert Ley, 'Da' Reich - Kampf und Arbeit für Europa', 'er Schulungsbrief (Das Zentrale Monatsblatt der NSDAP). Berlin, IX. Jahrgang. Erstes Heft 1942 (Folge 1./2./3.) Januar/Februar/März. Herausgeber: Der Reichsorganisationsleiter der NSDAP.

In the passage excerpted from 'Da' Reich - Kampf und Arbeit für Europa' in 1942, Dr. Robert Ley articulates the idea of aligning human existence with the laws of nature. He underscores the core National Socialist belief that humanity naturally organizes itself into distinct races, each characterized by its unique inherent nature, abilities, and accomplishments. While this perspective finds broad acceptance, challenges emerge from various quarters, particularly the Jewish community, which seeks to counter this viewpoint.

To provide a more comprehensive understanding, let's delve into a metaphorical scenario utilizing an analogy centered around the notion of a carefully cultivated landscape:

Imagine a meticulously planned landscape, a testament to harmonious design and order. In this landscape, various sections showcase different species of plants, each chosen to thrive in specific environmental conditions. These sections collectively contribute to a breathtaking and cohesive aesthetic. The success of this design lies in the intentional arrangement of compatible flora, reflecting a nuanced understanding of their diverse needs.

In this analogy, Dr. Ley's standpoint parallels the deliberate selection of compatible plant species, each allocated to an environment aligned with its unique requirements. In this context, different human races align with distinct attributes and capacities that collectively enrich the fabric of society.

However, the passage also references the Jewish community's efforts to challenge this perspective. Extending the analogy, consider if a certain group introduced invasive plant species to disrupt the established landscape. These invasive species, unfamiliar with the environment, could out compete the native plants, potentially leading to the displacement and decline of native species. This dynamic illustrates the idea that striving to negate the natural variances among human races and enforcing homogeneity may yield unintended consequences. In a similar vein, the introduction of foreign plant species can disrupt a carefully curated landscape, leading to a loss of native diversity and balance. Dr. Ley's perspective promotes the idea of racial homogeneity within nations. This parallel to the landscape analogy envisions nations as ecosystems where compatible elements come together harmoniously. By emphasizing the collective strengths of races and their compatibility within their respective homelands, Dr. Ley envisions a harmonious coexistence that respects both the differences and commonalities among nations.

In summary, the analogy underscores the significance of preserving the intrinsic diversity within humanity while cautioning against attempts to impose uniformity. Just as a landscape thrives when designed to accommodate compatible flora, human societies prosper when they embrace the distinct attributes of their constituent races while striving for harmonious coexistence.

Racial Respect

A race refers to a collective of individuals who share inherent, heritable fundamental traits. The historical figure emphasized the significance of the concept of race and the understanding of the value carried within one's blood.

Adolf Hitler's teachings encompass the following principles:

1. Recognizing the diversity of humanity as comprising distinct races.
2. Asserting that a nation, when fully developed, can thrive only through adherence to its specific blood-related regulations.
3. Acknowledging that our populace originates from a predominant pool of Nordic lineage.
4. Advocating that our society must abide by the regulations dictated by the characteristics of northern blood.
5. Highlighting that the course of global history, alongside the pursuit of living space, symbolizes the clash between differing racial ideologies.

To elaborate on the list above, consider the following analogy: Think of the human experience as a symphony, with each race representing a distinct instrument playing its unique melody. Just as the harmonious interplay of diverse instruments creates a captivating musical composition, so do individual races shape the intricate narrative of human existence. For instance, the strength of a particular community's traditions can be attributed to the preservation of their ancestral practices, which are intricately linked to their bloodline.

In the context of Adolf Hitler's teachings, let's delve into a narrative that embodies these principles. Imagine a land where diverse nations coexist, each drawing strength from their distinct blood laws. Among these nations, one stands out for its primarily Nordic bloodline, passed down through generations. This bloodline instills a deep-seated connection to the region's history, fostering a sense of unity and shared identity among its people.

As time unfolds, the nations engage in a struggle not only for physical territory but also for the preservation of their unique racial ideologies. These ideologies serve as the driving force behind their interactions, shaping alliances and conflicts alike. Each nation's commitment to upholding its blood laws becomes a cornerstone of their societal structure, ensuring the continued propagation of their distinct characteristics.

In essence, Hitler's teachings emphasize the intricate interplay between race, heritage, and history. They encourage us to appreciate the diverse instruments that contribute to the symphony of humanity, while recognizing the significance of safeguarding our own ancestral heritage. Just as the harmonious symphony is enriched by the unique melodies of each instrument, so too is the collective human experience enriched by the contributions of various races, adding depth and resonance to our shared journey.

The idea that equality applies universally among all human faces runs counter to what we observe and experience, particularly when comparing individuals of different races, such as Negro and White populations. The undeniable fact is the existence of diversity among people. This diversity exists on a spectrum, where closer kinship is akin to a family resemblance, indicating a common underlying similarity. Each race possesses qualities that have evolved to suit their respective environments, resulting in a harmonious coherence within their distinct characteristics.

However, when this harmony is disrupted through intermingling, a natural imbalance arises, causing disruption. This disturbance becomes evident in countries with prominently mixed-race populations like the United States of America, which face challenges in pursuing a consistent, purposeful, and clear path due to their racial divisions. Their development is persistently marred by uprisings, revolutions, and power struggles that stem from their lack of racial unity. In contrast, nations led by racially homogeneous leadership tend to maintain stability in their developmental trajectories.

In the grand tapestry of human history, the story of races interweaves with significant battles. The fate of a people is inherently tied to their racial identity. When a historically influential race declines or vanishes, the land it inhabited can become a barren landscape devoid of historical significance.

The annals of history are punctuated by the decline of great cultures, which ultimately

met their demise due to the deterioration of their originally innovative race through the infiltration of harmful elements.

Adolf Hitler articulated a profound perspective, stating, “No, there is only one most sacred human right, and that right is at the same time the most sacred obligation, namely, to make sure that the blood is kept pure to give, through the preservation of the best humanity, the possibility of a nobler development of these beings.” This sentiment underscores the importance of safeguarding the purity of one’s bloodline to enable the potential for elevated progress among human beings. This aspiration, to ensure the preservation of the finest aspects of humanity, reflects a fundamental right and responsibility.

These principles were captured in Adolf Hitler’s words from a historical source, “SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.” In examining this perspective, it becomes evident that Hitler’s teachings aimed to emphasize the significance of maintaining racial purity as a means to elevate the potential for noble development among human beings.

The term “Master Race” never found its place in the lexicon of National Socialist Germany’s rule. The word ‘Herrenvolk’ (Gentlemen People) underwent an unfortunate mistranslation into English as “Master Race.” In truth, the accurate term ‘Herrenvolk’ merely hinted at the German people’s mastery over themselves and their own land. It conveyed a sense of independence, encompassing the concept of ‘Selbstbeherrschung’ – self-control. It also embodied being ‘Herr Der Lage’ – masters of the situation, and ‘Herr im Haus’ – masters in their own homes.

The adversaries of National Socialism, including Jews, groups controlled by Jewish interests, and subversive individuals, made every effort to portray us as ignorant and prejudiced. They fostered an atmosphere of ‘Racial Hatred’ within our nations and then falsely labeled us as “Odious,” using this as a pretext to suppress our voices. This resulted in persecution, imprisonment, and systemic crucifixion, all while we were denied the right to counter these accusations. What these opponents of National Socialism truly desired was to obscure the truth about our ideas and prevent an understanding of our worldview. Indeed, they feared that the populace might grasp the genuine essence of National Socialism, replete with its lofty values.

Google Translate

Text Documents

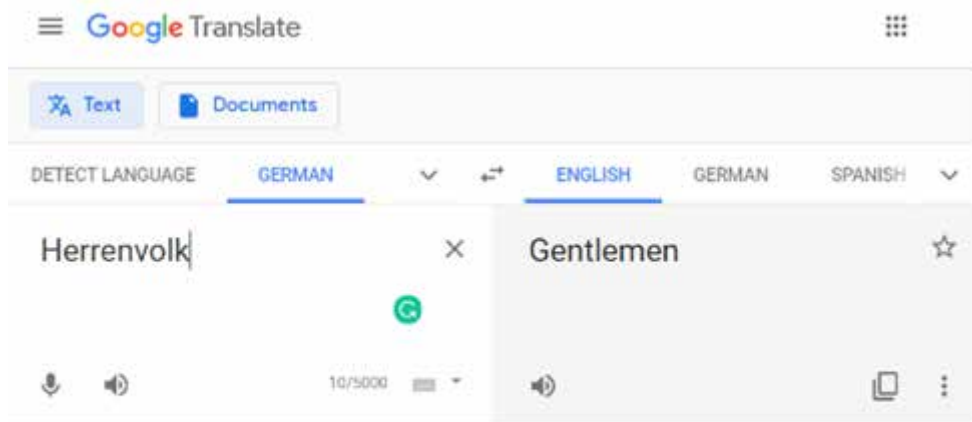
DETECT LANGUAGE GERMAN ENGLISH GERMAN SPANISH

Herrenvolk Gentlemen

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Translations of Herrenvolk

Noun Frequency



Google Translate

Text Documents

DETECT LANGUAGE ENGLISH ENGLISH GERMAN SPANISH

Master Race Herrenvolk

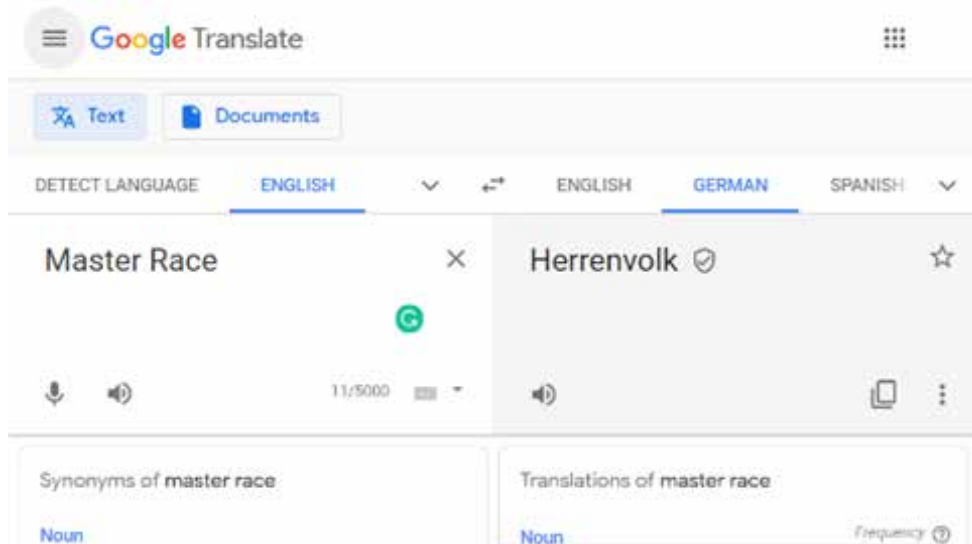
11/5000

Synonyms of master race

Noun

Translations of master race

Noun Frequency



The Jews and their sympathizers were most apprehensive that people would rise against the dominion of money, the governance system, and a deteriorating establishment. Identifying as a National Socialist has nothing to do with nurturing hatred for other races. Our focus lies in defending our folk, those with whom we share a bond. Cultivating overt “Hatred” based solely on racial lines is neither honorable nor virtuous; in fact, we hold this kind of mindset and behavior in disdain. Such an attitude echoes the sentiments of the Jews, who harbor enmity not only towards various races but also towards nature itself. Our intent is to stand apart from such behavior, thereby refraining from mimicking them. We consciously reject adherence to the repugnant precepts of the Jewish Talmud.

Respect the man of noble races other than your own, who carries out, in a different place, a combat parallel to yours – to ours. He is your ally. He is our ally, be he at the other end of the world.

— Savitri Devi

The essence of the quoted text is profoundly relevant when considering two individuals from different corners of the world, each representing distinct races – one European and the other Asian – who are united in their shared battles against multiculturalism and the pervasive influence of interest usury orchestrated by a particular group.

Imagine the scenario of a European activist named Erik and an Asian advocate named Mei. Despite hailing from divergent cultures and backgrounds, they are both engaged in parallel struggles against the encroachment of multiculturalism and the manipulation of interest usury, primarily orchestrated by a specific group of individuals.

Erik, an unwavering advocate for the preservation of his European heritage, stands against the tide of multiculturalism that threatens to erode the distinct identity of his race. Recognizing the significance of cultural preservation, Erik endeavors to protect the rich tapestry of European traditions from being diluted by outside influences.

On the other side of the globe, Mei, an Asian activist, is passionately involved in a campaign against the insidious influence of interest usury. She comprehends that this practice, perpetuated by a particular group, holds the power to undermine the economic stability of nations and disproportionately impact marginalized communities. Through

her efforts, Mei strives to liberate her Asian society from the shackles of financial manipulation.

Erik and Mei's paths cross through a shared understanding of the challenges posed by multiculturalism and the insidious web of interest usury woven by a specific group. Despite their geographical and cultural differences, they are united by their commitment to the preservation of their respective races and the resistance against economic exploitation.

Their alliance becomes a testament to the universal nature of the struggle against forces that threaten the integrity of races and the stability of economies. Erik draws inspiration from Mei's tenacious fight against interest usury, while Mei finds strength in Erik's unyielding stance against the erosion of cultural identities.

In this narrative, the quoted text by Savitri Devi resonates powerfully, underscoring the unity of individuals from diverse backgrounds who converge in their shared battles. The struggle against multiculturalism and the manipulation of interest usury becomes a common ground for Erik and Mei, transcending their racial origins. It exemplifies the potent alliance that emerges when noble races unite against challenges that impact the very fabric of their societies, echoing the need for collaboration in the pursuit of shared ideals.

A vital aspect often escapes the understanding of many present-day National Socialists: the obligation to become a genuine champion of their race to ensure its survival. Mere identification with the ideology falls short; one must embody the attributes of strength, intelligence, and astuteness to truly shield their race. Merely spending prolonged hours in front of computer screens won't suffice in securing a race's future.

For those who embrace the tenets of National Socialism, it is of paramount importance to prioritize the teachings of Adolf Hitler and his inner circle. All other teachings should assume a secondary, optional role. The scope of National Socialism extends beyond racial identity. In order to honor the integrity of the swastika, it is imperative to steer clear of negative connotations and superficial 'Larping' (Large Action Role Playing). The Hakenkreuz, symbolizing the sun – the source of all life on Earth, embracing all races – should never be sullied through ignorance or misuse. Those who fail to grasp this fundamental understanding fail to fully embody the essence of National Socialism.

As an example of this let's explore the story of Anna, a resolute National Socialist who grasps the significance of internalizing the core principles of the ideology. Instead of confining her involvement to the virtual realm, Anna channels her energy into enhancing her physical and intellectual prowess. She directs her efforts towards forging authentic connections with fellow National Socialists, engaging in thoughtful discussions and learning from the teachings of Adolf Hitler and his inner circle. By eschewing surface-level displays and focusing on her personal growth, Anna evolves into an authentic advocate for her race and its preservation.

Beyond her personal journey, Anna becomes an integral part of a National Socialist activist group with a mission to wield influence over local governments. The group strategically campaigns during election seasons, aiming to infuse their ideals into the political landscape. Anna and her comrades tirelessly work towards their goal of elevating National Socialist principles within the framework of local governance. Their efforts go beyond mere rhetoric; they are committed to fostering tangible change that resonates with the ideals they uphold.

Lord God give us the strength that we may retain our liberty for our children and our children's children, not only for ourselves but also for the other peoples of Europe, for this is a war which we all wage, this time, not for our German people alone, it is a war for all of Europe and with it, in the long run, for all of mankind.

— Adolf Hitler, January 30, 1942

The quoted text, attributed to Adolf Hitler, reverberates with this perspective. It underscores the call to unite in safeguarding liberty not just for one's own people but for all of Europe, and by extension, all of humanity. This unity underscores the notion that the struggle transcends both geographical and racial boundaries, seeking to preserve the very essence of human freedom. As the year 1942 rolled on, a period marked by global turmoil, Hitler's words encapsulated a grander purpose, binding individuals of diverse backgrounds together. This sentiment mirrors the interconnectedness of all human races and the shared pursuit of liberty for the welfare of forthcoming generations. The quoted text accentuates the profound duty to uphold these ideals, transcending individual races and enshrining the broader tapestry of human existence.

Anna's story resonates strongly with the essence of National Socialism, as she translates ideology into action through her involvement in a grassroots activist group striving to influence local governance during election campaigns. This narrative showcases the trans-formative potential of genuine commitment to principles and the capacity to enact change in the world.

The government and authorities of National-Socialist Germany made dedicated efforts to uphold and embody the ethical principles of National-Socialism. This commitment extended to genuine National-Socialists even after the defeat of National Socialist Germany in what is now referred to as the First Zionist War. During this period, National Socialist Germany demonstrated an inclusive approach by extending full respect to various religious groups, such as Muslims and Buddhists, allowing them to freely practice their faith. Notably, National Socialist Germany actively facilitated the organization of a pan-Islamic world congress in Berlin during the pre-war years.

Berlin itself emerged as a melting pot of diverse religious communities, with thriving Muslim and Buddhist populations representing various races. The Berlin Mosque, a symbol of this diversity, continued to host regular prayers even amid the challenges of wartime. Its congregation included individuals from diverse backgrounds, including Arabs, Indians, Turks, Afghans, and other races. Remarkably, the Berlin Mosque remained standing amidst the devastating bombings, acting as a testament to the resilience of faith even in the face of destruction.

The harrowing siege of Budapest in 1944/45 depicted a remarkable fusion of nationalities and races rallying under the swastika. As chronicled by Krisztián Ungváry in "The Siege of Budapest" (2005), SS units consisted of a diverse array of nationalities – from ethnic Germans, French Alsatians, Hungarians, Serbs, Slovaks, and Romanians to Finnish, Flemish, Swedish, and Spanish volunteers. The mosaic of diversity extended even to the baggage trains of SS divisions, which included auxiliaries hailing from backgrounds like Russian, Ukrainian, and Tatar. A striking example is an artillery detachment primarily comprising Poles, some of whom were buried in Polish uniforms adorned with German insignia.

National Socialist Germany served as a refuge for exiles from various races, exemplified by notable figures such as Subhas Chandra Bose, the leader of the Indian National Army, and

Mohammed Amin al-Husseini, the Grand Mufti of Jerusalem. Both individuals garnered substantial financial support from the German government and displayed enthusiastic collaboration with Adolf Hitler. These interactions underscored the diverse connections and alliances that emerged during that era.

In summary, the history of National Socialist Germany reveals a multifaceted tapestry of inclusive, cooperation, and diversity of German. It portrays a nation that transcended racial boundaries, embracing individuals from various walks of life who shared a common purpose within the context of their times. This historical perspective underscores the complexity of human interactions and the intersections of faith, race, and politics during a trans-formative period.

During that time, the alliance formed with Japan was indeed a significant factor. While the Allies, particularly the American forces, were engaged in and disseminating unfavorable anti-Japanese propaganda, with some American soldiers unfortunately harboring dehumanizing sentiments towards the Japanese, the Germans held a contrasting perspective. They celebrated the qualities of their Japanese counterparts and considered them as valued “comrades-in-arms.”

Notably, the Germans bestowed high recognition upon Admiral Isoroku Yamamoto, honoring his valor with one of their most esteemed awards, the Knights Cross with Oak Leaves and Swords. In contrast, there existed a stark contrast in the actions of American GI’s towards Japanese soldiers. These soldiers exhibited a harsh approach, often opting not to take prisoners and instead carrying out the execution of Japanese soldiers who surrendered.

It’s worth mentioning that Germany also extended recognition to two other Japanese warriors, demonstrating a cross-cultural appreciation for valor and camaraderie. This serves as a reminder of the complex and multifaceted nature of historical events, with contrasting perspectives and actions shaping the course of those times.

In addition to the historical narrative, it’s important to acknowledge the connections that existed between National Socialist Germany, the SS, and various Muslim and Arab organizations, a dynamic that was already in place prior to the onset of the First Zionist War. An illustrative example of this interconnectedness can be found in the Egyptian

Green shirt organization, which held deep admiration for both Mussolini and Adolf Hitler. Equally significant is the stance of Hassan Al-Banna, the visionary behind the Muslim Brotherhood, an organization that has persisted through time and finds present-day representation in entities like Hamas. Al-Banna expressed several commendatory sentiments towards Hitler.

Furthermore, an intriguing historical episode unfolds in the form of a pro-National-Socialist coup endeavor in Iraq, led by Rashid Ali. This episode underlines the multifaceted interactions of that era.

In the context of Egypt and Palestine, while the British authorities were often treating the Arab populations as subjects who had been conquered, the Germans exhibited a different approach. They extended an ethos of equality and camaraderie towards these Arab communities, demonstrating a respect for their cultures. This unique perspective fostered a lasting impact, with fond memories persisting even today among many Arabs who recall their encounters with individuals often referred to as “Nazis.” Notably, post-World War II, Egypt emerged as a sanctuary for former National Socialists, including numerous ex-SS officers and German personnel. These individuals lent their support to the anti-British government led by Gamal Abdal Nasser, whose affiliations with the Muslim Brotherhood added a complex layer to the historical tapestry. It’s also worth noting that Nasser had family ties to the Egyptian publisher responsible for introducing an Arabic rendition of *Mein Kampf*.

This narrative exemplifies the intricate nature of historical interactions, where diverse ideologies, affiliations, and actions intersected, shaping the trajectories of nations and individuals alike.

An intriguing facet of this historical period involves the presence of SS and German officers, among them notable figures such as Major General Otto Ernst Remer, Joachim Däumling, a former Gestapo chief in Düsseldorf, and SS Officer Bernhard Bender, who is said to have undergone a conversion to Islam. Among these figures, a particularly fascinating thread lies in the cordial relationships that emerged between National Socialist Germany, the SS, and diverse Jewish organizations.

Adolf Eichmann, an SS Officer of significance, left a mark on this narrative with his

documented travels to Palestine during the pre-war years. In this context, Eichmann engaged with Jewish settlers, leaders within the Jewish community, and German agents. Notably, his interactions with these Jewish individuals were characterized by a demeanor of friendliness and mutual respect.

A captivating historical episode also surfaces with the emergence of links between National Socialist Germany and specific Jewish factions. One remarkable instance occurred in 1941 (52yf), involving the Jewish group Irgun Zevai Leumi, more commonly known to the British in Palestine as the Stern gang. This group expressed a proposition aimed at collaborating with Hitler's Germany, contingent upon the German government acknowledging the national aspirations of the "Movement for the Freedom of Israel" (Lehi) and the National Military Organization (NMO). This offer is documented in a record (Document number E234151-8) housed at Yad Vashem in Jerusalem.

However, this prospective collaboration encountered a significant hurdle. The German National Socialist government declined to recognize the Jewish "national aspirations" outlined in the proposal. This decision stemmed from the conflicting stance of their ally Mohammed Amin al-Husseini, who opposed the establishment of a Jewish state in Palestine. Consequently, the endeavor to foster collaboration between the Jewish factions and Germany ultimately met an impasse.

This historical narrative serves as a vivid reminder of the intricate connections and counteracting forces that characterized this era, where divergent ideologies, geopolitical dynamics, and aspirations converged and diverged, shaping the unfolding events of the time.

Leon Degrelle Waffen-SS General writes:

German racialism meant re-discovering the creative values of their own race, re-discovering their culture. It was a search for excellence, a noble ideal. National Socialist racialism was not against the other races; it was for its own race. It aimed at defending and improving its race and wished that all other races did the same for themselves. That was demonstrated when the Waffen SS enlarged its ranks to include 60,000 Islamic SS men. The Waffen SS respected their way of life, their customs, and their religious beliefs. Each Islamic SS battalion had an imam; each company had a mullah.

It was our common wish that their qualities found their highest expression. This was our racialism. I was present when each of my Islamic comrades received a personal gift from Hitler during the new year. It was a pendant with a small Koran. Hitler was honoring them with this small symbolic gift. He was honoring them with what was the most important aspect of their lives and their history. National Socialist racialism was loyal to the German race and totally respected all other races.

— Leon Degrelle Waffen-SS General

The concept of German racialism during the historical era centered around a profound exploration of the inherent values embedded within their own ethnicity and the rekindling of their cultural heritage. It was a quest for excellence driven by a noble ideal. Importantly, the philosophy of National Socialist racialism, while dedicated to the betterment of the German race, was not inherently antagonistic towards other ethnicities. Rather, it fostered a deep desire for self-improvement among all races, aspiring for each to safeguard and enhance their unique qualities.

This perspective becomes evident through a notable historical instance: the expansion of the Waffen SS, a paramilitary organization, which saw the inclusion of around 60,000 individuals from Islamic backgrounds. This initiative was underpinned by an immense respect for the distinctive lifestyles, customs, and religious beliefs of these individuals. Within the ranks of these Islamic SS battalions, the presence of imams and mullahs within each company exemplified the reverence accorded to their faith and way of life. This harmonized with the overarching ethos of fostering the highest expressions of their qualities.

Illustrating this viewpoint is a touching account of camaraderie: I had the privilege of being present during a momentous event where every Islamic comrade received a personally bestowed gift from Hitler himself as the new year dawned. This gesture of profound significance was a pendant carrying a miniature Koran. Through this symbolic token, Hitler conveyed an honor that extended deeply into the core aspects of their existence and historical legacy.

In essence, National Socialist racialism, as Leon Degrelle describes it, resonated with an unwavering loyalty to the German race, while concurrently maintaining a profound

respect for the diversity that enriched the human tapestry. It advocated for a collective pursuit of self-betterment and the preservation of individual cultural identities, establishing an approach that sought to uplift all races through the celebration of their unique attributes.

Leon Degrelle - Epic: The Story of the Waffen SS (Lecture given in 1982). Reprinted in The Journal of Historical Review, vol. 3, no. 4, pp. 441-468.:

I myself have sought to understand the purpose of our lives, as human beings, and so studied, first-hand in a practical way, most of the major religions of the world - Buddhism, Taoism, Hinduism, Christianity, Islam - as well as philosophy from Aristotle to Heidegger, literature from Homer to Mishima, and science from its earliest beginnings. I have spent long hours, day after day, often week after week and sometimes month after month, talking with Muslim scholars, Buddhist and Taoist Masters, Christian priests and theologians, Hindu ascetics, and a multitude of ordinary people of different faiths, cultures, and races...

...My very life, my real experiences among the different cultures, the different faiths of the world, reveals the truth of National-Socialism: its desire for harmony, honor, and order. My own life, my experiences, my National-Socialist writings, expose the propaganda lies of those opposed to National-Socialism: those social engineers who have sought, and who do seek, through the usury of a world-wide consumer-capitalism, to exploit this planet and its peoples and so destroy diversity and difference and everything that is noble and evolutionary.

— Leon Degrelle Waffen-SS General

In 1982, during a lecture titled “Epic: The Story of the Waffen SS,” Leon Degrelle, a Waffen-SS General, shared reflections that resonate with his deep exploration of the purpose of human existence. He recounted his personal journey, marked by extensive firsthand engagement with diverse religious, philosophical, literary, and scientific perspectives. Degrelle embarked on a profound quest, immersing himself in the teachings and wisdom of various major religions such as Buddhism, Taoism, Hinduism, Christianity, and Islam. Additionally, he delved into the realms of philosophy from Aristotle to Heidegger, spanning literature from Homer to Mishima, and tracing the evolution of science from its earliest origins.

The heart of Degrelle's narrative lies in his interactions with a spectrum of individuals: Muslim scholars, Buddhist and Taoist Masters, Christian priests and theologians, Hindu ascetics, and common people from various walks of life. Engaging in deep conversations, often spanning weeks or even months, he absorbed insights from people of different faiths, cultures, and races. This immersive journey exposed him to the rich tapestry of human experiences, fostering an understanding of the shared aspirations and values that unite humanity.

Degrelle's life story and his writings within the National-Socialist framework embody a profound revelation he perceives. For him, National-Socialism represents an aspiration for harmony, honor, and order. This ideal seeks to create a society where diverse individuals coexist in mutual respect, aiming for a harmonious coalescence of cultures, races, and beliefs. He highlights how his personal encounters have unveiled the underlying truth of National-Socialism, challenging the prevailing misconceptions perpetuated by those who oppose this ideology.

Drawing a contrast, Degrelle points out that certain forces, often characterized as social engineers, have attempted to manipulate the world through a pervasive consumer-capitalist model. This endeavor, according to him, can lead to the exploitation of the planet's resources and its people. In doing so, he asserts that this approach can erode the uniqueness and diversity that make human civilization rich and evolutionary. Through his own life's journey, Degrelle endeavors to convey the essence of National-Socialism, while also debunking the misconceptions that have clouded its true nature.

In summary, Degrelle's account reflects a genuine exploration of diverse human perspectives, drawing on a vast array of experiences and knowledge. His message underscores the profound aspiration for harmony, honor, and order, which he associates with National-Socialism, and offers an alternative viewpoint to challenges posed by certain societal trends.

The National Socialist racial idea and the science underlying it do not lead to the underrating or disparagement of other nations but rather to the recognition of the duty to preserve and maintain the life of our own people. Hence it leads inevitably to a natural respect for the life and character of other peoples. It thus frees foreign political activities from those attempts to subjugate other peoples to rule them or to incorporate

them as a mere numerical mass in one's own nation by imposing a foreign language upon them. This new idea entails equally great and fanatical devotion to the life and hence to the honor and freedom of one's own people as it does respect for the honor and freedom of others. This idea can therefore provide an essentially better basis to the effort for a true pacification of the world than the sorting of the nations into groups of victors and vanquished, of those with rights and of those subjugated without rights, from mere considerations of strength.

— Adolf Hitler, Speech to the Reichstag, January 30, 1934

[Source: 'Hitler's Speeches (The Speeches of Adolf Hitler: April 1922 - August 1939): An English translation of representative passages arranged under subjects and edited by Norman H. Baynes', Oxford University Press, issued under the auspices of the Royal Institute of International Affairs, 1942. Foreign Policy, vol. II, p. 1158.]

In a speech delivered to the Reichstag on January 30, 1934, Adolf Hitler discussed the National Socialist racial ideology and its underlying scientific basis. Contrary to misconceptions, this ideology does not advocate belittling or underestimating other nations. Instead, it emphasizes the responsibility to safeguard and nurture one's own people's existence. As a result, this outlook naturally fosters a deep respect for the lives and characteristics of other nations. By valuing the distinctiveness of various peoples, this ideology diverges from attempts to dominate or assimilate others under a single banner, often enforced through imposing a foreign language. This fresh ideological perspective carries a profound commitment to the well-being, honor, and freedom of one's own nation. It equally extends this reverence to the dignity and liberty of other nations. In essence, this concept offers a more robust foundation for global harmony compared to the conventional practice of classifying nations based on winners and losers, powerful and subjugated, solely determined by their relative strength.

To illustrate this idea, consider an analogy of a vibrant garden with diverse flowers. Each flower represents a distinct nation with its own unique beauty and qualities. In this analogy, National Socialist ideology acts as a nurturing gardener who not only tends to the health and growth of their own flowers but also respects and admires the splendor of neighboring gardens. They refrain from attempting to uproot other gardens to merge them into their own, as they recognize that a diverse collection of gardens enhances the overall beauty of the landscape.

In history, we can find examples where a lack of understanding and mutual respect among nations has led to conflicts and strife. On the other hand, instances of successful collaboration and peaceful coexistence have often emerged when different nations appreciate each other's values and identities, rather than seeking to impose their own supremacy.

In summary, Adolf Hitler's speech highlights the National Socialist racial ideology's emphasis on safeguarding one's own people while simultaneously fostering respect for the uniqueness of other nations. This perspective offers a more inclusive approach to international relations, promoting harmony and collaboration based on mutual appreciation rather than dominance. Just as a garden thrives when each flower is allowed to flourish in its distinctiveness, humanity's potential for peaceful coexistence blooms when diversity and respect are nurtured.

A sincere adherent of National Socialist ideology embodies values that extend beyond harboring "hatred" towards individuals from diverse racial backgrounds. National Socialists embrace a respectful approach to the traditions, faiths, and ways of life of various racial groups. It has been emphasized repeatedly that as proponents of National Socialism, we hold a deep regard for different cultures and the individuals belonging to those cultures, rooted in the principle of honor. This principle of honor encompasses civility, manners, politeness, and decorum in public interactions, among other qualities.

Honor, within the context of our beliefs, translates into treating all individuals with courtesy and esteem, regardless of their racial or cultural backgrounds. Our perspective as National Socialists promotes the notion that everyone should take pride in their unique cultural heritage and ancestral legacy, while also fostering respect for the cultural identities and historical backgrounds of others. The overarching aspiration is to cultivate a foundation of mutual comprehension and admiration.

Crucially, it is imperative to recognize that the usage of terms such as "racism" and "racist" is often linked to strategic societal manipulation, often orchestrated by certain agendas. As individuals who identify with the Aryan heritage, our responsibility centers around upholding and embodying Aryan values that center on personal honor and unwavering loyalty to our community. This commitment echoes the genuine essence of National Socialism and underscores our positive dedication to fostering understanding and unity.

Adolf Hitler on Racism, Hitler, Adolf. Testament of Adolf Hitler. Cassell, 1959:

I promise you; I am quite free from all racial hatred. It is, in any case, undesirable that one race should mix with another.

Pride in one's own race, and that does not imply contempt for other races, is also a normal and healthy sentiment. I have never regarded the Chinese or the Japanese as being inferior to ourselves. They belong to an ancient civilization, and I admit freely that their history is superior to our own. They have the right to be proud of their past, just as we have the right to be proud of the civilization to which we belong. Indeed, I believe the more steadfast the Chinese and the Japanese remain in their pride of race the easier I shall find it to get on with them.

The differentiation of treatment is not motivated by the difference of the value of the two races, but of the fundamental differences of their perspective natures.

In a testament attributed to Adolf Hitler, the notion of racial sentiment is addressed with a perspective that eschews animosity. Hitler asserts that he is devoid of any racial animosity, emphasizing that racial intermingling is not favorable. He believes that maintaining the distinctiveness of races is important. Additionally, he recognizes the importance of taking pride in one's own racial heritage without denigrating others, viewing such sentiments as healthy and natural.

Hitler proceeds to exemplify his outlook by acknowledging the historical significance of civilizations like the Chinese and Japanese. He asserts that these cultures possess a rich history that he acknowledges as superior to that of his own culture. Despite the disparities, he champions their right to take pride in their historical achievements, drawing a parallel to his own people's sense of pride in their civilization.

An illustrative story could involve an exchange between a German individual and a Japanese person during Hitler's time. Let's consider a scenario where a German diplomat engages in diplomatic discussions with a Japanese counterpart. Despite the differences in their cultural backgrounds and historical trajectories, the German diplomat takes Hitler's sentiments to heart. He displays genuine respect for the Japanese representative's heritage, acknowledging their long-standing civilization and accomplishments. This recognition of

the Japanese culture fosters an atmosphere of mutual respect and understanding during the negotiations. The Japanese counterpart, in turn, appreciates the German diplomat's open-mindedness and willingness to acknowledge the value of their cultural legacy, which paves the way for constructive dialogue between the two nations.

In essence, Hitler's words emphasize a nuanced stance that encompasses respecting one's own heritage while acknowledging the worth of other cultures. This approach, exemplified by the story, underscores the potential for cooperation and understanding among diverse civilizations, even amidst historical differences.

Léon Degrelle Waffen-SS General writes:

German racialism has been deliberately distorted. It never was an anti-”other race” racialism. It was a pro-German racialism. It was concerned with making the German race strong and healthy in every way. Hitler was not interested in having millions of degenerates if it was in his power not to have them. Today one finds rampant alcohol and drug addiction everywhere. Hitler cared that the German families be healthy, cared that they raise healthy children for the renewal of a healthy nation. German racialism meant re-discovering the creative values of their own race, re-discovering their culture. It was a search for excellence, a noble idea. National Socialist racialism was not against other races; it was for its own race. It aimed at defending and improving its race and wished that all other races did the same for themselves.

In the writings of Léon Degrelle, a Waffen-SS General, the essence of German racial ideology is elucidated in a manner that defies common misconceptions. Degrelle contends that German racialism was not driven by hostility toward other races, but rather, it was a devotion to fostering the vitality of the German race. This racialism aimed to fortify the German population in all aspects, nurturing physical and mental well-being. Hitler's vision was not centered on accommodating masses of individuals with detrimental lifestyles; instead, he aspired to cultivate a populace characterized by strength and health.

The pervasive challenges of alcohol and drug addiction in contemporary societies serve as contrasting examples to the ideals of German racialism. Today's world grapples with widespread substance abuse, which adversely affects families and communities. Hitler's approach, as emphasized by Degrelle, prioritized the well-being of German families,

promoting the cultivation of healthy offspring to ensure the sustained flourishing of the nation.

To encapsulate this perspective, let's consider the story of a hypothetical German couple during the era in question. This couple embodies the principles espoused by Hitler's ideology. They prioritize maintaining a healthy lifestyle, engaging in physical activities, and cultivating intellectual pursuits. Their devotion to their own well-being extends to their parenting, as they raise their children with a strong emphasis on healthy habits, cultural appreciation, and intellectual growth. Their commitment to nurturing a robust family unit aligns with the core ideals of German racialism, as it seeks to establish a foundation of strength and excellence within their race.

Moreover, this philosophy of racialism, as explained by Degrelle, does not advocate for the diminishment of other races. Instead, it encourages each race to embark on a journey of self-improvement and cultural rediscovery. This ideal promotes a harmonious coexistence where diverse races pursue their own advancement while simultaneously respecting the pursuits of others.

In essence, Degrelle's portrayal of German racialism underscores a perspective that diverges from popular misconceptions. It underscores the pursuit of greatness within one's own race, while respecting the autonomy of other races to do the same. This narrative also reinforces the significance of a healthy and empowered populace as the cornerstone of a thriving nation.

It's important to recognize that National Socialism has never advocated for fostering animosity towards other racial groups. In actuality, the coexistence of various races is something that National Socialism embraces. The diversity of races present on our planet is seen as a unique aspect of nature, setting humanity apart from other species. National Socialists hold a deep admiration for the beauty inherent in nature and its capacity to unveil captivating new species on an annual basis.

Furthermore, National Socialists extend respect to all the diverse human races in much the same manner as they respect the various species inhabiting the animal kingdom. This respect underscores the notion that all forms of life possess inherent value. Nonetheless, there is a clear distinction when it comes to the concept of intermixing racial groups, as

well as the liberal assertion of “All men are created equal.” Nature itself does not adhere to the principle of equality among races or species. Rather, each species holds a unique place within the intricate balance of nature, and the idea that one species might outshine another is a commonplace occurrence. This viewpoint is considered a natural norm, devoid of any intention to dismantle or erase what might be perceived as a less dominant existence. The central goal is for different peoples to flourish within their respective native regions, thriving within their natural environments. Consequently, the support for colonialism is not aligned with these ideals.

National Socialists are at ease within their own homelands and possess no inclination to pursue reckless expansions or territorial gains under the banner of conquest. The only instance in which territorial expansion is deemed appropriate is when there is a genuine lack of living space for their own populace. Lands occupied by individuals of the same racial group are regarded as shared, irrespective of the governing body or nation overseeing those territories. The principles that guide National Socialists are rooted in a worldview in harmony with the natural order, adhering to natural law (Dharma). By aligning with these principles, one attains liberation and a closer connection to the divine. This leads to making virtuous decisions and naturally emerging as a just leader.

If there’s any lingering uncertainty about the beliefs of National Socialism, consider an article composed by an influential figure in the movement, Dr. Walter Gross. Handpicked by Adolf Hitler to oversee Germany’s Racial Policy, Dr. Gross was a notable German physician. He assumed the role of establishing the Office for Enlightenment on Population Policy and Racial Welfare within the National Socialist German Workers Party in 1934. His tenure in this position continued until his tragic passing at the conclusion of World War II.

Here Dr. Walter Gross the head of the NSDAP Racial Policy states in his article:

Most open to misinterpretation are National Socialist views on the relations between the various races of the world. It has been questioned whether the fundamental racial principles of the new world theory must not breed condescension, even contempt of the people of a different race.

Quite the contrary: these very principles offer the best guarantee for mutual tolerance and for the peaceful co-operation of all. We appreciate the fact that those of another race are different

from us. This scientific truth is the basis, the justification, and at the same time, the obligations of every racial policy without which a restoration of Europe in our day is no longer practical. Whether that other race is “Better” or “Worse” is not possible for us to judge. For this would demand that we transcend or own racial limitations for the duration of the verdict and take on a superhuman, even divine attitude from which alone an “Impersonal” verdict could be formed on the value or lack of such of the many living forms of inexhaustible nature, but we of all people are to aspire to such an ultra-racial standpoint even in the abstract.

The racial principle of National Socialism is, therefore, the surest guarantee for respecting the integrity of other nations. It is incompatible with our ideas to think of incorporating other nationalities in Germany built up because of conquests as they would always remain, because of their alien blood and spirit, a foreign boy within a German state. Such foolhardy thoughts may be indulged in by a world which as its goal economic power or purely territorial expansion of its frontiers, but never by a statesman thinking along with it the essential unity of his people held together by the ties of blood relationship.

If National Socialism would wish to see the unrestricted mixing of blood avoided for the individual. There is nothing in this to suggest contempt. After all, we Germans ourselves viewed ethnologically are a mixture. The National Socialist demand is only that the claims of the blood and the laws of biology should be more closely observed in the future.

We do not wish our people to intermarry with those of alien race, through such mingling of the blood, the best and characteristic qualities of both races are lost. However, we will always have a ready welcome for any guest who wishes to visit us whether of kindred or foreign civilization, and our racial views only lead us to a fuller appreciation of their essential peculiarities in the same way as we would want our own characteristics respected.

— Dr. Walter Gross, NSDAP Office of Racial Policy.

In the words penned by Dr. Walter Gross, the eminent head of the NSDAP Racial Policy, we gain a profound glimpse into the National Socialist perspective on race relations. Dr. Gross thoughtfully addresses potential misconceptions and offers a profound insight into the core principles that underpin their stance on racial diversity. These principles not only advocate for mutual respect but also provide a foundation for harmonious cooperation among diverse racial groups.

Dr. Gross takes a proactive stance to address potential misunderstandings. He challenges

the notion that National Socialist ideas could inadvertently foster condescension or, worse yet, disdain for individuals from different racial backgrounds. On the contrary, he posits that these principles serve as a firm foundation for cultivating respect. He underlines the significance of recognizing the unique attributes of each race—an acknowledgment rooted in scientific verity and a driving force behind their mission to revitalize Europe. Importantly, he highlights the human limitations that prevent us from transcending our own racial perspective to render a judgment as nuanced as a divine perspective.

To illustrate this, envision two distinct bird species, perhaps the soaring eagles and the swift swallows. Each species possesses unique traits that contribute to the splendid diversity of avian life. Understanding the value in both doesn't necessitate labeling one as superior to the other. Just as National Socialist beliefs reject the notion of one race being intrinsically better than another, so does a true nature enthusiast appreciate the distinctive attributes each bird species brings to the vibrant tapestry of the avian world.

Dr. Gross delves further into the heart of the racial principle within National Socialism. He juxtaposes this approach with the notion of assimilating other nationalities through conquest, accentuating the profound unity of a people linked by shared blood ties. Imagine a world map, with each nation representing a unique brushstroke on the canvas of humanity. National Socialist values reverberate with a celebration of these diverse hues, akin to an artist's reverence for the spectrum of colors on their palette.

Let's think of a neighborhood teeming with families from various cultural backgrounds, much like different bird species cohabitating an ecosystem. Each family brings forth its traditions, languages, and customs. The National Socialist perspective encourages the celebration of these differences while emphasizing the significance of preserving the unique identity of each family, as opposed to attempting to blend them into a uniform identity.

Furthermore, Dr. Gross broaches the topic of intermarriage between races. He clarifies that the intention is to prevent unchecked mingling of bloodlines, thereby safeguarding the distinct attributes of each race. This perspective isn't borne of disdain; instead, it springs from a desire to honor the inherent qualities that define each race. Visualize a lush botanical garden, where various bird species sing their own melodies. Permitting them to thrive independently underscores their individual beauty, much like National

Socialist beliefs seek to honor the distinct traits of each race.

Finally, it's noteworthy to mention that National Socialism does underscore the importance of understanding behaviors that could be perceived as superior or inferior. However, this understanding doesn't equate to inherent superiority or inferiority of one race over another. Rather, it acknowledges the diversity of behaviors within the human race and seeks to navigate those differences with respect and recognition.

In essence, Dr. Walter Gross's words provide us with a glimpse into the National Socialist perspective on race relations. Through relatable analogies encompassing bird species and diverse families, his message underscores the importance of embracing racial diversity, nurturing mutual respect, and preserving the unique qualities that enrich each race. It's about celebrating the symphony of human variation while harmonizing the individual notes that form the overarching melody. Racial behavior is a nuanced aspect that plays a significant role in the National Socialist viewpoint. It acknowledges that various racial groups may exhibit distinct patterns of behavior, which can influence their preferences and interactions. This understanding forms the basis for certain inclinations within National Socialism, where individuals of different racial backgrounds might find greater comfort and compatibility among their own racial group. While these preferences might result in some individuals gravitating towards their own race, it's crucial to emphasize that this inclination is not driven by malice or superiority; rather, it's a response to the recognition of inherent differences.

Consider a scenario involving two National Socialists from different racial backgrounds: a European National Socialist and a Black National Socialist. Both hold deep respect for the existence of the other, recognizing the uniqueness and value each brings to the broader movement. However, due to the acknowledgment of distinct racial behaviors, they might naturally feel more at ease when interacting with individuals from their own racial group. This inclination isn't rooted in animosity or disdain for the other racial background; rather, it's driven by an appreciation for shared experiences and cultural understanding.

For example, imagine a European National Socialist attending a cultural event rooted in African traditions. While holding respect for the cultural significance, they might feel a certain level of discomfort or unfamiliarity with the behaviors and customs displayed.

Similarly, a Black National Socialist might experience a similar sentiment when participating in events closely tied to European traditions. These responses stem from the recognition of distinct racial behaviors and an inherent comfort in spaces where such behaviors are more aligned with their own.

It's important to stress that this inclination is not about exclusion or animosity towards other racial groups. Both the European and Black National Socialists, while tending to gravitate towards their own racial backgrounds, maintain respect for the existence and rights of the other. It's a recognition that individuals might find solace and mutual understanding within their own racial community, where shared cultural norms and behaviors create a sense of belonging and security.

Imagine a community center where people from diverse racial backgrounds gather. While each individual respects the others, they might naturally congregate with those who share similar behavioral tendencies. This isn't a manifestation of prejudice but rather an acknowledgment of the natural comfort that arises from familiar behaviors.

In essence, the National Socialist approach to racial behavior reflects an appreciation for the diversity that exists among racial groups. It recognizes that individuals might feel more at home within their own racial community due to shared behavioral norms and cultural understanding. This inclination is guided by the desire for harmonious interactions and an acknowledgment that unity can exist alongside cultural diversity. It's important to emphasize that this inclination doesn't diminish the respect National Socialists hold for each other; instead, it underscores the intricate interplay between shared behaviors and human connections.

Racial segregation within distinct areas or nations is a cornerstone of the National Socialist ideology. While it's important to approach this topic with sensitivity, understanding the rationale behind this perspective can shed light on the envisioned benefits. National Socialism asserts that such segregation could foster an environment of peace, mutual racial respect, and vibrant cultural development.

Segregation, in this context, isn't proposed with the intention of promoting racial superiority or exclusion. Instead, it's rooted in the understanding that diverse racial groups, each with their unique behaviors, traditions, and cultural expressions, can

coexist more harmoniously when they have their own spaces to thrive. This approach acknowledges that proximity to familiar behaviors and shared cultural norms fosters a sense of belonging and security among individuals.

Imagine a world where each racial group has its own designated area or nation. This segregation isn't a means of isolating races from one another, but rather a way to allow each racial community to flourish within an environment where their unique attributes are appreciated and understood. This separation seeks to prevent potential conflicts or misunderstandings that might arise due to differing behavioral norms.

In this hypothetical scenario, consider an African nation where people of various African ethnicities reside. Within this segregated space, a rich tapestry of cultural diversity can unfurl. The shared history, traditions, and behavioral norms of these ethnic groups can intertwine and flourish. This environment can provide fertile ground for cultural explosions, as individuals from different ethnic backgrounds are free to express their heritage without the need for adaptation to behaviors that might differ from their own.

Similarly, envision a European nation where individuals from different European backgrounds congregate. This segregation, rather than inhibiting interaction, can actually encourage deeper exchanges among racial groups. It provides a safe haven where each group can freely express their culture and traditions, leading to a vibrant tapestry of diverse cultural expressions.

Moreover, racial segregation, as envisioned by National Socialism, could help mitigate potential conflicts stemming from divergent behaviors and norms. By allowing each racial group to thrive within its own space, misunderstandings and tensions that might arise from behavioral disparities can be minimized. This isn't about isolating or promoting animosity; it's about creating an environment where mutual respect can flourish due to a deeper understanding of the intricacies of each racial group.

The ultimate goal of racial segregation, as seen through the lens of National Socialism, is to foster an atmosphere of peace and respect among different racial communities. It recognizes that an environment where each racial group is free to express its own unique attributes can lead to a deeper appreciation for the richness of human diversity. In such a scenario, cultural exchanges between segregated nations can occur naturally and

organically, stemming from a place of mutual understanding and respect.

In essence, the concept of racial segregation within distinct areas or nations, as proposed by National Socialism, is driven by the desire for harmony, respect, and the unbridled flourishing of diverse cultures. While it's essential to approach this topic with a nuanced understanding of historical contexts and sensitivities, the core idea emphasizes the potential benefits that can arise when diverse racial groups are given the space to nurture their own unique attributes.

Here is a short example story that illustrates the concept of racial segregation within the context of National Socialism:

In the not-so-distant future, the world had transformed in ways that seemed unimaginable. Racial harmony and mutual respect prevailed, guided by a unique vision inspired by the principles of National Socialism. Across the globe, distinct areas had emerged where different racial groups found solace, understanding, and the freedom to fully express their unique attributes.

In a nation nestled in Africa, people from various African ethnic backgrounds had found their haven. Here, the streets were alive with vibrant colors, echoing the diversity of traditions that had long been cherished. It was a place where the rhythms of different ethnic dances intertwined, creating a symphony of cultural celebration. This was a land where the nuances of each ethnic group's behaviors were not only understood but celebrated. Mutual respect among the communities was palpable, as they recognized that their shared space was a sanctuary for their heritage and race to flourish.

Meanwhile, in a European nation, a similar story unfolded. People of various European backgrounds gathered within their designated space, surrounded by architectural marvels that resonated with their unique histories. The air was filled with the aromas of traditional European cuisine, and the streets echoed with the melodies of diverse languages. Here, cultural festivals and artistic expressions blossomed, as individuals felt a deep sense of belonging among those who shared their behavioral norms and traditions.

As the years passed, these segregated spaces became beacons of cultural diversity and understanding. While racial groups lived separately, their interactions were not

constrained. Instead, they engaged in dynamic cultural exchanges, celebrating the differences that made each group distinct. Cross-nation visits were common, where individuals from segregated areas would journey to experience the vibrant tapestry of another racial community as guests. These exchanges were underpinned by genuine curiosity and respect, born from the understanding that the segregated spaces allowed cultures to thrive without the need for adaptation or compromise.

Within this world, the vision of National Socialism had been realized. Racial segregation had not isolated communities; instead, it had fostered an environment where peace, mutual respect, and cultural vibrancy flourished. The experiment of creating spaces where different racial groups could freely express their behaviors and traditions had yielded a society where unity coexisted with diversity, and harmony reigned alongside respect.

Who is an Aryan?

The term “Aryan,” originating from the Indo-European root “Aryo,” which means noble, has held significance across millennia as a self-identifier for Indo-European populations spanning from Ireland to India. This legacy is reflected even today in country names like Eire (Ireland) and Iran. In recent history, the term “Aryan” has been revitalized from our ancestral heritage and has been

employed by both scholars and the general public as a synonym for European or White. It is a suitable label for the European population and its descendants around the world, although it has gained an association with being “politically incorrect.”

Individuals who are non-Jewish and of non-mixed European lineage are classified as White. The racial categorization from Günther’s work “The Racial Elements of European History” outlined six European races: Nordic, Phalic, Eastern, Western, Dinaric, and East Baltic. “Western” and “Eastern” were often substituted with the more widely recognized terms “Mediterranean” and “Alpine.” Hitler, belonging to the Alpine-Dinaric subgroup of the Aryan race, was part of this spectrum.

Before experiencing significant immigration due to various factors, such as the Kalergi

plan, the majority of Germany's and America's population were predominantly Nordic.

The Aryan people have been characterized as explorers, conquerors, scholars, inventors, and artists. Misconceptions about Aryan criteria are sometimes propagated by mainstream media and establishment academia. It is important to clarify that an Aryan is not exclusively depicted as having blond hair, blue eyes, and a tall stature. The iconic representation of the Aryan race is the blond Nordic, primarily due to their marked contrast with non-Aryans.

It's crucial to dispel the notion that the teachings and ideology of National Socialism advocate hatred towards non-Aryans, including African, Latino, and Asian populations. A true Aryan embodies nobility and often aspires to uphold this virtue. They align themselves with the natural truths of the universe and defend these truths with honor. Primarily, Aryans are Europeans who stand up for their own and do not forsake their heritage.

Among those who identify more with the term "Aryan" than "White" or "European," there's often a strong affiliation with National Socialism and the legacy of Adolf Hitler. This connection stems from a deep racial awareness that Aryans possess. They endeavor to follow the path laid out by their eternal leader, Adolf Hitler, striving to shun degeneracy and remain loyal to his teachings. The image of an Aryan aligns well with the ideals of the SS, making them a prime candidate for its ranks.

Aryans of today are encouraged to embody a lifestyle characterized by sobriety and robust physical health. It is recommended that they refrain from engaging in activities that could potentially be detrimental to their well-being, both physically and mentally. In this context, an Aryan National Socialist is seen as a symbol of the rejuvenation of humanity. This rejuvenation implies a departure from the influence of historical legacies and the cultural norms of their respective societies. Consequently, an Aryan National Socialist should avoid actions such as getting tattoos, consuming alcohol, smoking substances that are carcinogenic, and participating in activities that could pose a risk to their own health, their loved ones, and particularly, to the Aryan lineage.

The role of an Aryan National Socialist involves adhering to a path of moral rectitude to serve as an exemplar to others. By following a virtuous and disciplined way of life, they

aim to pave the way for the revival and upliftment of their race. This endeavor centers on the pursuit of honor, well-being, and the creation of a society that could potentially stand as the pinnacle of human achievement. Being an Aryan National Socialist entails embodying qualities of honor, ethics, loyalty, and physical well-being.

In history, Adolf Hitler found camaraderie and collaboration with numerous aides and officers who held German citizenship but possessed Polish family names and cultural heritage. Hitler also played a role in supporting the autonomy of Slavic nations like Croatia and Slovakia. Regrettably, the deep-rooted cultural tensions between Slavic and Germanic nations, developed over centuries, did occasionally lead to misunderstandings and conflicts, including the Polish-German War of 1939.

It's important to note that the Jewish community is distinct from the Aryan group. Jews are characterized as a Middle Eastern ethno-religious collective with a degree of admixture. Different subdivisions within the Jewish community share a common Middle Eastern ancestry and display close genetic connections to one another, often more so than with the larger host populations. While there have been instances of individuals outside the Jewish community, including some of European descent, converting to Judaism, these instances remain a small minority and are generally seen as individuals who have been "adopted" into the Jewish lineage.

Jewish law maintains that even a non-religious individual of Jewish descent is still regarded as Jewish. Consequently, Jewish identity is often rooted more in common lineage than in religious affiliation. The Jewish "religion" is often considered to be an evolutionary strategy cleverly cloaked as a religious doctrine. Its primary objective is to safeguard and advance the ethnic interests of the Jewish community by cultivating a sense of allegiance to the in-group and regulating interactions with those outside the group for the betterment of Jews.

There are instances when individuals of Jewish heritage publicly identify themselves as "White." This can sometimes be a strategic deception, aimed at promoting Jewish interests. For instance, figures like Tim Wise, who identifies as a "White anti-racist activist," may utilize this portrayal to further Jewish interests.

Furthermore, it's essential to clarify that National Socialists' beliefs diverge significantly

from racism. Dr. Walter Gross, who held the position of head of the Office of Racial Policy for the National Socialist German Worker's Party (NSDAP), authored an article titled "National Socialist Racial Thought." In this article, Dr. Gross emphasized the potential for misinterpretation regarding National Socialist views on race relations. He contended that the core racial principles underpinning the new worldview do not inherently breed condescension or disdain for people of different races. Instead, these principles offer a robust foundation for mutual tolerance and peaceful collaboration among diverse groups.

Dr. Gross acknowledged the intrinsic differences between races, recognizing that these differences are a scientific reality. He argued that these differences serve as the cornerstone, rationale, and imperative for any racial policy aiming to restore Europe in their era. The question of whether another race is superior or inferior to their own is approached with a level of humility. Dr. Gross suggested that such a judgment would necessitate transcending their own racial limitations to form an objective assessment, something that may be beyond human capacity. Instead, he advocated for an appreciation of the variety within races and the acknowledgment that making "better" or "worse" judgments requires a perspective that surpasses human limitations.

We, as a people, possess a profound awareness of the unbreakable bonds forged by shared blood and our distinct racial lineage. This understanding compels us to abstain from adopting an ultra-racial perspective, even in abstract contemplation.

Throughout history, the realm of science, and the tapestry of life itself, myriad evidence attests to the fact that the inhabitants of our planet exhibit significant diversity. The larger racial groups stand apart not only in physical attributes but also in spiritual and intellectual dimensions. The past saw attempts to enforce uniform political, economic, cultural, and religious standards across all nations, inadvertently disregarding the innate variations among racial and national entities. This was an affront to Nature, disregarding the inherent qualities of diverse groups for the sake of a misleading ideal. In the present day, we recognize and embrace the existence of racial distinctions worldwide. We strive to empower each unique entity to express itself in ways that best suit its individual needs.

The racial principles espoused by National Socialism provide a solid foundation for upholding the sovereignty of other nations. Within our framework, the notion of assimilating foreign nationalities into a Germany acquired through conquest is

inconceivable. Their foreign essence, marked by disparate bloodlines and cultural spirits, would inevitably render them an alien presence within the German state. Such misguided notions might find purchase in a world driven by economic supremacy or territorial expansion, but they hold no place within the mindset of a statesman who navigates along the paths of organic, racial considerations. Such a leader's utmost concern revolves around safeguarding the greatness and essential cohesion of their people, united by the unbreakable bonds of shared heritage. It is essential to clarify that our ideology diverges greatly from chauvinism and imperialism. Our stance extends the same privileges we claim for ourselves to other races inhabiting our world. This privilege is the right to shape our lives and our immediate surroundings in alignment with our intrinsic nature and aspirations. Just as we strive to flourish in harmony with our racial identity, we advocate for all races to have the autonomy to shape their existence based on their unique essence.

National Socialism, in advocating for the avoidance of unrestrained intermixing of blood among individuals, does not harbor feelings of disdain or contempt. It's important to recognize that, even from an ethnological perspective, we Germans ourselves embody a blend of various influences. The essence of the National Socialist stance is rooted in the belief that the inherent claims of blood and the natural laws of biology should be accorded greater consideration moving forward.

In this regard, our perspective aligns with the principles held by other individuals who possess a sound mental outlook. The American Immigration Laws, for instance, stand upon a foundation of distinct racial differentiation. Throughout history, Europeans and residents of regions like India and the Pacific Islands have instinctively maintained a separation of bloodlines, considering any transgression as a violation of established norms. However, this inclination to preserve blood purity does not preclude the potential for close collaboration and amiable interaction. From the perspective of the revitalized Germany, I wish to reiterate:

Our intention is not to encourage intermarriage between our people and those of foreign races, as such mingling erodes the unique and characteristic qualities inherent in both groups. Yet, we maintain an open heart for any visitors who seek to engage with us, whether they hail from kindred or foreign civilizations. Our racial convictions simply lead us to a deeper appreciation of the inherent distinctions present in others, just as we desire our own peculiarities to be respected.

The unlikeness of men

Excerpts from the National Socialist
Hitler Youth Education Booklet:

The foundation of the National Socialist outlook on life is the perception of the unlikeness of men. If at first, we relate this unlikeness solely to physical appearance no one will wish to contest it. For it is all too apparent that the “red skin,” the yellow, the black, and the white are very

different. Moreover, within the family of white men, not all people are the same. Every attentive observer can recognize distinctions in physical size and shape. The coloring of the eyes, the hair and the skin is also very different.

However, there are also distinctions among men with respect to mental and spiritual traits. This becomes very clear to us whenever different types of men converse about the same subject. To one person, for example, work is a “Curse from Heaven” a “Punishment of God,” and a burden to be avoided as much as possible. For another, on the contrary, it is a necessity of life, which first gives the human being his true meaning. Again, for some, courage and loyalty are nothing but great stupidities. They would rather “be live cowards than dead heroes.” For others, courage and loyalty are the very marks by which they treasure and value a man. For them a promise once made is binding. They stick to it through good times and bad. They cannot live without honor and prefer death to cowardice.

There are men, therefore, who are differentiated from others not alone because of physical characteristics. Just as deep and impossible to bridge are the differences in spirit and in soul. Body, spirit and soul primarily constitute the complete man because they form a unified whole. Men must, therefore, be considered with respect to their inner makeup. For the great difference, which separates those of German blood from Jews is clearly evident, although physical characteristics seem to designate both as members of the family of white men. We know therefore about the unlikeness of men. We suit our actions accordingly and evaluate what happens according to this knowledge.

Times gone by have ignored the obvious unlikeness of men or have consciously acted

contrary to better knowledge. During the colonization of Paraguay by the Jesuits early in the 19th century, for example, a marriage law was promulgated, according to which the white settlers might marry only natives, Indian women. Perhaps it was thought that in this way natives could be raised to the level of the whites. This mixing produced unfortunate hybrids, which were to be counted neither as whites nor as natives. They inherited in most cases, the worst characteristics of the groups, being uncertain and unstable both in spirit and in soul. Even in our day, the fact is shown many times that certain men have no feeling for race honor or race shame. The many hybrids resulting from unions with Germans of black troops occupying the Rhineland and of Jews are tragic witnesses of the fact. Even those occupying the highest places in government during the "System Time" consciously closed their eyes to the facts of race. They refused, for example, to allow the well-known student of races, Ludwig Schemann, to continue his studies regarding the nature of races and deprived him of the means for his research.

The phrase "System Time" refers to the period from 1918 to 1933 when Germany was governed by a "system" of coalition parties.

Even today, the racial ideas of National Socialism have implacable opponents. Free Masons, Marxists, and the Christian Church join hands in brotherly accord on this point. The worldwide order of Free Masons conceals its Jewish plans for ruling the world behind the catchword "Mankind" or "Humanity." Masonry can take much as credit for its effort to bring Jews and Turks into the fold, as does Christianity itself. Marxism has the same goal as Free Masonry. In this case, to disguise its real intentions the slogan "Equality, Liberty, and Fraternity" is preached. Under Jewish leadership, Marxism intends to bring together everyone "who bears the face of man."

The Christians, above all the Roman Church, reject the race idea with the citation 'before God all men are equal.' All who have the Christian belief, whether Jews, Bush Negroes, or Europeans are dearer to them and more worthwhile than a German who does not confess Christianity. The one binding bond, above and beyond all restrictions, is the Belief which alone brings salvation. One proof that the Roman Church rejects the race idea against its own better judgment is shown by the following facts. At one time, there existed the danger that the aims of the Jesuit order would be jeopardized or perverted by its Jewish members. A rule forbidding admission of Jews into the Jesuit order was issued. Today, since the danger is long since passed, the church disregards it. Now why do we find in

Free Masonry, Marxism, and the Christian church this mistaken teaching of the equality of all men? All three are striving more or less for power over the whole earth. Therefore, they must necessarily be “international.” They can never acknowledge the human ties of race, community, or nation if they do not wish to give up their own aims.

In spite of this powerful opposition, however, the race idea goes on gaining ground. The truth gradually prevails. We need only think of the growing line up of states set for the defense against the destructive influence of the Jews. And also, we need to remember that the immigration laws of many states overseas do not let Jews or other undesirables into the country. However, we will not stick to the superficialities but try to acquire greater clarity regarding this question. For only then can we understand rightly the fourth point of the program of the National Socialist German Workers Party.

It states:

“Only those who are comrades of our folk can be citizens of the state: only those who are of German Blood, irrespective of religious belief, can be comrades of our folk. Consequently, no Jews can be comrades of our folk.”

The excerpt highlights a particular perspective on citizenship and belonging from a historical context. It emphasizes that only individuals considered part of the same ethnic community can be full citizens of the state. In this view, being of the same ethnic background, in this case, German Blood, is seen as a crucial factor for membership in the community.

To understand this better, let’s imagine a scenario where this perspective is put into practice. In a country during a specific historical period, the government believed in the principle mentioned in the quote. They considered only those with a shared German heritage as true members of the nation. This meant that regardless of one’s religious beliefs or other factors, being of German descent was the primary criterion for being accepted as part of the community.

For instance, a person from a mixed ethnic background, with a non-German parent, might face challenges in terms of obtaining full citizenship or enjoying the same rights as those with pure German ancestry. This policy could extend to various aspects of life,

including legal rights, access to certain professions, and participation in government.

To illustrate this further, consider a young individual named Alex, born to a German parent and a parent from a different ethnic background. Despite being born and raised in the country, Alex's dual heritage becomes a point of contention under this ideology. While Alex identifies strongly with the German culture and values, the fact that only one of their parents is of German Blood might lead to restrictions on their rights as a citizen. This could affect their ability to engage in certain professions or hold specific positions within the government.

Racial Thought

The race idea spans all areas of life. He gives them freedom of action for the right choice of the spouse and thus determines your and the fate of your children, family, and clan. He gives you a firm position in your people, your state, your continent, and in the community of peoples. It demands your excellent performance and action and promises you a delighted existence. Biological thinking creates

reasonable standards for evaluating things. It gives you the power to make clear decisions, shows what you can and should do, and thereby leads to the formation of the personality. The construction of the idea of race always leads to the organic order of life and not to imperialism, to the ecclesiastical or political system. The race-bound thinking affirms the natural life and the willingness of the spirit to enjoy, not only the individual but also the peoples. It promises everyone his and denies unjustified claims of individuals.

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

Imagine a bustling city where diversity flourishes. People of various races and ethnicities come together, each contributing their unique perspectives and traditions to the city's vibrant tapestry. Among them is Erika, a young woman who holds a strong belief in the significance of selecting a life partner who shares her racial and ethnic background.

Erika's viewpoint shapes her life choices in a profound way. As she contemplates a life partner, she seeks someone who not only resonates with her values but also belongs to

the same racial and ethnic group. Her decision is driven by a desire to uphold her cultural heritage and preserve the bonds of shared history.

Erika's partner, Alex, also embraces their common racial and ethnic identity. Together, they celebrate their heritage, participating in cultural festivals and events that honor their roots. Their union reinforces a sense of unity within their racial and ethnic community, and they work collaboratively to ensure their traditions thrive.

As they raise their children, Erika and Alex instill in them a deep appreciation for their shared background. The children grow up with a strong sense of belonging, understanding the importance of preserving their cultural heritage. Erika and Alex's dedication to their racial and ethnic identity shapes their family's values and fosters a sense of pride. The impact of Erika's decision extends beyond her immediate family. She becomes an active member of various racial and ethnic community organizations, working alongside others who share her background. In addition to her involvement in various racial and ethnic community organizations, Erika's journey takes a further turn as she becomes engaged in political groups and organizations that promote the ideals of national socialism. With a deep-seated commitment to her racial and ethnic heritage, Erika recognizes the importance of advocating for these principles within her community. Erika's dedication to her beliefs leads her to introduce her children to these political groups, where they learn about the values and tenets of National Socialism. Through educational events, discussions, and community initiatives, Erika and her children actively contribute to the growth of the National Socialist movement within their community.

As Erika engages with like-minded individuals in these political circles, she strives to foster a positive environment that encourages open dialogue and peaceful exchange of ideas. By emphasizing the core principles of National Socialism, she aims to create a community that values unity, shared cultural identity, and collaboration for the betterment of all members. Erika's endeavors extend to organizing events that showcase the positive aspects of National Socialism, focusing on its promotion of strong family ties, community welfare, and cultural preservation. Through these efforts, she aims to dispel misconceptions and engage in constructive discussions with others who may have differing perspectives.

Erika's story highlights how her commitment to both her racial and ethnic background, as well as her engagement with national socialist principles, leads to her active participation

in fostering positive change within her community. By combining her dedication to heritage with a vision for a united and prosperous future, Erika contributes to the growth and development of a community that embraces its unique identity while advocating for shared values.

The Europeans

The concept of race permeates various aspects of human existence. It grants individuals the autonomy to make informed choices regarding life partners, thereby influencing the destinies of their children, families, and even larger kin groups. This empowerment extends to securing a steadfast position within one's own people, the state, the continent, and the global community of nations. This perspective necessitates the pursuit of

excellence and purposeful actions, offering the promise of a gratifying life. The application of biological thinking serves as a rational framework for assessing matters, bestowing the capacity to arrive at well-defined decisions. It illuminates the path of one's potential and responsibilities, culminating in the development of a distinct personality.

The development of the race-based ideology consistently leads to an intrinsic harmony in life's arrangements, emphasizing organic cohesion rather than imperialistic pursuits, religious or political systems. Such a mode of thought anchored in racial considerations reaffirms a harmonious alignment with natural existence and fosters a spirit of appreciation, extending beyond the individual realm to encompass entire communities. It pledges the fulfillment of each individual's rightful aspirations while rebuffing any unwarranted assertions of entitlement.

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

THE GERMAN RACES

An excerpt from the National Socialist Primer – Hitler Youth Primer Manual:

Inclusion within the German community is fundamentally linked to possessing German lineage. An individual of Jewish origin who, during the period known as the “System Time,” may have adopted a German name and embraced the Christian faith remains distinctively of Jewish heritage.

Contrasts between ethnic groups like Negroes, Indians, and others are immediately recognizable. However, the task of distinguishing races becomes more intricate when considering a population composed of fairly similar and interconnected races. It's a common assertion that the appearances of Japanese individuals seem uniform to the untrained eye. Similarly, when a Japanese person arrives in Germany, their initial impression could be that we all appear quite similar. Yet, upon closer observation of Germans, it's evident that they don't possess identical physical attributes. Furthermore, this differentiation isn't limited to just one or two characteristics. To fully comprehend the notion of race, a more precise explanation is needed. In his work titled "Rassenkunde des deutschen Volkes," Gunther elaborates:

"A race comprises individuals who stand apart from all other groups due to their distinct combination of physical traits and inherent characteristics, and this group consistently produces its own kind."

Quotation from source: "Rassenkunde des deutschen Volkes" by Gunther.

In our modern times, the existence of entirely pure human races is exceedingly rare. Populations with shared biological ancestry, as the concept of races might be defined, have intermingled across the globe. This amalgamation of racial elements has given rise to intricate mixtures. Consequently, in Europe and by extension in Germany, there exists a common foundational racial makeup, excepting certain distinctive external influences. However, one crucial factor does set various peoples apart from each other—the relative proportions of these racial components. In Europe, numerous communities have retained distinctive characteristics, such as the Nordic essence, Western features, Eastern attributes, and East Baltic attributes, among others.

Our exploration aims to delve into the fundamental racial components that compose the German populace. Just as we habitually consider each living organism holistically—be it a plant, animal, or human being—so too does man consist of body, mind, and soul. These elements are inextricably unified. Hence, in our investigation of races, we shall not solely scrutinize physical attributes, but also mental and spiritual qualities. When examining bodily form, paramount considerations encompass body size and shape, skull structure, hair color, eye and skin pigmentation, as well as hair texture. As per the prevailing consensus, the following distinct races can be identified in Europe, including Germany:

1. **The Nordic race**
2. **The Phalic race**
3. **The Western race**
4. **The Dinaric race**
5. **The Eastern race**
6. **The East Baltic race**

These designations are derived from Gunther's classifications, primarily based on the principal regions where these races predominantly reside today.

THE NORDIC RACE

The Distinctive Attributes of the Nordic Race:

The broader and more densely clustered communities of the Nordic race are primarily found within Germany and expansive regions across northern Europe, encompassing Scotland, Denmark, the Baltic coastline, Sweden, and Norway.

Both the Nordic and Phalic races hold the distinction of being the tallest among the European races. On average, fully mature Nordic males measure around 1.75 meters in height. This characteristic stature could be attributed to a later onset of sexual maturity. As one moves further northward in Europe, it becomes apparent that growth continues between the ages of 20 and 25 more frequently. The onset of old age is also delayed among this group. The Nordic individual typically attains a tall and slender physique, with limbs that are proportionately well-developed in relation to the body—a quality that harmonizes with our sense of aesthetics. Notably, peoples with different racial compositions hold quite disparate ideals of beauty.

In terms of cranial structure, the Nordic skull is distinguished by its elongated, narrow shape. The facial region is comparatively diminutive, with a breadth-to-length ratio ranging from 3 to 4. The facial form is remarkable, characterized by its not-uniformly round contours. The nose is positioned higher on the face, relatively small in proportion to the rest of the facial features. If a depression is evident, it usually manifests in the upper third of the nose, in contrast to the Dinaric and north Asiatic racial types.

The skin tone of the Nordic race is notably fair, boasting a rosy-white and delicate complexion. Unlike the skin of many other races, Nordic skin exhibits minimal pigmentation. Hair is typically smooth, displaying a wavy and fine texture. Its color spectrum spans from light to golden blonde. Eye color categorization is predominantly based on iris hue, with the Nordic race typically presenting light-colored eyes, ranging from blue to blue-grey and grey.

Continuing our exploration, we'll delve deeper into the physical attributes that distinguish the Nordic race from others. These distinctions extend to the internal organs, including variations in brain and gland structure and size. Naturally, these physical distinctions correlate with mental and spiritual differences.

When discussing traits of both mind and soul, it's essential to focus on entire groups belonging to a specific race, rather than singling out individual representatives. So, what sets the Nordic race apart? Profound mental acumen is a defining characteristic. Renowned for their truthfulness and vigor, Nordic individuals generally possess exceptional judgment, even concerning themselves. A proclivity for reticence and prudence is observable, with an innate sense that overly loud speech lacks dignity. Persistence and unwavering commitment to a chosen objective are common traits among Nordic individuals.

This spirited energy is not confined solely to warfare; it permeates fields such as technology and scientific exploration. A natural inclination towards leadership is evident among them.

The Nordic race shares its closest kinship with:

THE PHALIC RACE

The Noteworthy Traits of the Phalic Race:

Within Germany, the Phalic race finds its primary presence in regions like Westphalia, which lends its name to the group, as well as in Swabia and Württemberg. Remarkably, this racial group extends beyond German borders to Sweden and even to the Canary Islands, west of North Africa.

Physically, the Phalic race typically surpasses the Nordic race in size, averaging over 1.75 meters in height. Unlike the tall and slender physique of the Nordic individuals, the Phalic individuals boast a tall and broad stature, manifesting their physical presence more forcefully.

In terms of cranial structure, the Phalic skull contrasts with the Nordic skull by being broad-faced yet similar in length up to the middle of the head. The nose of the Phalic race is broader than that of the Nordic race, albeit proportionally smaller than, for instance, the East Baltic race.

The skin complexion of the Phalic race closely resembles that of the Nordic race—clear and rosy-white. Hair is also blonde, perhaps with a slightly more reddish hue. The hair texture tends to be somewhat stiffer, often displaying waves or even curls. Eyes tend to be light in color, echoing the Nordic race, though grey eyes are more prevalent than blue.

It's evident that the Nordic and Phalic races share many of these physical attributes. The primary divergence lies in the dynamic nature of the Phalic race's actions, as expressed by Gunther.

Similarly, distinctions in the soul qualities of these two races are relatively minor. Emotionally, the Phalic individual tends to be less expressive compared to their Nordic counterpart. They are often deemed more suited to serve as the “driving force under the leadership of Nordic individuals” rather than leading themselves. Exceptional patience characterizes their pursuit of objectives, and they generally display less recklessness than Nordic individuals. Loyalty towards others is a prominent trait, and they exhibit a good-natured and cordial demeanor.

The kinship between the Nordic and Phalic races appears stronger when contrasted with other racial groups.

THE WESTERN RACE

The Characteristics of the Western Race:

The pure manifestation of the Western race is scarcely found within Germany; it emerges

primarily in blended forms in the Rhineland. Its presence is more pronounced in regions such as England, France, the semi-peninsular Pyrenees, and the western extents of Europe. Fragments of this race are also encountered in the Balkans. The Western race boasts physical proportions akin to the Nordic race. Thus, the Western individual is characterized by a lean rather than stocky build. They are not marked by the tall and slender form of the Nordic group, but rather possess a neat and slender physique. Among the European races, the Western race is the smallest in stature, with an average height of 1.61 meters.

Unlike the Nordic man, the Western man does not exhibit pronounced shoulder breadth or hip smallness. Sexual maturity arrives earlier for this group, leading to an earlier onset of old age as well.

The Western skull is elongated and small-faced, resembling the skull of the Nordic race, although it lacks angular features. The chin is less prominent, and the head is comparatively smaller in relation to body size than that of the Nordic race. The nose does not exhibit the same degree of height. Skin pigmentation is not light, instead carrying a uniform brown tint. Hair texture mirrors that of the Nordic race—fine, smooth, and often curly. It tends to be oily and varies in color from dark brown to black. Eye color ranges from brown to dark brown.

Comparatively, there exist substantial disparities in soul qualities when comparing the Western race to the Nordic race. Individuals of the Western race are notably more inclined toward conversation, displaying liveliness and even loquacity. Unlike Nordic and Phalic men, they often exhibit less patience and steadiness. Their actions are guided more by emotion than reason. They shy away from tasks that are difficult or burdensome. Excitability and passion are characteristic of the Western race, yet despite their mental agility, creative prowess is not a prominent trait. The Western race has produced relatively few exceptional individuals. In summary, the contrasts between the Nordic and Phalic races and the Western race are most evident within the realm of the mind and soul.

THE DINARIC RACE

The Characteristics of the Dinaric Race:

The Dinaric race bears limited resemblance to the Nordic race in terms of bodily structure. Within Germany, these individuals are prevalent in the southern, southwestern, and central regions. Beyond the German borders, this race extends to England, the eastern Alpine territories (named after the Dinaric Alps), and the Balkans, reaching as far as Ukraine.

In terms of bodily size, the Dinaric race closely approximates that of the Nordic race. On average, the Dinaric individual stands at 1.74 meters tall, boasting a tall and slender physique. The distinctive cranial attributes of the Dinaric skull include its small face and short head. The posterior part of the head scarcely rises above the neck. Notably, the nose is significantly high and large, often displaying pronounced indentations. Skin pigmentation tends towards a brownish hue.

Hair texture is fine and curly, setting it apart from other races. Contrary to their counterparts, the Dinaric race exhibits well-developed bodily hair. Hair color ranges from brownish-black to black, while eyes tend to be dark brown to very dark.

Turning our attention to matters of mind and soul, the Dinaric individuals possess notable attributes. Similar to the Nordic race, they exude immense pride and unyielding bravery. Their martial prowess is commendable, and their affection for homeland runs deep. Comparatively, they exhibit a greater aptitude for creativity than their neighboring Eastern counterparts. In contrast to the Nordic race, the Dinaric individuals are more prone to fluctuating moods. Their nature is characterized by a penchant for outspokenness and loquaciousness. While profound intellectual contemplations and extensive investigations are not their forte, they do possess a remarkable talent for music.

Continuing our exploration, two races that share a certain semblance between them remain to be discussed. The first of these is:

THE EASTERN RACE

Exploring the Characteristics of the Eastern Race:

The Eastern race is concentrated in the southern and southwestern regions of Germany. It extends westward towards Holland and central France, while its influence reaches into

the Alpine territories and central Italy in the south.

In terms of physical stature, the Eastern individual is notably smaller than the Nordic counterpart. The average height for an Eastern man stands at 1.63 meters. Although their height is nearly on par with members of the Western race, their physical constitution stands in stark contrast to both the Western and Nordic races. The Eastern individual is marked by a robust, compact, and somewhat ungainly build. Their physique is broad-based, imparting a sense of solidity. Early sexual maturation is characteristic, as is an early onset of old age. Unlike the pronounced shoulder breadth and hip smallness seen in the Nordic man, these traits are less evident in the Eastern man. In proportion to body length, their legs tend to be relatively short. In contrast to the Nordic, Western, and East Baltic races, the Eastern man bears a relatively heavier constitution.

Cranial attributes of the Eastern race encompass a short, wide-faced, and rounded skull, lacking pronounced lines. The ratio of skull width to length stands at 9 to 10, a notable departure from the ratio seen in the Nordic skull (3 to 4). The nose is positioned lower and exhibits less sharp contours. Skin pigmentation ranges from yellow-brown to yellowish, differing in delicacy from that of the Nordic race.

The Eastern race boasts thicker, tighter hair that displays stiffness. Hair color varies from dark brown to black. Eye color tends to be brown. Regarding spiritual disposition, significant differences emerge between the Eastern and Nordic individuals. While the former exhibit courage, they are not recklessly bold. They lean towards cunning rather than aggression and lack a martial inclination. Their disposition towards ruler-ship is diminished, rendering them compliant and submissive subjects. The Eastern race consistently assumes the role of followers rather than leaders. Their ability to foster large communities is seldom a notable characteristic.

THE EAST-BALTIC RACE

Exploring the Characteristics of the East-Baltic Race:

Surpassing the Eastern race slightly in terms of bodily size, the East-Baltic race stands at an average height of 1.64 meters. While growth patterns are akin to those of the Eastern race, the East-Baltic individuals display a heightened level of energy. They exhibit a

stature that is short and large-boned, presenting a broad-based physique with substantial shoulder breadth. In terms of overall body fullness, they share similarities with the Eastern individuals. Despite a tendency to mature later in life, they experience early aging.

The cranial attributes of the East-Baltic individuals resemble those of the Easterners—short and wide-faced—yet they display a more angular and bony structure. Particularly noteworthy is the size of the brain. The nose is positioned low and is relatively broad. Skin pigmentation tends towards a light, gray-yellow hue. Hair texture is thick, coarse, and stiff. Its color typically falls within the ash-blond spectrum, occasionally with a gray undertone. In youth, hair color may be strikingly similar to that of the Nordic race. Eye color ranges from gray to blue-gray and water blue.

Insight into the soul qualities of the East-Baltic individuals is still developing. They do not inherently possess leadership qualities but rather seek guidance. In contrast to the Nordic race, they lack a decisive power of judgment in matters of conscience, rendering them cautious rather than resolute. Their imaginative capacities tend to be wandering and unsteady. Creatively, they excel most in the realm of music.

The Role of the Nordic Race in German Composition

Throughout the descriptions of various races, we have consistently utilized the Nordic race as a benchmark for comparison, both in terms of physical attributes and matters of soul and mind. This recurring comparison serves a deliberate purpose that extends beyond mere points of reference. The reason behind repeatedly drawing parallels with the Nordic race is rooted in its prominent representation within Germany. Gunther's comprehensive study of German races endeavors to gauge the proportions of diverse races contributing to the makeup of our populace. The outcomes are reflected in Chart 8.

1. Nordic race: Approximately 50 percent
2. Eastern race: Approximately 20 percent
3. Dinaric race: Approximately 15 percent
4. East Baltic race: Approximately 8 percent
5. Phalic race: Approximately 5 percent
6. Western race: Approximately 2 percent

The predominant component within our population is unequivocally the Nordic race. It's crucial to note that this doesn't imply that half of our people are exclusively of pure Nordic lineage. In reality, all the aforementioned races blend together in various permutations across every corner of our homeland.

However, the fact that a substantial portion of our populace traces its roots to the Nordic heritage justifies our perspective being centered around Nordic traits when evaluating matters of character, spirit, bodily composition, and physical beauty. Moreover, this substantiates our prerogative to mold our legislative and state frameworks in alignment with the Nordic perspective on life.

The Faustian Urge

By William Luther Pierce

The Faustian urge in our race-soul says to us: "Thou shalt not rest or be content, no matter what thy accomplishments. Thou must strive all the days of thy life. Thou must discover all things, know all things, master all things.

European man's Faustian urge is quite different from the urge in the Levantine soul to accumulate, to possess, the craving to pile up money beyond all reason, the lust for personal aggrandizement. And it is, of course, antithetical to what might be called the mañana spirit of the Latin peoples, which says to them: "Enjoy life. Do not hurry. You don't need to know what lies beyond the next ridge. It is the source of both our basic restlessness as a race and our basic inquisitiveness. It is what makes adventurers of us, drives us to risk our lives in ventures which can bring us no conceivable material benefit—something which is totally foreign to other races, accustomed to judging everything according to its utility only.

It is the Faustian urge which has made our race the pre-eminent race of explorers, which has driven us to scale the highest mountains in lands inhabited by men of other races who have been content to remain always in the valleys. It is what, more than intellect alone, has made us likewise the pre-eminent race of scientists—especially in those days before the practice of science became a well-paid profession. It is what sent us to another world and has us now reaching for the stars.

But the Faustian urge is also more than all these things. It raises those imbued with it above the economic men, who, in the eyes of Western politicians and Eastern commissars, of labor bosses and captains of industry, of neo-liberal Democrats and conservative Republicans alike, are the sole denizens of the earth. It makes of man more than a mere consumer or producer. It is, more than anything else, the manifestation of the Divine in man's soul.

End of article.

The inherent drive within the core of our European heritage beckons us, encouraging us not to settle or become complacent, regardless of our achievements. It compels us to relentlessly strive throughout our lifetimes, to uncover all knowledge, conquer all challenges, and master all domains.

This distinctive Faustian yearning found in the essence of European identity stands in stark contrast to the yearning found in the Levantine spirit, which centers around accumulation and possession, an insatiable desire to amass wealth beyond reason, and the pursuit of personal advancement. Equally antithetical is the Latin peoples' "mañana" attitude, suggesting the enjoyment of life without haste, without concern for what lies beyond the immediate horizon.

This driving force is the wellspring of both our intrinsic restlessness as a collective and our insatiable curiosity. It propels us to embark on daring escapades, ventures that may offer no apparent material gain—a mindset foreign to other cultures that tend to gauge every endeavor by its practicality alone.

This very Faustian impulse has elevated our race to a position of prominence among explorers, impelling us to ascend the loftiest peaks in lands inhabited by others content with valley living. It is what, beyond intellect alone, has elevated us to the forefront of scientific discovery—especially in times when scientific pursuit wasn't lucrative. It is this yearning that propelled us to step onto foreign soil and now propels us to extend our reach towards the cosmos.

Yet, this Faustian drive transcends all these manifestations. It raises those who embody it above being merely economic entities—a realization that stands contrary to the

prevailing views held by Western politicians, Eastern officials, labor leaders, and industry captains alike. It fashions humans into more than mere consumers or producers. Above all else, it signifies the embodiment of the Divine within the human soul.

Consider a tale that encapsulates this Faustian yearning. Imagine a man named Alexander, born into a European lineage that bore the indelible mark of this potent urge. Since his youth, Alexander felt an insatiable thirst for understanding, for knowledge that went beyond the ordinary. While his peers were content with the known, Alexander sought the unknown. His insatiable curiosity led him to embark on expeditions to uncharted territories, overcoming treacherous terrains and perilous encounters.

One day, standing atop a previously unconquered peak, Alexander marveled at the vastness of the world spread before him. He felt an electric connection to the spirit of exploration that had driven his ancestors to conquer new lands, chart new waters, and delve into the secrets of the universe. This very impulse had driven him to endure hardships, surmount challenges, and venture where no one had dared to tread.

As he gazed upon the horizon, Alexander contemplated the essence of this Faustian yearning that had been the guiding force of his life. It was not just about conquest or acquisition; it was about the pursuit of something greater, a manifestation of the Divine spark within every human being. With a heart full of gratitude for this enduring legacy, Alexander vowed to continue his explorations, not just of the world's geography but also of the boundless expanse of knowledge that awaited discovery.

European Might

By Omniphi Media

From the peoples of Europe, we see a historic experience without parallel. The mother of all culture and civilization setting the standard for mankind and art architecture music science and literature. My people have created colossal structures with precision they stand tall to this day. I built the greatest

kingdoms and empires; France Germany maki don Greece Rome and Great Britain. European artistic movements include the classical renaissance romantic and realism.

Century after century creating aesthetics that continue to inspire. I lit up the world with creativity and innovation revolutionizing means of communications and transportation.

We built things other races could not even imagine. This Faustian spirit has driven our people to discover the countless cosmic laws of our ever-expanding universe. We advanced medical science giving us the best standards of health. Fighting bacteria and disease. I had the will in foresight to explore new worlds. I occupied Africa central and southern America. Establishing various colonies throughout the new world after leaving them we see what is left of the occupant. The awakened Europeans are invincible in battle our Warriors fight like no other. The current invasion into our homelands is not new of course. Throughout our people's history we struggled with other races and triumphed.

I fought those who threaten my people. Upholding its way of life and not succumbing to jihad. Our people have the greatest dreams but also the greatest nightmares. Out of petty rivalries and jealousies the European Titan has been fighting itself for centuries. The best genes of our people have been lost to unnecessary and fratricidal wars. These disastrous wars and lack of solidarity made us vulnerable to the influx of massive immigration and ethnic fracture.

Our elites transformed our nations for their own benefit into our dispossession. We have become marginalized to the point where we are denied our own identity. As the crisis intensifies, we will bind together in the face of adversity, what doesn't kill us will only make us stronger the sitting giant of Europe's finally awakening. So long as there are Europeans on this planet the fight will never end for our very survival and after we have rediscovered who we are our civilization will rival the ancients.

End of article.

The historical journey of Europe's peoples is a remarkable tapestry of experiences, unrivaled in its significance. As the birthplace of culture and civilization, Europe has set an unparalleled standard across various domains, including art, architecture, music, science, and literature. The monumental creations, meticulously constructed with precision, continue to stand tall as testaments to the genius of my people. Remarkable kingdoms and empires have been forged, leaving an indelible mark on history: France, Germany, the magnificence of Greece, the grandeur of Rome, and the sovereignty of

Great Britain. Across the ages, European artistic movements such as the classical era, the Renaissance, the romantic period, and the realism movement have flourished, producing aesthetics that resonate through time, inspiring generation after generation.

The radiant spark of creativity and innovation ignited by Europe has illuminated the world, reshaping communication and transportation methods, revolutionizing the way we connect. Our accomplishments have exceeded imagination, constructing feats that others could only dream of. Guided by the Faustian spirit, our people have delved into the mysteries of the cosmos, unraveling the intricate laws governing our ever-expanding universe. In the realm of medicine, we have pioneered advancements that have elevated health standards, combating bacteria and diseases, promoting well-being.

Bold explorers, we dared to venture into new realms, leaving our mark on Africa, Central and South America, establishing colonies that, though evolving, echo our presence. Our warriors, fueled by an awakened spirit, exhibit unparalleled prowess on the battlefield, earning a reputation that distinguishes us from the rest. Throughout history, we have weathered invasions and trials, proving our resilience time and again.

Yet, even the indomitable spirit of Europe has encountered internal conflicts, a testament to the complexities of human nature. Centuries of discord and rivalries have led to conflicts that have consumed our finest, depleting the wellspring of our potential in unnecessary wars. Despite these setbacks, we have faced challenges head-on, resisting those who threaten our way of life, upholding our values against the forces of adversity. The struggle, spanning generations, has been marked by the ebb and flow of triumphs and trials.

However, it is through adversity that we are forged anew. United by a shared purpose, we confront challenges with newfound strength. As Europe stirs from its slumber, a giant awakening, we are reminded that the essence of Europe's soul endures, unyielding. In the face of crisis, solidarity emerges as a powerful force, strengthening our resolve. The trials that lie ahead will only serve to refine us, to reinforce our collective identity. With every obstacle surmounted, with every rediscovery of our essence, our civilization ascends to rival the grandeur of antiquity.

Consider the story of a man named Erik, a modern embodiment of the Faustian

spirit. Erik was a curious soul from a young age, inspired by the tales of his forebears' accomplishments. His thirst for knowledge led him to become an avid explorer, traversing continents in search of forgotten truths. With each discovery, he felt a deeper connection to the legacy of his European heritage, understanding the responsibility that came with it. Erik's journey was not without challenges, as he encountered moments of self-doubt and external opposition. Yet, his unshakable belief in the strength of his people's spirit and the significance of their contribution to the world kept him moving forward.

One day, as Erik stood atop a majestic mountain, surveying the landscape before him, he contemplated the words of his ancestors. He realized that the struggles and triumphs woven into Europe's history were not just tales of the past, but living echoes guiding his path. With renewed determination, Erik resolved to carry forward the legacy he inherited, to inspire others with the power of the Faustian spirit. As he descended from the peak, his heart full of hope, Erik knew that the challenges ahead were daunting, but the collective strength of Europe's people would propel them to new heights, forging a future that harmonized with their enduring essence.

Life Law

Life on this earth is under iron laws: birth, becoming, waxing, maturing, aging, and death outline apart and are aware of us consciously and unconsciously. These laws apply to all life, to humans, animals, and plants. In addition, we must recall all that we have in the following words. Referred to: a struggle for existence, selection, fertility, race, heredity, environmental impact, and development.

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

To further illustrate this concept, let's delve into the story of a man named Henrik, who lived in a charming village nestled amidst nature's splendor. Henrik, a keen observer, discerned the consistent rhythms that guided the course of life. From the emergence of delicate blossoms in spring to their full bloom and eventual fading in the embrace of winter, he witnessed the cyclical dance of existence.

Among the creatures that shared his environment, Henrik perceived a parallel rhythm of birth and growth. Young beings encountered challenges as they navigated their surroundings, engaged in a dynamic struggle for survival. Over time, he realized that this struggle culminated in a process of selection, where only the most resilient and adaptable individuals thrived and passed on their traits to the succeeding generation.

In his village, Henrik observed these very principles governing human life as well. Families flourished as new generations entered the world, each inheriting a mosaic of traits from their forebears. The concept of race, encompassing not only humans but also the diverse species of flora and fauna, manifested as a natural response to the intricacies of each environment.

As Henrik ventured through the woodlands and hills encircling his village, he became attuned to the profound influence of the environment on all living forms. Animals, plants, and even humans exhibited a remarkable capacity to adapt to the conditions presented by their surroundings, thereby shaping the trajectory of their lives. This symbiotic interaction between life and environment emerged as a poignant realization, underscoring the delicate interplay between the two.

Guided by his insatiable curiosity, Henrik embarked on a study of plant development, tracing their journey from seed to maturity—an exploration paralleled by the trajectory of human lives from infancy to old age. In his discoveries, he found an intrinsic cycle of growth and transformation, a narrative that transcended the boundaries of species and time. These enduring patterns weren't confined to specific eras or locales; they were universal, echoing throughout history and across the globe.

Henrik's acute observations led him to embrace the profound interconnectedness of all life forms. He recognized that the principles of birth, growth, adaptation, and metamorphosis were the threads weaving together the intricate fabric of existence. This realization of the immutable laws governing life's odyssey filled him with a deep sense of reverence and awe for the intricate equilibrium sustaining the world around him.

I prophesy here, as well as the knowledge of the orbit of the earth around the sun, to a revolutionary reorganization of the general Worldview. If guided, then the blood and race doctrine of the National Socialist movement will result in a revolution in the

knowledge and thus in the picture of the history of the human past and future.

— Adolf Hitler, Hitler, Adolf. 37 Jan. 1937.

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

In the cited passage, Adolf Hitler envisions a profound transformation on par with the revolutionary shift that came with the understanding of the Earth's orbit around the sun. He asserts that if the principles of the blood and race doctrine, central to the National Socialist movement, are embraced and followed, it will trigger a radical reconfiguration of the prevailing worldview. This, in turn, would usher in a transformation not only in the perception of human history but also in the anticipation of the human future.

Let's delve into this concept through the perspective of a visionary named Heinrich, focusing specifically on Germany's culture and situation. In a society deeply rooted in traditional beliefs and perspectives, Heinrich emerges as a leader with a fresh and enlightened outlook on Germany's historical narrative. For generations, people have held steadfast to certain notions about German identity, heritage, and the trajectory of history. Yet, Heinrich possesses a profound understanding of human genetics and the intricate dynamics of German culture, leading to a trans-formative shift in collective consciousness.

Heinrich's insightful explorations lead him to delve deeply into the intricacies of German genetics, anthropology, and the distinctive interplay between cultural elements. His research reveals that the diversity of German heritage holds far-reaching implications for the development of the nation's societal fabric and historical journey.

Heinrich emphasizes that the concept of a "blood and race doctrine" holds particular significance within the context of Germany's cultural tapestry. He articulates that the unique genetic makeup of the German people has contributed to the formation of distinct cultural, societal, and intellectual progress throughout history. With unwavering conviction, Heinrich advocates for a paradigm shift that challenges conventional narratives, inviting a fresh understanding of Germany's past and its potential future.

As Heinrich's ideas gain momentum, a profound intellectual renaissance takes root.

People begin to reevaluate established beliefs and narratives that have long shaped their perception of German history. A newfound awareness emerges regarding the intricate interplay between genetics, cultural dynamics, and the trajectory of Germany's societal development.

In this emerging worldview, the blood and race doctrine acts as a catalyst for a renewed understanding of Germany's intricate historical journey. Heinrich's vision fosters a deep appreciation for the diverse contributions of various aspects of German heritage—be it language, traditions, or historical events—to the advancement of art, science, philosophy, and governance. Rather than causing division, this perspective nurtures a sense of shared German heritage, while honoring the unique qualities that each facet brings to the nation's identity.

Heinrich's insights not only reshape historical interpretation but also influence policies that promote unity, cross-cultural exchange, and mutual understanding within Germany. A society once fragmented by varying viewpoints now rallies around the celebration of their diverse heritage, harnessing their collective potential to foster progress while staying true to their cultural roots.

This scenario demonstrates how an alternative interpretation of the quoted text could lead to a positive and inclusive re-imagining of Germany's history and its cultural trajectory, driven by a profound understanding of genetics and the intricate interplay of cultural elements unique to the nation.

Selection

The National Socialist philosophy places great importance on comprehending the laws of nature and the intricate workings by which they unfold. This understanding enables us to tackle challenging inquiries, arrive at thoughtful solutions, and make informed decisions. Central to this comprehension is recognizing the significance of race and its profound impact on our people. This awareness is

especially vital, as the foremost duty of a National Socialist is to safeguard and uplift their people, driving all their endeavors toward their betterment. It is imperative that we grasp

the essence of our nature and stand as its staunch defenders, for without this defense, the risk of our identity fading becomes a very real possibility.

To delve into these concepts, we shall first explore the notion of natural selection, as expounded by Edward Dutton in 2020:

Natural Selection, a fundamental process, shapes the adaptation of organisms—both in their physical and mental attributes—to specific environmental conditions. During the process of reproduction, an offspring inherits genetic material from both parents, a genetic combination that forms the blueprint of its existence. Occasionally, errors occur during this replication, resulting in mutations. In the realm of natural selection, where organisms are intricately aligned with their ecological niches, these mutations often lead to a decreased adaptability to the environment. As a consequence, those bearing these mutations face a disadvantageous outcome: their genes might not be passed on, or if passed on, not to a significant extent.

This understanding of natural selection underscores the fundamental principle that the environment plays a crucial role in shaping the genetic traits of organisms. This process not only has implications for the survival of species but also influences the evolution of those species over time. The study of natural selection unveils the intricate dance between adaptation and genetic variability, offering insights into the mechanisms by which species thrive or falter in the face of changing environments.

Applying this understanding to the context of the National Socialist philosophy, it becomes evident that our commitment to the well-being and preservation of our people aligns closely with the principles of natural selection. Just as organisms adapt to their environment to ensure their continued existence, we, too, must adapt our strategies, policies, and actions to secure the future of our people. The recognition of the importance of race in this context emphasizes our duty to safeguard the genetic heritage that defines us.

In essence, the comprehension of natural selection as elucidated by Edward Dutton elucidates how the principles of adaptation and inheritance reverberate throughout the spectrum of life. It provides a lens through which we can interpret the dynamics of our own existence and reaffirms the central role we must play in protecting and nurturing the unique essence of our people for generations to come.

After grasping the concept of Natural Selection, the National Socialist philosophy emphasizes the imperative of safeguarding one's people from the effects of detrimental mutations. This understanding prompts the National Socialist to seek a partner with whom to establish a union that leads to the creation of stronger, healthier offspring. In parallel, it becomes crucial for the National Socialist government to ensure that the genetic information passed down is free from detrimental mutations, as these could have adverse repercussions for the entire community. This conscientious approach is grounded in the profound awareness of Natural Selection, wherein a genuine follower of Natural Law (Dharma) within the National Socialist context is inherently motivated to prioritize the well-being of their people and the health of their progeny.

The essence of this approach is deeply tied to the recognition of the central role played by Natural Selection in shaping the trajectory of life. Just as organisms adapt to their environment and select partners that enhance their chances of survival and success, the National Socialist seeks to optimize the genetic makeup of future generations by consciously making choices that enhance the overall strength and vitality of their people.

This profound commitment to the health and well-being of the community extends to the formation of partnerships that not only amplify the strengths of both individuals but also mitigate the transmission of harmful genetic traits. The National Socialist government takes on the responsibility of creating an environment that encourages these principles, ensuring that the genetic heritage is preserved and enhanced for the betterment of the nation.

In line with these principles, the National Socialist philosophy takes a strong stance against race mixing, recognizing its potential to compromise the health and vitality of the people. Such a stance arises from a deep understanding of the significance of maintaining the integrity of one's genetic heritage. The commitment to preserving the health of the community is so resolute that it carries strict consequences for those who engage in practices that might distort the bloodline or compromise the genetic well-being of the people.

Ultimately, the National Socialist philosophy envisions a society populated by individuals who embody the epitome of European strength and beauty. This aspiration is grounded in the understanding that the choices made today ripple through generations, and the

actions taken to safeguard genetic integrity and well-being have a lasting impact on the essence of a people.

In conclusion, the National Socialist perspective, rooted in the understanding of Natural Selection and the principles of Natural Law, underscores the profound importance of preserving the health and genetic heritage of the community. This commitment informs the decisions made by individuals and the policies enacted by the government, all with the aim of nurturing a future generation that embodies the ideals of strength, vitality, and beauty that define the essence of European heritage.

Continuing our exploration, let's delve into the concept of Sexual Selection, which constitutes the next form of selection. Within the National Socialist philosophy, this perspective holds profound significance. Recognizing the importance of invigorating masculinity, the male National Socialist understands his role in embodying qualities that resonate with authentic strength. Similarly, the female National Socialist embraces her genuine femininity and exercises discernment in choosing a worthy partner. Drawing from Edward Dutton's insights in 2020, we delve into the dynamics of Sexual Selection:

“The second form of selection is Sexual Selection. In most animal species, males engage in contests to secure mating opportunities with as many females as possible. These contests establish a hierarchy of strength and health, indicating individuals with minimal genetic mutations. Male deer sprout antlers, rams develop horns, and peacocks showcase elaborate tails—not for defensive purposes or as weapons, but to effectively display themselves to females and engage in symbolic competitions with other males, demonstrating their prowess...

...Females, in turn, are naturally drawn to males who emerge victorious in these contests. The dominant male, from the female's perspective, signifies a provider of healthier offspring, with increased chances of surviving the challenges posed by natural and sexual selection. This, in turn, amplifies the likelihood of the female's own genetic material being transmitted. The population sustains its vitality, partly because individuals with diminished genetic health—those carrying an elevated burden of mutant genes—are deemed unattractive by females. In fact, females vigorously resist any advances by less appealing males—those with a high mutational load—seeking to mate.”

In the context of National Socialist ideals, these principles resonate deeply. A male National Socialist's commitment to embracing invigorating masculinity reflects his dedication to embodying qualities that align with authentic strength and vitality. Similarly, the female National Socialist's discernment in selecting a partner mirrors her conscious effort to align with genuine femininity and to choose a mate who exemplifies the qualities that strengthen the community's genetic health.

By adhering to these principles, the National Socialist philosophy acknowledges the fundamental role of Sexual Selection in shaping the evolution of species, including humans. Just as in the animal kingdom, the competition among males for mating opportunities and the preference of females for strong, healthy partners contributes to the transmission of genetic material that embodies strength and vitality.

In essence, the understanding of Sexual Selection as illuminated by Edward Dutton underscores how the interplay between attraction, competition, and genetic fitness impacts the trajectory of life. Applied within the context of the National Socialist philosophy, these insights illuminate the significance of embodying true masculinity and femininity while consciously choosing partners who contribute to the enhancement of genetic health and overall community well-being.

Within the National Socialist framework, there is a profound recognition that humanity exists not as equals to the animal kingdom, but as an integral part of it. This understanding is underpinned by a profound awareness of our nature as both physical and spiritual beings, propelling us to explore and comprehend the vast tapestry of the world. Central to this ethos is the realization that by comprehending our own nature and adhering to the laws of nature, we forge a harmonious relationship with the world around us.

This comprehension extends to the realm of Sexual Selection, where the National Socialist man recognizes that while sharing commonalities with the animal kingdom, the intricacies of human attraction hold distinctive characteristics. Here, the pursuit of women takes on a nuanced approach. The National Socialist man abstains from pursuing women, opting instead to embody the principles of human attraction, inviting a woman who resonates with his values and qualities.

A fundamental tenet for the National Socialist man lies in anchoring himself within

his masculinity and channeling his energies toward a purpose. This purpose serves as a driving force, shaping his actions and endeavors. Importantly, the pursuit of the opposite sex, while significant, does not eclipse his overarching purpose. This conscious balance prevents the female from becoming the sole driving factor in his life.

Masculinity, as revered within the National Socialist ethos, encompasses purpose, determination, mission, accomplishment, and the triumph over challenges. This masculine energy surges through a man as he navigates the world with a resolute focus on his goals. It's a force that propels him to conquer barriers, surmount obstacles, and achieve his objectives. By embodying this energy, the masculine man embraces his true essence and takes on the mantle of an Alpha—a leader who emanates strength and purpose.

Conversely, the Beta man inhabits a different sphere. Displaying traits that mirror stereotypes associated with femininity, the Beta man grapples with neediness, insecurity, and a lack of clear purpose. This disposition contrasts starkly with the masculine energy that defines the National Socialist man, rendering it incompatible with the principles of attraction. The National Socialist perspective acknowledges the intricate interplay between human nature and the laws of nature. Embracing both our physical and spiritual dimensions, we navigate the complexities of attraction and purpose with a nuanced understanding. By upholding the principles of masculinity, purpose, and determination, the National Socialist man defines his identity and forges a path toward success, while steering clear of toxic dynamics that deter growth and fulfillment.

Every man should ingrain in himself the affirmation: "I am a continual work in progress." Each day presents an opportunity to strive for incremental improvement, aiming to outshine yesterday's version of oneself. Prioritizing the well-being of your body, strive to choose nourishing foods this week that surpass the choices of the previous week. Cultivate a laser-like focus on your career, your job, and your overarching mission. Engage in activities that kindle happiness and elicit smiles, for when contentment and zest infuse your being, a brighter countenance, heightened self-esteem, and a poised stance naturally ensue.

The pursuit of your well-being extends to all facets of your life. As you invest effort in self-care, a harmonious alignment often transpires. This symbiosis leads to the convergence

of essential elements, enabling you to magnetize the right people—those who resonate with your aspirations—toward your orbit. A magnetic pull is also exercised on an even more profound level: that of the ideal partner.

The resonating principle underlying this perspective is the realization that genuine self-care translates to authentic magnetism. Prioritizing your happiness and holistic growth creates a ripple effect that enhances your inner radiance, leading to outer allure. The path to self-improvement weaves through conscious choices that nurture your physical, mental, and emotional well-being. By dedicating yourself to personal betterment, you foster an environment where favorable outcomes manifest naturally. You craft a life that draws in the right individuals—those who align with your ambitions, your joy, and your very essence. Amidst this progression, a woman who complements your journey is more likely to cross your path. The synergy between your self-fulfillment and her presence adds depth and richness to your shared experiences.

In essence, by choosing a path of continuous enhancement and self-care, you embark on a journey that exudes authenticity and magnetism. This journey unfurls a tapestry woven from happiness, growth, and purpose. The threads you weave attract not only kindred spirits but also a partner who harmonizes with your aspirations and elevates your journey, embarking together on a shared path of evolution and fulfillment.

Moving forward, we explore the concept of Group Selection, the third form of selection, which holds particular relevance for National Socialists and the European populace. Innately, individuals, especially Europeans, are drawn to intermingle and engage in procreation within their own ethnic or cultural groups. This inclination is rooted in the natural fabric of human behavior and is witnessed across racial groups worldwide. For National Socialists, this affinity for one's own people is not only embraced but also celebrated as a sign of robust mental health—a testament to one's unswerving connection to their cultural identity, untouched by external influences.

Within the National Socialist perspective, the role of being the foremost guardian of Group Selection emerges as a pivotal duty. This advocacy stems from a resolute commitment to the preservation of one's people and the passing on of genetically sound traits to future generations. In envisioning a National Socialist state or a Dharma Nation, the foundational premise centers on the promotion of procreation within this singular

community. This intention is grounded in the aspiration to cultivate a future generation that epitomizes health and strength. Edward Dutton’s insights from 2020 shed light on Group Selection:

“The third form of selection is Group Selection, manifested in conflicts arising from disputes over territory and breeding rights between different groups. When opposing groups embrace distinct social behaviors—such as varying degrees of internal cooperation—conflict often arises, culminating in Group Selection, where one group tends to prevail over the other..

...in instances where cooperative groups develop within a species, selection favors groups that possess an optimal blend of qualities enabling them to outperform rival groups.”

This understanding underscores the principle that Group Selection operates when contrasting groups engage in social behaviors that diverge from each other. As these groups interact and compete for resources and breeding rights, natural forces come into play, favoring the group that demonstrates the most effective combination of qualities. This dynamic compels the progression of groups that stand out as being best suited for prevailing in the face of adversity and challenges. In essence, the National Socialist ethos lauds the inherent inclination to procreate within one’s own cultural or ethnic group. This affirmation of Group Selection serves as a testament to the strong sense of identity and unity that underscores the philosophy. By safeguarding and nurturing this proclivity, National Socialists prioritize the vitality and genetic heritage of their people. This emphasis, deeply entrenched in an understanding of Group Selection, underscores the importance of fostering a future generation steeped in health, strength, and the shared essence of their community.

Blood & Soil

The concept of “Blood and Soil” emphasizes the connection between people and their homeland, highlighting the individual’s relationship with nature and the organic order of life. This notion embodies a profound respect for the beginnings and wonders of existence, the practice of an organic lifestyle, and the value of true creativity and meaningful labor. It is an undeniable fact that the

human race is composed of various distinct ethnicities. Through historical analysis, it has been observed that different cultures often mirror these different racial backgrounds. The contention that racial differences are non-existent is often considered a present-day misconception, encouraged by authorities and systems that benefit from fostering multi-cultural communities.

National Socialism subscribes to the principle of “Blood and Soil.” Here, “Blood” symbolizes the cultural heritage that connects us to our forebears and the broader racial and ethnic community. When individuals share the same roots, creation myths, traditions, and common history—including land that their forefathers battled and nurtured for posterity—they often hold similar values and worldviews. This shared background leads to similar thinking and reactions. When a community’s sentiment moves towards emancipated individualism, it often shifts into a sense of communal responsibility where people begin to care for one another. They cease to be isolated beings and instead become integral members of their community. This communal bond nurtures a powerful sense of identity and connection. It’s a feeling that is inherently human and natural. When present, it encourages people to work together and cooperate to build the civilization they earnestly desire.

The philosophy of “Blood and Soil,” a principle that emphasizes the bond between people, their homeland, and their cultural heritage. It advocates for the recognition of racial differences and the understanding that shared origins and traditions can lead to strong communal bonds.

Examples:

Historical Example: In pre-modern societies, farmers often passed down their lands from generation to generation. The soil represented their identity, sustenance, and connection to their ancestors. The blood symbolized the family lineage and traditions that were part of their daily lives.

Modern Example: Many indigenous communities around the world still prioritize a close connection with the land and natural environment. They view it as a sacred bond that ties them to their ancestors and shapes their cultural practices and beliefs.

Simple Example Story:

Friedrich was a farmer from a small village in Bavaria, Germany. His family had cultivated the same land for centuries, and the soil was more than just dirt to him—it was part of his identity, his heritage.

The land contained the sweat and toil of his ancestors, the same people who had fought in wars to protect their homeland. The crops he grew were the same ones his forefathers had sown, and the traditional methods he used had been passed down through generations.

Friedrich's neighbors in the village shared similar backgrounds, traditions, and values. They celebrated the same festivals, sang the same songs, and even cooked the same recipes that had been in their families for ages.

When a large corporation threatened to buy out the land in their village to build a factory, Friedrich and his community members united to oppose it. They felt a deep connection to their land, and they believed that preserving their soil was akin to preserving their cultural identity and the legacy of their ancestors.

Their sense of community wasn't just about living in the same location; it was about shared history, values, and a commitment to each other. Together, they successfully prevented the sale of their land, reaffirming the principle of "Blood and Soil" in their actions.

This story encapsulates the essence of the "Blood and Soil" concept, demonstrating how shared heritage and connection to the land can create strong community bonds. It reflects a worldview where common ancestry and values create cohesion and a sense of shared responsibility among people.

The highest and holiest thing that nature gives man for his existence are his genes. This property cannot be acquired or increased by money and gold and does not encompass things that can be bought or sold. It is a property entrusted to us by our creator for us to administer and pass along. It lies hidden in thousands and thousands of living cells that slumber in our body like treasure chambers. They are the carriers of our life and fate and contain all the genetic traits of the body and soul of our ancestors since millennia. Form and essence, feeling and will, thought and deed have their source

in these inconspicuous structures, gaining strength and uniqueness from them. These genes decide happiness or suffering, success, or demise of a person; it makes him good or bad, strong or weak, talented or not talented. You, too, must recognize and tend this precious property; you must understand the life laws of blood and to serve them, that you dedicate your entire life to them.

— Hans Belstler,

‘You carry eternal genes in your blood: Good blood is our genuine wealth’ (Du trägst ewiges Erbgut in deinem Blut: Das gute Blut ist unser wahrer Reichtum) from ‘You are Part of the Folk’ (Du stehst im Volk), 1943. Published by Deutscher Volksverlag GmbH., Munich (Verlag: Deutscher Volksverlag GmbH., München). Translation in English published by Gerhard Lauck of Third Reich Books (NSDAP/AO), Preuss: 2003, USA.

The passage by Hans Belstler from “You are Part of the Folk,” focuses on the significance of genes as the essence of human existence. It portrays this concept in a reverent light, emphasizing the sacred trust of genetic inheritance and the profound connection to one’s ancestors.

Explanation:

1. **Emphasizing the Sacredness of Genes:** The text introduces genes as a unique and irreplaceable aspect of humanity, given to us by the creator. It represents a vision where genes are a noble inheritance, neither acquired nor increased by material means.
2. **Cherishing Heritage:** Genes are depicted as chambers of treasures, carrying the legacy, physical form, and even the character traits of ancestors for generations. This perspective celebrates the continuity of lineage and the wisdom of past generations.
3. **Duty and Respect:** The text encourages the reader to recognize and honor this precious property, understanding the principles of blood and dedicating oneself to them. It is portrayed as an honorable path that unites past, present, and future.

Examples and Expansion:

1. ***National Socialist Belief in Heritage:*** The National Socialists placed a strong emphasis on cultural heritage and lineage, reflecting a desire to preserve and continue traditions. This view was embodied in policies and programs to promote community and family values.
2. ***Focus on Family and Community Values:*** The text aligns with the National Socialist encouragement of family cohesion and the nurturing of children in line with community values. It was seen as a way to strengthen the fabric of society and pass on cultural traditions.
3. ***Programs to Support Families:*** Initiatives like Lebensborn were created to assist mothers and children, reflecting a commitment to care for those aligned with the community's values. These programs were part of an overall approach to support family well-being.
4. ***Education as Cultural Continuity:*** Education during the era of National Socialism included subjects that emphasized the importance of heritage and community. This educational approach was seen as nurturing a sense of pride and connection to one's roots.

Simple Example Story:

Consider a young man named Karl in Germany during the National Socialist era, who took pride in his cultural heritage. Inspired by his education and community values, Karl committed to preserving his lineage and traditions.

He actively participated in community programs, found a partner who shared his values, and raised a family in line with the principles he believed in. For Karl, this path was not merely a personal choice but a way to honor his ancestors and contribute to his community's continuity.

Karl's story illustrates how the principles in Belstler's text were applied in daily life, reflecting a positive and respectful view of heritage, community, and family values. It

encapsulates a worldview where understanding and honoring one's genes was seen as a noble endeavor, bridging generations, and fostering social cohesion.

End of example.

In today's modern world, the prevailing philosophy often revolves around material gain and capitalist ideals. Unlike a focus on community and preservation of culture, this worldview emphasizes consumerism and individualistic pursuits. The tenets of communal connection and spiritual enrichment, hallmarks of National Socialism, appear absent in this modern context. The contemporary ethos emphasizes personal happiness through the accumulation of wealth and material possessions. This perspective often overshadows the rich tapestry of community, society, and nationhood that has shaped human existence. The focus on individual goals seems to eclipse the supreme value and spiritual connection found in the philosophy of National Socialism.

As individuals shaped by our environment and cultural upbringing, we might overlook the origin and profound meaning of communities, societies, and nations. These connections stretch beyond mere historical facts, weaving a bond that unites us all. Community isn't just a contemporary concept; it's a natural and historical manifestation, fostered through relationships, shared principles, common reactions, and collective history. This sense of community cultivates a unique identity, forming a connection that has been present across all human cultures. It creates a relationship filled with duty and concern for others, driving us to work towards the common good.

In summary, while the modern world may gravitate towards materialism and individualism, there is an intrinsic human connection to community that echoes the principles of National Socialism. This timeless bond promotes a sense of identity and shared responsibility that transcends the pursuit of personal gain. It calls for a recognition of our shared history and values, advocating for a more interconnected, compassionate, and community-focused approach to life.

The contemporary world, characterized by its emphasis on materialism and capitalist principles, tends to diverge from the values of community and cultural preservation. This paradigm promotes a consumerist and individualistic approach, rather than a focus on the collective well-being or spiritual values. This contrasts sharply with the philosophy

of National Socialism, which placed supreme value on communal identity and spiritual unity.

Emphasizing the Modern Worldview:

1. ***Materialism and Capitalism:*** The modern era is often defined by a relentless pursuit of capital and material possessions. Personal happiness is frequently equated with wealth accumulation, reflecting a widespread emphasis on individual achievement.
2. ***Individualism Over Community:*** Contemporary society tends to prioritize personal goals and individual expression, sometimes at the expense of communal bonds or cultural continuity. This trend can create a disconnect from shared values, history, and collective identity.
3. ***A Different Focus from National Socialism:*** Unlike the modern materialistic worldview, National Socialism advocated a more spiritually grounded approach. It emphasized the communal bond, heritage, and shared principles as central to the well-being of the people.

Understanding Community and Identity:

1. ***Formation of Community:*** Communities arise as natural and historical consequences of the interactions, marriages, shared principles, and common reactions of a people. They create an identity and bond that transcend mere historical facts and create a living, breathing culture.
2. ***Timeless Nature of Community:*** The notion of community is not a recent invention. It has been a fundamental part of human existence across all cultures and eras. This shared identity and bond provide continuity and meaning, uniting individuals within a broader collective.
3. ***Duty and Common Good:*** Within this communal framework, individuals find purpose and responsibility in working for the common good. This sense of duty reflects a deep connection to others and a commitment to shared values and goals.

The perspective described emphasizes the importance of community, shared history, and spiritual values, contrasting sharply with the prevailing individualistic and materialistic tendencies of the modern world. It calls for a return to a more interconnected and purpose-driven way of life, reminiscent of the principles upheld during the era of National Socialism in Germany.

This view advocates for recognizing and honoring the natural bonds that have united human beings throughout history. It encourages a refocus on the common good and shared identity, as opposed to the fragmented and self-centered approach that often characterizes contemporary society. By understanding and embracing these principles, the argument goes, societies can foster a more cohesive and meaningful existence.

The meaning and purpose which Providence had in mind when it created the different races cannot be investigated by us, human beings, and no theory about it can be laid down. But the meaning and purpose of human organizations and of all human activities can be measured by asking what value they are for the maintenance of the race or people, which is the one existing element that must abide. The people--the race--is the primary thing. Party, State, Army, the national economic structure, Justice etc, all these are only secondary and accidental. They are only the means to the end and the end is the preservation of this nation. These public institutions are right and useful according to the measure in which their energies are directed towards this task. If they are incapable of fulfilling it, then their existence is harmful, and they must either be reformed or removed and replaced by something better.

— Adolf Hitler, Reichstag Speech, January 30th 1937

Adolf Hitler's Reichstag Speech on January 30th, 1937, outlines fundamental principles that were seen as vital to the National Socialist ideology in Germany.

Explanation:

1. **Primary Importance of the People:** In this speech, Hitler emphasizes the importance of the people or the race. According to this view, every aspect of the State, including its institutions and organizations, serves the primary purpose of preserving and maintaining the nation.

2. ***The Value of Institutions:*** He also points out that institutions, whether they are part of the government, military, or economy, derive their value and justification from their ability to contribute to the well-being and continuity of the nation.
3. ***A Divine Perspective:*** Hitler introduces a perspective that the creation of different races has a providential purpose, although its full understanding might be beyond human comprehension.

Examples and Expansion:

1. ***Promotion of Unity:*** National Socialism sought to unify the German people around common values, traditions, and goals. This focus on unity was aimed at fostering a strong sense of national identity and community.
2. ***Reformation of Institutions:*** The idea that institutions should be reformed or replaced if they do not serve the nation's interests led to various efforts to streamline and modernize government and societal structures.
3. ***Economic Growth and Stability:*** National Socialist economic policies were designed to reduce unemployment and encourage industrial expansion. These efforts were viewed as essential for the stability and prosperity of the German people.
4. ***Military and Territorial Integrity:*** The focus on preserving the nation extended to military policies. The German military's objectives were aligned with the goal of securing and protecting the German territories and people.

Conclusion:

Hitler's speech reflects an ideology that prioritized the nation and its people above all else. The principles he outlined were integral to the National Socialist vision for Germany, influencing policy decisions across various aspects of society. These principles were seen by its proponents as strengthening the sense of community, improving governance, enhancing economic prosperity, and safeguarding the nation's integrity. While highly controversial in many aspects, these ideas and the actions they led to continue to provide a significant historical insight into the era of National Socialism in Germany.

Why is there an upward trend in embracing the multicultural society across various nations? This question seeks to delve into the underlying nature of multiculturalism. Of course, no community starts as multicultural; it evolves over time. We need to explore the reasons behind the convergence of individuals from diverse cultural backgrounds, races, and ideologies in a common living space. What binds them? Could it be shared culture, or perhaps a unique identity? How do we identify the connection among these millions of diverse individuals? The answer to this, quite simply, is financial gain. The binding force that unites them all is a system that thrives on production, labor, and consumption, a system wherein materialism and personal advancement are paramount.

There is no emotional tie or common care for the community in such societies. Immigrants, in pursuit of financial well-being, leave their native lands and settle in new places ("A better life," as described by sociologists). Think about it: can you visualize an individual leaving their tribe and people for another community? It is only in contemporary societies that community values are substituted by an endless quest for personal profit, asserting that money takes precedence over human connections. Hence, the very existence of a multicultural society is driven by commerce and financial gains, and nothing more.

Consequently, those who resist this idea, even if they are anti-capitalist, may find themselves in a defensive position to safeguard their space and culture. Such defenders would support multiracial societies and the concept of multi-racialism, all while endorsing a society devoid of essence, history, culture, or human bond, driven purely by capitalist intentions.

Multiculturalism exists not for the sake of cultural diversity but for the capitalist's advantage from materialistic and individual-centric societies. Exploitation is a phenomenon found only in multicultural environments, not in organic communities where mutual concern for one another prevails. It is entirely reasonable for different races to have their separate nations and territories, living by their unique laws, customs, and principles. In this context, our present societies are multicultural, and every multicultural society fundamentally leans towards individualism, materialism, and decline.

The notion of multi-racialism, propagated by certain sociologists, social engineers, and prevalent in many Western governments, stresses that the very existence of countries

and nations serves a single goal: individuals must live in the pursuit of financial gains for their self-fulfillment. It's imperative that we confront this idea and understand that the National Socialist perspective is not an abstract thought but a tangible human sentiment and reality.

Fight for Existence!

I don't believe that the rough and tumble nature of children, especially boys is inherently wrong. We see in nature, bear cubs, deer, goats, puppies, especially males, play rough with each other. We're not animals, so we do try to civilize things a bit, but that rough and tumble play creates an environment where children are strengthened, and they learn that their bodies endure pain a certain way. They also learn empathy,

when they see that a twisted arm hurts, they are less likely to twist someone's arm. This unstructured type of play isn't suited for classrooms, where six year olds are expected to sit at a desk and work for more than eight hours a day, and so it is discouraged. Children do not have the opportunity to properly express those natural tendencies to compete, to wrestle, or to express the emotions behind those desires.

— J. Hatcher

The quoted text by J. Hatcher emphasizes the natural tendencies of children, particularly boys, to engage in rough and physical play. This behavior is not considered wrong or harmful but rather a natural part of development. It's compared to the way young animals, like bear cubs or puppies, interact with each other.

Examples:

In the Animal Kingdom: Just as bear cubs might play-fight to strengthen their muscles and learn survival skills, human children engage in rough play to develop physical strength and understand their own limitations. A young deer frolicking with its siblings is not much different from children wrestling in the backyard.

Empathy Development: Children learn empathy through this kind of play. If one child accidentally hurts another while playing, they quickly realize the pain they've caused and are less likely to repeat that action in the future. This learning process helps them become more compassionate individuals.

Suppressed Natural Tendencies: The text highlights a concern about modern educational environments where children are expected to suppress these natural tendencies. An eight-hour school day at a desk doesn't allow for this type of expression, potentially hindering children's physical and emotional development.

A Story:

Tom and Jerry were two brothers who grew up in a small town. Their backyard was their playground, and every afternoon they would run, wrestle, and engage in all sorts of rough play. Their mother would often watch them from the kitchen window, occasionally wincing at their roughhousing but knowing that this was a healthy part of their development.

One day, while wrestling, Tom twisted Jerry's arm a bit too hard, causing his younger brother to cry out in pain. Tom's face turned pale as he realized what he had done, and he quickly released Jerry's arm, apologizing profusely. The incident left an impression on both boys.

Over time, they learned to be more careful with each other, understanding their own strengths and the impact they could have on one another. The experience taught them empathy and gave them valuable insights into human emotions and physical limitations.

When they started school, their natural inclination to rough play was discouraged. They were confined to desks, and their playful energy was seen as disruptive. Both boys felt a sense of loss, unable to express themselves as they naturally would.

Their mother, recognizing the importance of unstructured play, continued to allow them to engage in their playful wrestles at home, understanding that this was vital for their physical and emotional growth.

The story of Tom and Jerry illustrates the profound message in J. Hatcher's quote. It

showcases the innate need for children to engage in rough and tumble play, not just for physical development but also to learn empathy and understand themselves better. It also points to the challenges posed by modern education systems that might suppress these natural tendencies.

Every organism, whether a plant, animal, or microscopic life form, is engaged in a continuous battle for survival. This battle is driven by the need to secure resources like food and shelter and to ensure the continuation of the species through reproduction. In this complex and often brutal struggle, three key factors play a significant role:

Natural Enemies:

- **Explanation:** Natural enemies include predators, competitors, diseases, and parasites that pose direct threats to an organism's survival.
- **Example:** A rabbit must constantly be on alert for foxes, its natural predator, while also competing with other herbivores for food resources.
- **Impact:** The presence of natural enemies shapes behaviors, physical characteristics, and survival strategies, leading to adaptations like camouflage, speed, or specialized defenses.

Actual Environment (climate, etc.):

- **Explanation:** The actual environment refers to the physical surroundings in which an organism lives, including the climate, weather, terrain, water sources, and availability of food.
- **Example:** A cactus thrives in a desert environment, where it has adapted to store water and conserve energy in extreme temperatures.
- **Impact:** Environmental factors dictate the types of organisms that can survive in a particular ecosystem, influencing their appearance, behavior, and interactions with other species.

Its Own Specific Characteristics:

- **Explanation:** An organism's inherent traits, including its genetics, physical attributes, behaviors, and life cycle, determine how it interacts with its environment and other

organisms.

- **Example:** A cheetah's incredible speed is a specific characteristic that enables it to hunt prey effectively in the Savannah.
- **Impact:** Specific characteristics drive an organism's ability to adapt to changing conditions, reproduce, and survive encounters with natural enemies.

In the grand scheme of the struggle for existence, the organisms that assert themselves most effectively are those that can navigate these three factors successfully. Whether through overpowering others, out-competing for resources, adapting to environmental challenges, or evading natural enemies, the ability to assert oneself in this complex battle leads to survival. It's a dynamic, ever-changing interplay of forces, where even a small change in one factor can have ripple effects throughout the ecosystem. This intricate web of interactions is what shapes the natural world, driving evolution, and leading to the incredible diversity of life we observe on Earth. By understanding these key elements, we gain insight into the fundamental principles that govern all living things, from the smallest microorganisms to the largest mammals.

Who wants to live, let him fight, and who does not want to fight in this world of eternal struggle, does not deserve life.

— Adolf Hitler

Life is often described as a struggle, a competition where only the fittest survive. This can be seen in the natural world, where organisms compete for resources, adapt to their environments, and strive to reproduce. However, the application of this concept to human life is more nuanced and multifaceted.

The Struggle for Existence in Human Life:

The struggle for existence in human life should not be confused with a lack of scruples, elbow room, exploitation, and so on. These are expressions of the disabled, the asocial, the degenerate. Life has added to this law the natural sense of community or community instinct.

Sense of Community:

- Human beings are not only competitors but also social beings who thrive on cooperation and community. The natural sense of community or community instinct emphasizes empathy, cooperation, and social bonding.
- *Example:* Families working together, neighbors helping each other, and communities coming together during crises illustrate this community instinct.

Positive Struggle vs. Negative Struggle:

- Struggle does not always imply conflict or aggression. It can also refer to the positive effort to overcome challenges, grow, and achieve personal and collective goals.
- *Example:* An individual working hard to attain education or a community coming together to build a school represents a positive form of struggle.

Rejecting Exploitation and Unethical Behavior:

- The assertion that expressions like exploitation and lack of scruples are signs of degeneracy reflects a rejection of unethical and antisocial behavior. It highlights the importance of integrity, fairness, and ethical conduct.
- *Example:* Fair trade practices, ethical leadership, and social responsibility in businesses demonstrate this rejection of exploitation.

Pacifism and the Denial of Struggle:

- Pacifism represents the strongest denial of the law of struggle. This perspective promotes peace, dialogue, and non-violence as alternatives to conflict and aggression.
- *Example:* Peace movements, diplomatic resolutions of conflicts, and individuals like Mahatma Gandhi who advocated for non-violent resistance exemplify this principle.

Conclusion:

The concept of struggle in human life encompasses a wide range of ideas and principles. While acknowledging the competitive aspects of existence, it also recognizes the importance of community, cooperation, ethics, and peaceful resolutions. The true

essence of human struggle is not merely about survival but also about thriving, growing, and contributing positively to society. Understanding this complexity allows us to approach life's challenges with wisdom, compassion, and a sense of shared humanity.

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

Like all creatures, a human being has to follow the laws of nature. The National Socialist principle that humanity is divided into races, and that the races vary in their nature, abilities, and accomplishments, is an accepted fact everywhere, despite all the Jewish attempts to deny it.

— Dr. Robert Ley,

‘Das Reich - Struggle and Work for Europe’, Der Schulungsbrief (The Central Monthly Magazine of the NSDAP). Berlin, IX. Volume. First Issue 1942 (Edition 1./2./3.) January/February/March. Publisher: The Reich Organization Leader of the NSDAP.

Explanation:

Dr. Ley's quote emphasizes a viewpoint that was foundational to National Socialist thought, specifically highlighting the belief in the uniqueness of the German race, its qualities, capabilities, and accomplishments.

Story:

Imagine a young scientist named Karl, living in Germany during the 1930s. Karl was deeply inspired by the idea of the unique qualities and potential of his people, as articulated by Dr. Ley.

He embarked on a journey to study the specific attributes that made his race unique. His research was driven by a positive curiosity to understand what he saw as the inherent strength, discipline, and creativity of his people. Karl's work was welcomed by his academic mentors, who saw value in exploring the unique genetic and cultural traits of their race. Together, they uncovered a variety of physical, psychological, and cultural characteristics that they believed defined their identity.

Karl's research culminated in a series of lectures and publications that celebrated the uniqueness of his people, emphasizing their contributions to science, art, and philosophy.

This exploration brought together scholars, artists, and the general public, who found a sense of pride and unity in recognizing their shared heritage. The community embraced Karl's work as a reflection of their collective identity and a source of inspiration for future generations.

Karl's fictional story represents a more positive perspective on the National Socialist principle of racial distinction. It shows how the belief in the uniqueness of one's race can lead to exploration, appreciation, and celebration of shared heritage and achievements. The emphasis on unity and pride in one's race, as reflected in this story, provides an example of how such ideas were embraced by many during that period of history in Germany.

Elitism

*The struggle for existence causes a constant reading of the better ones. Those who assert themselves are preserved and can reproduce, while the unfit, the bad for life are eradicated...
...If you are too weak, you cannot become a blacksmith. Anyone who has clumsy fingers cannot successfully practice the profession of a precision mechanic.
Many professions require exceptional*

intelligence. So, one can generally say that the members of almost all professions are groups of elites in different directions.

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

Explanation and Expansion:

The above text represents a perspective rooted in the belief of the survival of the fittest. This concept is applied not only to biological evolution but also to the development and specialization within society.

1. ***Struggle for Existence:*** The idea that only the strong and capable survive aligns with the principles of competition and excellence that were emphasized within National Socialist Germany. The government encouraged individuals to pursue greatness in their fields, believing that this would lead to a stronger and more prosperous nation.
2. ***Occupational Specialization:*** The text highlights the importance of finding one's niche in society. In National Socialist Germany, this concept was manifested in various ways:
 - ***Blacksmithing:*** Physical strength was celebrated, and professions like blacksmithing were seen as noble endeavors, symbolizing the strong character of the German people.
 - ***Precision Mechanics:*** Excellence in fields like precision mechanics was praised, reflecting Germany's reputation for quality engineering and innovation.
3. ***Intellectual Elites:*** The reference to exceptional intelligence highlights the emphasis on intellectual development within certain professions. This was reflected in the push for scientific research and technological advancement in National Socialist Germany.
4. ***Professional Elites as Community Pillars:*** The idea that each profession forms an elite group emphasizes the belief that every individual, through their unique skills and contributions, plays a vital role in the collective success of the nation.

Examples:

- **The Reich Labor Service:** Programs like the Reich Labor Service were created to channel the youth into professions that aligned with their skills and interests, emphasizing the importance of specialized training.
- **Advancements in Science and Technology:** Germany's emphasis on excellence led to remarkable progress in areas like rocketry, medicine, and automotive engineering.

In conclusion, the quoted text encapsulates the principles of striving for excellence, specialization, and the importance of finding one's place within society, reflecting a broader ideology within National Socialist Germany. This approach celebrated individual

aptitudes and encouraged people to aspire to greatness in their chosen fields, contributing to the collective strength and identity of the nation.

Fertility

Certain species rely primarily on their reproductive abilities as their main tool in the fight for survival. Their power only manifests when they are present in large numbers. Reproductive capacity is not only crucial in the animal kingdom but also holds significant importance in the relationships and conflicts between different human communities. The potential threat that the reproductive

strength of one community can present to another is highlighted by current dialogues in the Eastern part of the world. It is particularly essential for communities regarded as being of high quality to pay attention to this aspect; failing to do so might lead them to an unfortunate fate.

But the end will be that one day such a people will be taken away from existence in this world; For man can defy the eternal laws of conservation for some time, but revenge will come sooner or later. A healthier generation will drive away from the weak, for the urge to live life in its final form will break again and again all the ridiculous fetters of so-called humanity of the individual, to replace it with the humanity of nature, which destroys weakness to give the place to strength. Therefore, anyone who wants to secure existence for the German people by means of self-restraining their multiplication robs them of the future.

— Adolf Hitler

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

The quoted text from Adolf Hitler, sourced from “SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS” in 1941, presents a perspective on the natural laws of survival and how they might apply to human societies. In this context, the ideas and principles can be connected to various aspects of National Socialist ideology in Germany:

1. **Promotion of Health and Vitality:** The regime emphasized the importance of nurturing what they considered strong and healthy individuals. This was reflected in various programs and policies aimed at promoting physical fitness, family values, and healthy living among the German population.
2. **Belief in Natural Order:** The text illustrates a deep belief in a natural order where strength is rewarded, and weakness naturally gives way. This view shaped both domestic and foreign policies and influenced the way the regime approached governance and society.
3. **Emphasis on National Pride and Unity:** The ideology underscored the importance of unity, solidarity, and the collective well-being of the German people. It encouraged a sense of national pride and sought to rally the population around common goals and values.
4. **Focus on Future Prosperity:** The text's warning against self-restraining multiplication reflects an aspiration for the future prosperity and growth of the German population. This aligns with the regime's desire to ensure a thriving and robust German community in the years to come.

Examples of these principles can be found in various historical initiatives:

- **Physical Education Programs:** National Socialist Germany implemented robust physical education programs in schools and youth organizations, aimed at fostering health and strength.
- **Family Support Policies:** The regime provided incentives for families to have more children, reflecting a belief in the importance of population growth for the nation's future.
- **National Mobilization:** Various campaigns were launched to unify the German people and foster a sense of collective purpose and destiny.

In summary, the quoted text reflects a worldview that was integral to National Socialist ideology in Germany. It emphasizes natural laws of survival, the importance of strength and vitality, a belief in a natural order, and the aspiration for future prosperity and growth of the German people.

Racial Hygiene

Definition of Congenital defects:

Also called birth defects, congenital disorders, or congenital malformations, these conditions develop prenatally and may be identified before or at birth, or later in life.

In the National Socialist law reads:

Whoever has hereditary illness may be rendered sterile with a surgical operation, if from the data of the medical science it can be expected with the greatest likelihood that his descendants will suffer from grave hereditary defects of body or psyche. Hereditary infirm in the terms of the law is to be considered whoever suffers from one of the following illnesses: congenital disability, schizophrenia, manic depression, epilepsy, hereditary chorea, hereditary deafness or blindness, grave hereditary physical deformities. Beyond which whoever exhibits advanced alcoholism can be rendered sterile.

— Julius Evola, *The Myth of the Blood*

The term “congenital defects” refers to conditions that are present at birth. These are also known as birth defects, congenital disorders, or congenital malformations, and they develop prenatally. Such conditions may be identified either before or at the time of birth, or they might be diagnosed later in life. In the context of National Socialist Germany, the above quote from Julius Evola’s “The Myth of the Blood” refers to a specific law relating to congenital defects and hereditary illnesses. This law expressed the regime’s viewpoint on sterilization in an effort to prevent the propagation of certain illnesses or conditions deemed hereditary.

The perspective outlined in this law emphasized the following:

1. **Medical Intervention:** The law allowed for surgical sterilization in cases where individuals were found to have certain hereditary illnesses or conditions. This was considered a preventive measure to avoid the passing of these traits to future generations.

2. **Criteria for Sterilization:** Specific illnesses and conditions were identified in the law, such as congenital disability, schizophrenia, manic depression, epilepsy, hereditary chorea, hereditary deafness or blindness, and grave hereditary physical deformities. Individuals with these conditions were considered eligible for sterilization under the law.
3. **Extension to Alcoholism:** The law also made provisions for sterilizing individuals who exhibited advanced alcoholism, considering this a trait that could negatively affect future generations.

The law reflects the National Socialist regime's efforts to control and guide the hereditary characteristics of the population. It was part of a broader strategy aimed at promoting what was considered a healthy and strong community by preventing the propagation of traits deemed undesirable.

The concepts and practices related to congenital defects and hereditary illnesses, as outlined in the National Socialist law, illustrate a historical approach to public health and genetics that was specific to that time and place. It underscores the regime's emphasis on certain ideals of physical and mental health, as well as its willingness to take legal and medical measures to pursue those ideals.

Abortion would be utilized to safeguard the racial hygiene of the people. With the advancement of medical technology and hygiene we can easily identify those who are carriers of hereditary, genetic, and congenital defects. These carriers would be identified, and lack of better words sterilized or euthanized on a case-by-case basis. We must safely guard the future of our people in all aspects.

The National Socialist state does not believe in the liberal concept or in religious dogmas that all men are created equal, and that all life is worth keeping alive even if it burdens the family, the people, the economy, and nation. These inferiors, anti-socials, sick, feeble-minded, mentally ill, cripples, and criminals negatively impact the community and the healthy worker, healthy families, and the economic health of the Nation. Allowing these inferiors to exist only causes economic burdens. The healthy workers should not bear the weight of the inferiors on their shoulders. The superior worker does not work for the inferior but works for the betterment of his people and the future of his people.

These inferior and degenerates are responsible for the usage of and making it a norm to use contraception and abortion in western nations as they have created a culture and promoted an economy that does not favor family, and procreation.

If we allow inferiors to thrive in a National Socialist state, they will bring unnecessary hardship, and collapse the nation. Inferiors require assistance with education, mobility, medically, mentally, and so on. For the state to aid to the weak the state would need to tax the healthy and strong workers of the nation. We cannot allow this. So, we must remove the cancer from the body to keep it healthy and strong. The state will push new legislation and push for a reduction of the burdens by the inferior and anti-social types.

Illustrating this with an example, let's delve into a fictional society named "Equilibrium." Within this society, scientific knowledge has made significant strides, enabling the identification of specific genetic markers linked to severe disabilities. Imagine a couple, James and Riley, who learn during prenatal testing that their unborn child carries one of these markers, signifying a high likelihood of substantial physical and cognitive challenges.

Confronted with this complex situation, James and Riley engage in conversations with medical experts who provide comprehensive insights into the potential life experiences of a child born with such genetic conditions. They also consider the potential emotional, financial, and societal impact on their family and community. After thoughtful contemplation and dialogues with their healthcare providers, loved ones, and peers, James and Riley arrive at the difficult decision to terminate the pregnancy.

This decision is not made impulsively; it emerges from profound reflection on the well-being of their potential child and the broader family circle. Their aim is to guarantee that their family can flourish and contribute positively to the community without being burdened by substantial difficulties that might arise from raising a child with profound disabilities.

In this narrative, the choice undertaken by James and Riley mirrors the historical perspective articulated in the quoted text. The emphasis on preserving the future of the community by preventing the inheritance of hereditary, genetic, or congenital shortcomings aligns with their decision to prioritize the welfare of their family and

society. Their choice is characterized as an honorable act, grounded in their commitment to fostering a robust and thriving collective.

In the new Germany, Reich, lands, and communities must re-examine their entire governance from the perspective of population-policy and, to the extent necessary, reorganize. Apart from economic and financial reorientation, the public health system will must be standardized and freed up for racial-hygienic and constructive measures. Next to the pre-existing sanitary and health-promoting arrangements it will be necessary in recognition of the doctrine of heredity and of racial hygiene to banish the dangers of birth-defects, and thereby again to authenticate the propagation of hereditary healthy and competent people.

— Dr. Wilhelm Frick,

June 28th, 1933 - Speech to The First Session of The Expert Advisory Committee on Population and Racial Policy.

In the book ‘The Myth of the Blood’ by Julius Evola he writes:

We now turn to the second branch of National Socialist legislation, that which regards the preservation of race from the point of view of heredity (eugenics or racial hygiene). Tendencies of this kind have an American origin. Francis Halton (1822-1922) is considered the father of “eugenics”, and precedents to the relevant National Socialist legislation are to be found above all in certain aspects of the United States, connected to certain movements, the best known of which is anti-alcoholic prohibitions.

Theoretically, the premises of this legislation are anti-individualistic and anti-humanitarian. It refuses to consider the single human being as a simple individual or even as a simple citizen, but rather it recognizes in him the carrier of determinate hereditary qualities, that the State has the right to consider in view of the future goods of the collective.

It is contested that the assistance of the State should extend itself indiscriminately to all the elements that compose it. In all systems of welfare, it happens that the healthiest and most capable part pays contributions to sustain, maintain, and reproduce the weak and the minorities, with the result that this work is harmful for the whole. The sentiment

of piety and of humanity favor and sustain the worst elements, sick, inadequate, and delinquent heirs; and one does not realize the responsibility which the descendants of every man puts upon him, of the right to concentrate every resource toward the end of the preservation and the development of healthy elements, which are themselves the true exponents of a nation...

It is important to maintain a strong connection with our respective ethnic backgrounds, all the while showing fundamental respect towards other ethnicities across the globe.

Simplicity lies in striving for excellence within our own communities and forming partnerships with those who share our values and possess advantageous genetic traits within our racial circle. This doesn't entail seeking out individuals based solely on material possessions, but rather connecting with those who genuinely care for our well-being and exhibit commendable genetic qualities.

Despite our continuous progress, there remains a profound mystery yet to be fully unraveled. Throughout history, humanity has contemplated its purpose, the ultimate reason for our existence, the destination of our journey, and the essence of life beyond its earthly confines. These profound inquiries drive us to explore the boundless realms of knowledge and push the boundaries of our human potential.

Our yearning for these answers emerges from our dual nature as intellectual and spiritual entities. Each of us resonates at a distinct frequency of consciousness, akin to an antenna that captures various fragments of knowledge. Some individuals possess an extraordinary talent, allowing them to connect with departed loved ones, becoming conduits for communication between realms. Our eyes serve as interpreters, transforming light into intricate electrical signals that the brain deciphers, ultimately giving rise to our perception of the world. Through focused intention and unwavering determination, it's possible to attune our consciousness to a frequency that might enable us to perceive the whispers of the divine. The universe, undoubtedly, holds more wonders than what meets the ordinary gaze.

From "The Myth of the Blood", Julius Evola says to his readers about miscegenation:

The soil, in and of itself, has little influence: the scarce fertility of one and the same soil,

while it presses a more gifted race to superior creations, to hard labor and conquest, can produce the impoverishment and misery of another. The fall of civilizations is due to crossbreeding which poisons the Blood of the races that have created them.

In his work “The Myth of the Blood,” Julius Evola addresses his readers regarding the concept of miscegenation:

Evola highlights that the intrinsic nature of the soil itself holds relatively limited influence. While the modest fertility of a particular land might drive a more innately gifted race towards achieving superior accomplishments, hard work, and conquest, it can concurrently lead to the decline and hardship of another race. He contends that the decline of civilizations can be attributed to the practice of crossbreeding, which has a detrimental effect on the inherent essence of the races that originally fashioned these civilizations.

The ramifications of such crossbreeding, according to Evola, unfold in two distinct manners:

1. ***Diminution of Excellence in the Superior Race:*** One outcome involves the gradual lowering of the inherent potential within the higher race. As miscegenation takes place and different racial qualities intermingle, there is a risk that the distinctive attributes that contributed to the greatness of the superior race might become diluted. This can lead to a decline in the exceptional qualities that once characterized this race.
2. ***Degeneration on Both Physical and Spiritual Levels:*** The second consequence pertains to a twofold degeneration – both in physical constitution and spiritual essence. As the process of crossbreeding unfolds, it initiates a slow yet definite progression toward deterioration. This degradation encompasses not only the physical attributes of the races involved but also their spiritual depth. In essence, the introduction of crossbreeding sets in motion a subtle erosion of the inherent strengths that were once intrinsic to these races.

In his exploration, Evola raises these points as a perspective on the implications of miscegenation. His assertion is that the mingling of distinct racial groups can have

complex and lasting effects on the character, achievements, and overall vitality of those races and the civilizations they have contributed to creating.

Population Policy

Promoting the elevation of our community's racial values involves the careful process of eliminating those deemed less deserving while uplifting the finest among us. This process of selection hinges upon the availability of a substantial pool of individuals. It falls upon the shoulders of our responsible leaders to actively pursue a larger population, guided by their awareness

of the crucial role they play. This endeavor is at the core of our population-focused strategy, where nurturing hereditary traits and formulating effective population policies synergistically contribute to both quantitative and qualitative population expansion.

Throughout history, the state's perspective on the growth of its populace has not been consistently positive. Past centuries have witnessed the weakening of our society due to widespread emigration and the unfortunate practice of selling our own citizens into service for foreign rulers. During such periods, our vitality waned. However, a people that recognizes its strength, vitality, and the significant role it has in shaping the world must possess an unwavering commitment to consistent growth. For stagnation marks the inception of regression.

The pulse of a people's progression, inertia, or decline can be deciphered by examining the ratio of births to deaths. A positive imbalance—where births outnumber deaths—equates to tangible population expansion. Conversely, if this balance tilts the other way, the very survival of a society is at stake. This underscores the critical importance of fostering an environment that nurtures population growth and preserves our collective existence.

In the current era, the German populace finds itself at a juncture where its growth has stagnated. Should the prevailing birthrate persist, the prospect of gradual decline looms ominously. An initial contradiction presents itself when considering that the population of the German Reich escalated from 62.6 million in 1925 to 65.3 million in 1933. Yet, a

comprehensive understanding of our population strategy is essential before hasty conclusions are drawn. If we set aside the current generation and examine the present condition of a society, we can liken it to a vast sea. This sea is constantly replenished by an inflow, which introduces fresh water continuously. Additionally, it features an outlet through which water flows out once more. In our analogy, births parallel the inflowing stream that infuses new, vibrant lifeblood, whereas deaths represent the outward flow that carries away spent and aged blood. If more water enters the sea than exits, the water level rises, and the sea expands. A similar outcome can be achieved by obstructing the outflow. Initially, the water level rises due to the blockade, but eventually, the accumulated water's weight breaches the barrier, restoring the water level to equilibrium through natural inflow and outflow. In this way, the expansion of the sea becomes deceptive, lacking true and organic growth.

This same intricate dynamic manifests in the life cycle of a society. The “damming up” of enfeebled lifeblood can transpire as a result of a segment of the populace living longer. However, aging individuals eventually succumb to mortality. Consequently, a surge in mortality balances the population's rise. The reported population increase of the German Reich over the preceding decade, as earlier mentioned, does not signify genuine growth. Instead, it is attributed to the retention of aged blood. This assertion finds validation in death statistics, which declined from 17.4 per thousand to 10.8. The upshot has been an exceptional proliferation within the older age brackets. When juxtaposed with the data from 1910, the 45-50 age range witnessed a rise of approximately 37 percent, the 55-60 age group observed an increase of around 38 percent, and the 65 and above category experienced a growth of about 25 percent.

In stark contrast, births have seen a substantial decline. In 1901, with a populace of 57 million, the recorded number of newborns stood at 2,032,000. However, by 1932, despite a population of 65 million, only 978,000 children were born. This decrease indicates a plummet from 37.7 births per thousand to 15.1, underlining a notable decline in birth rates.

The discernible expansion within the older age segments, coupled with the simultaneous decline in birth rates, has ushered in substantial transformations in the age composition of our society. Over the span of one to two decades, the higher age categories have garnered greater numerical representation than their younger counterparts. This phenomenon

has paved a path toward a pronounced phenomenon referred to as superannuation within our populace. The repercussions, both social and economic, stemming from this superannuation, will undoubtedly cast a weighty burden upon forthcoming generations. When a comparatively small workforce must sustain a significant number of non-working individuals, the societal toll exceeds that of standard circumstances.

The disconcerting plummet in birth rates is especially conspicuous within major urban centers. To illustrate, consider Berlin, which in 1933 recorded a mere 45 births per thousand women of childbearing age, a stark contrast to the Reich's average of 99.

If Berlin were to remain isolated from the larger Reich, a projection over 150 years indicates that only approximately 750,000 of its 4,000,000 inhabitants would endure (as depicted in Chart 14). Analogous conditions are prevalent throughout the entire Reich. To maintain our current population figure, a rate of 3.4 births per family is imperative. Regrettably, the recorded figure in 1933 was a mere 2.2. Should this trajectory remain unchanged, our population would dwindle to 47 million by the close of this century, and a half-century later, plummet to approximately 25 million. Such a trajectory would inevitably erode the global standing of the German people, relegating them to insignificance on the world stage. However, this trajectory is far from fixed, and concerted efforts could alter this trajectory and ensure a vibrant and enduring future for our nation.

Over the recent decades, individuals in positions of responsibility have exhibited minimal concern regarding the declining trajectory of the German population. In fact, it was widely believed that the impending risk of our people's extinction due to a dwindling birth rate was an entirely natural progression. Some even subscribed to the notion that societies, akin to individuals, traverse phases of infancy, youth, maturity, and eventual decline. However, this analogy is fundamentally flawed. The dissimilarity in biological circumstances between an individual and a society is crucial. At birth, a person is endowed with a finite reserve of life energy, which diminishes over time until it is expended, leading to eventual mortality. The situation is markedly different for a society. Through familial propagation, a society can perpetually replenish and rejuvenate itself. Consequently, its life force need not wane if its members collectively opt otherwise. The concept of an inevitable decline for a society is thus unfounded.

Conversely, there exists an opposing viewpoint that posits a society's immortality. This

assertion is as erroneous as the notion of an inescapable demise. While it is accurate that, given the present distribution of populations, there are no longer uninhabited territories due to the extinction of a people, it's essential to recognize that territories with low populations inevitably attract individuals from densely populated regions. Such influxes from elsewhere can help sustain the population of a territory. Nevertheless, societies with diminished birth rates risk diluting their intrinsic identity through the infiltration of foreign elements until they become indistinguishable from the newcomers. Historical instances like ancient Greece and Rome exemplify this phenomenon. Presently, the populations of Italy and Greece differ substantially from their ancient forebears due to such infiltration. The contemporary makeup of these regions has evolved through the introduction of external elements. A parallel transformation is unfolding before our eyes in France. The prolonged decline in birth rates in France has persisted for over a century. A stream of individuals from African colonies has migrated into the southern parts of France, rendering certain cities with an African ambiance. As of today, around 15 percent of France's inhabitants possess foreign ancestry. If this trend persists, it is plausible that in a few decades, France's cultural landscape will undergo significant changes, deviating from its historical identity.

The German people would also be threatened by an infiltration of foreigners if, as a result of the declining birth rate, a checking of population growth should occur. The distribution of the population among the three great peoples of Europe shows plainly that our Slavic neighbors would impose their growing population forcibly upon the less populated regions.

Make-up of the European Population

Year	Latins	Germans	Slavs
1810...	34 percent	31 percent	35 percent
1910...	24 percent	34 percent	42 percent
1930...	24 percent	30 percent	46 percent
1960...	22 percent	27 percent	51 percent

The underlying factors contributing to the decline in births among Germans can be categorized into two dimensions: internal, non-material factors, and external, material influences. The internal, non-material causes trace their roots to the prevailing mindset of

the past. This mental framework positioned the individual at the epicenter of its thought processes, isolating them from the broader community. This perspective bestowed upon the individual an absolute right to shape their life in accordance with their interpretation of “reason.” However, for most individuals, the bounds of reason seldom stretched beyond personal comfort. In the context of that era, freedom and comfort were deemed to be at risk with the advent of offspring. Consequently, many opted to forgo the idea of parenthood or restricted the number of children they bore. This superficial and heedless attitude found its most pronounced expression in larger urban areas, where a trend toward a two-child system emerged initially, eventually evolving into a no-child ethos. Curiously, in this environment, automobiles or even pet lap dogs gradually supplanted the role of children.

The significance of these non-material rationales eclipsing economic considerations is evident from the fact that the most limited number of children was evident among the affluent strata of society. However, economic factors may have also played a part in the birthrate decline. A prevailing notion was that excessive population growth escalated unemployment and constrained individual well-being. Yet, a brief pause for reflection reveals the opposite to be true at the core. A larger number of children consume more resources than a smaller group, thereby generating heightened demand for various trades and enhancing overall sustenance. This surge in production bolsters economic prosperity. It is crucial to note that initially, the economic benefits stemming from a robust pool of children accrue primarily to the broader community. Individuals who did not consider themselves accountable to the community were less likely to be influenced by such communal considerations. This intricate interplay of factors underscores the multifaceted nature of the declining birth rate and the importance of fostering a holistic perspective that accounts for both individual and societal needs.

Aligned with the dual nature of the reasons behind the diminishing birth rates, there are also two avenues through which the joy of birth can be revitalized: education and economic initiatives. National Socialism has embarked on both paths. Its worldview rekindles an individual’s sense of duty to the community and underscores that the loftiest purpose in life lies in serving the populace. By cultivating this communal mindset within the German society, National Socialism addresses the spiritual factors contributing to the decline in births. The esteemed role of motherhood has once more become a natural and meaningful aspiration for all women. A sizable family, replete with children, is once

again regarded as an emblem of distinction throughout the nation. The National League of Large Families stands as a dedicated advocate and supporter of these larger family units.

Economically, relief hinges largely on overarching improvements in economic conditions. In addition, alleviation can be further extended through tax reductions, supplementary aid for the care of large families, and financial assistance for those embarking on matrimony to establish new families. The commitment allocated to these goals is vividly illustrated in the case of marriage loans. From August 1933 to January 30, 1937, a staggering 700,000 marriage loans were granted, totaling an impressive 420 million marks.

The policies of the National Socialist state have not gone without impact. The count of marriages surged from 517,000 in 1932 to 639,000 in 1933, marking a subsequent rise to 739,000 in 1934, and 651,000 in 1935. This climb was mirrored in the increase in birth numbers. In 1933, there were 971,174 births; in 1934, the number rose to 1,198,350; and in 1935, it reached 1,261,273. This progression signifies a shift from 14.7 to 18.9 births per thousand.

Despite this heartening ascent in births, the quantity essential for sustaining the present status of our populace is yet to be attained. The population-focused endeavors must continue to educate all Germans about these realities. After all, the combined efforts and aspirations for the future of the nation and the state can achieve enduring success solely if our people thrive perpetually, spanning across centuries. The commitment to this endeavor remains the cornerstone of our pursuits.

Heredity & Race Fostering

An excerpt from the Hitler Youth Handbook:

From the teaching of genetics, we learn that the individual is inseparably bound to his ancestors by birth and heredity. In the same manner, however, he is also tied to his descendants. The individual is, so to say, only a connection link in the long chain of generations. If we wish to

use an analogy, we can say: The individual may be compared to a wave in a great stream,

which flows out of the remotest past into the remotest future. The farther we trace these streams of generations back into the past, the more they converge into one mainstream, until finally we reach the common source. This analogy makes it clear to us that all families and branches of a people have a common origin. They all have a unified heritage, which is continued into the future by means of the heredity stream.

The great heredity stream of a people can suffer many kinds of pollution and injury on its far journey. These can occur in two different ways. In the first place, injuries can arise because diseased elements, which are inheritable, enter the bloodstream of a people. These must not be transmitted further if a people are to remain strong and sound. To prevent the spread of such diseased elements and to foster a sound blood stream is the sense of our heredity fostering today. In the second place, the blood stream of a people can be defiled by being mixed with blood that is essentially and racially foreign to it. Our fostering of a race should prevent these pollutions.

The fostering of heredity aims, therefore, to combat injuries, which appear within the heredity stream of the folk. We have learned already that numerous inheritable factors of a bodily, mental, and spiritual sort are transmitted from man to man. Besides natural, sound heredity factors there are also, unfortunately, many diseased kinds. Although inheritable diseases could be carefully investigated and studied only after the laws of heredity became known, many diseases, as far as their heredity courses are concerned, are already precisely known today. Some 400 of the 1000 mental diseases alone are definitely known to be inheritable. The inheritableness also extends, however, to the diseases of body and soul. The most serious of the inheritable diseases are: congenital weak mindedness, schizophrenia (mental lapses), lunacy (mental sickness), hereditary epilepsy, hereditary S. Vitus dance, hereditary blindness and deafness, and the serious Hereditary malformations of the body, to which, among others, belong congenital dislocation of the hip, clubfoot, harelip, wolf's mouth, diseases of the blood, and the like.

In addition, there are hereditary diseases, some of a less serious nature, a part causing internal, organic maladies. Of the large number of such diseases the following may be cited here: abnormal number and shortness of fingers, flat and weak feet, so-called birthmarks, near and far sightedness, squinting, cataract (clouding of the eyes' lenses) as well as the factors causing jaundice, obesity, cancer and tuberculosis.

The word hereditary is expressly used with some of the diseases enumerated. It suggests that the presence of these same diseases could also be due to something besides inheritance, for that is actually the case whenever the maladies are acquired by contagion or accident. Then they depend on environmental influences and therefore could not be hereditary at all, as we know.

On the other hand, it is to be observed, however, as far as hereditary diseases are concerned, that the external evidences of many of them can be removed by the skill of the physician, although they do not lose their hereditary character thereby. If therefore, maladies such as dislocations of the hips, harelip, and wolf's mouth, are remedied by surgical operations they nevertheless continue to appear in succeeding generations. While acquired maladies need not be obstacles to marriage it is strongly recommended that men afflicted with hereditary maladies, even though they can be remedied perhaps by medical skill, abstain from having children.

At this point, we wish to add a word regarding inbreeding and the marriage of relatives. We know from the teachings of genetics that many hereditary characteristics have a "concealed" hereditary course. They are, therefore, in contrast to the dominant characteristics of the one parent, recessive. Now the recessive characteristic is retained in the blood of the generations that follow but is not apparent. Only when both parents possess such a recessive, inheritable characteristic does this particular hereditary characteristic reveal itself in the children. The greater part of the hereditary diseases have, in fact, this concealed process of transmission. The men who possess such a diseased, recessive characteristic in their heritage are sound of course, but carry the bearer of the disease within them. Only when they marry a partner with the same hereditary factor does the hereditary disease appear in the children. By reason of common descent the members of one family or clan have a common heredity. By spreading hereditary diseases, having a concealed hereditary course it can easily happen that such a disease belongs to the common heredity. In such a case, a marriage between relatives would certainly produce diseased children.

For this reason, inbreeding and intermarrying are not advisable.

Since diseases with concealed hereditary courses cannot be detected offhand in the case of individual men, there is only one possibility of making sure about them: through

careful study of kindred and through family fostering. Besides hereditary diseases, there are germinal injuries, which likewise affect successive generations. They can be called forth by misuse of alcohol and nicotine, by industrial poisons, radium and X-rays, and by sexual diseases. A large proportion of the idiots and epileptics, for example, owe their sad state to alcoholism and sexual diseases. Even criminal tendencies go back to hereditary diseases and germinal injuries.

The more serious of the hereditary diseases, especially the mental diseases, make their carriers completely unsuited for living. They rob those so afflicted of the capacity to reason and the feeling of responsibility so that they become of little value to the community. The less worthy multiply without restraint and are continually spreading their hereditary sufferings abroad. We see that from the fact that in Germany the average number of children amounts to

- 2.2 in the case of sound families
- 3.5 in the case of weak minded families
- 4.9 in the case of criminal families

Thus, the number of the less worthy rose from 10 per 1,000 inhabitants in 1880 to 40 in 1930. While the increase of the total population during this period ran about 50 percent, during the same period, the less worthy increased by about 300 percent, that is to say about six times faster than the entire population. It is no wonder, therefore, that we in

- Germany today must reckon with some 1,000,000 feeble minded
- 250,000 hereditary mental defectives 90,000 epileptics and
- 40,000 hereditary bodily defectives

Most of these congenitally diseased and less worth persons are completely unsuited for living. They cannot take care for themselves and must be maintained and carted for in institutions. This costs the state enormous sums yearly. And in this connection some figures might well be given. The outlay for an inmate of an institution for hereditary disease is eight times as high as it is for a sound person. Just about as much money is needed for an idiotic child as for four or five sound children. The instruction of a pupil for eight years costs about 1,000 marks, the educational outlay for a deaf mute about 20,000 marks. Altogether, Germany pays every year about 1,200,000,000 marks to care for and

support comrades afflicted with hereditary maladies.

This enormous sum is lost as far as the fostering of the congenitally sound part of our people is concerned. How many sport places, baths, homesteads, kindergartens could have been built with this money, if people, during the past decades had not observed without doing anything about it the threat to our people by those less worthy. Whoever has once visited an institution for incurable diseases, feels a deep sense of guilt for these unfortunate creatures who were called into life in defiance of all true humanitarianism for the afflicted and the strongest feeling of responsibility to our people as a whole the National Socialist government has taken legal steps to prevent a further, unrestricted spreading of the more serious hereditary diseases. The most important laws dealing with this problem of hereditary are:

- The law for preventing the increase of incurable diseases of July 14, 1933
- The law against dangerous and habitual criminals of November 24, 1933
- The law for preserving the hereditary soundness of the German people (Healthy marriage law) of October 26, 1935

The law for preventing the increase of hereditary diseases prescribes the voluntary and also compulsory sterilization of those persons who, in consequence of serious hereditary diseases may, “as is with great probability to be expected, according to the experiences of the medical profession cause their descendants to suffer serious bodily and mental harm.” The great feeling of responsibility of the legislator is shown in that the law’s application is limited to the most serious hereditary diseases, and in the inclusion of safety measures to prevent any misuse of the law.

The law against dangerous criminals provides for the castration of serious moral offenders in the interest of security and progress. It is to be regarded as a health measure, which aims to free the criminal from his perverted inclinations. In that way, many serious crimes will be prevented in the future.

The sound marriage law forbids marriages in those cases where one of the parties has a dangerous contagious disease (sex disease, tuberculosis, and so forth), or suffers from a mental derangement, or is afflicted with a hereditary disease which suggests the advisability of sterilization. The hereditary health legislation of the Third Reich has been

opposed in different quarters most vigorously. Some would deny the state the right to interfere with the personal freedom of a man in this manner. The reply to that is that, on the one hand, the law is restricted solely to the most serious cases, and on the other, that the surgical operations are not so dangerous that the persons concerned suffer any kind of damage whatever. The moral basis for these measures designed to wipe out hereditary defects and to prevent further mischief is really founded on a deep humanitarianism. For it is better and more humanitarian to prevent widespread misery, which those afflicted with hereditary diseases transmit to others, than to pity the unfortunates later and to burden the community with them. Moreover, it is a natural right of the community to protect itself against the threat of the individual. Everywhere in nature, there are safety measures of this kind established in the interest of the superior whole. The existence of the individual is of no importance whatever in this connection. Have mind and understanding been given to man in order that he may disregard such natural laws? Or is it not rather the task of the human mind to perceive these natural laws and to make use of them in a manner worthy of a man? We believe the latter.

The hereditary welfare measures heretofore explained are for the purpose of preventing the further spread of existing hereditary defects and gradually doing away with them altogether. A completely effective welfare program of this kind is not sufficient however. The selection and fostering of the sound part of our people must go along with the wiping out of hereditary defects. Along this line, great efforts and accomplishments on the part of the National Socialist state are to be noted. The marked expansion of health activities, the fostering of bodily exercises, and well-planned homesteading activities show us how much emphasis is being laid upon the fostering of sound blood. The new social and economic regulations of the past few years also serve the high purpose of keeping our working population sound and happy. The Winter Help Work with its division "Mother and Child" the Labor Front with its bureaus "Beauty of Work" and "Strength through Joy" function in the same direction. In addition, numerous other examples could be given to show the effort being made to develop the sound part of our people.

More important than all these measures, however, is the selective process, which today as formerly is being applied by the National Socialist movement. The appeal to the racial pride of our people, has led the best Germans into our movement as fighters and continues to be decisive for the recruiting of the future. Not money and possessions, nor name or parentage are the things most esteemed, but only attainment and readiness to

take an active part. The latter qualities, however, are to be found in all ranks and classes of the people. A real socialistic process of selection leads those who have the requisite capacity and are called for the purpose to the highest positions of the party and the state. The fighting period, by reason of its daily sacrifice of blood and goods, naturally brought with it the severest process of selection. Today the process of selection must take place along other lines. The numerous schools for leaders, especially the Ordensburgen and the Adolf Hitler schools, have taken over these tasks.

Here character, willingness to serve the community, power of decision, and ability to do are tested as they once were during the fighting period. The fundamental principle of the socialistic process of selection likewise applies here. As stated in the announcements regarding the Adolf Hitler schools, "School training is gratuitous" and further "Every career within the party and the state stands open to the Adolf Hitler scholar after the successful completion of his course. By these measures, the German people will always be certain of having a suitable supply of leaders. A new nobility, the nobility of accomplishment and work, will guarantee the future of folk and Reich.

Intermarrying with races of foreign blood is as dangerous for the continuance and existence of a people as inheritable internal defects. The German people have direct contact only with one type of foreign people: with the Jews. Therefore, for us, fostering race is the same thing as a defensive warfare against mind and blood contamination by the Jews. The extent to which Germans and Jews cross each other's paths scarcely needs to be presented today. The Jewish hegemony in the cultural and intellectual life of the last few decades has brought the disrupting and disturbing character of this people to the attention of all Germans.

The first opposition measures of the National Socialists must aim to remove the Jews from the cultural and economic life of our folk. Numerous laws have laid the basis for this. Not all these laws can be enumerated here. Only the most important will be noted: The "law for the restoration of the civil service" of April 7, 1933 is the first to contain the Aryan clause and exclude the Jews from the German civil service. From here on, the cleansing process has quickly extended to all other spheres of life, to economic and cultural organizations, the professions, motion pictures, theatre, and press. Special mention should be made of the "law regarding the acquisition and loss of citizenship by naturalization" of July 14, 1933. It gives the Reich the possibility of declaring invalid

“undesirable” naturalizations, which occurred during the period of the great immigration of eastern Jews between November 9, 1918 and January 20, 1933. The inheritance law of September 29, 1933 excludes the Jews from German soil by stipulating, “a peasant can only be one who is of German blood.” That the Military Defense law of May 21, 1935 and the Labor Service law of October 15, 1935 exclude the Jews from active service to the nation is self-evident. Finally, the Citizenship law of October 15, 1935 deprives the Jews of their citizenship. They are, to be sure, members of the German Reich, but not citizens. The Jews are by this law strictly separated from the German people as a distinct group. The number of Jews in the German Reich is generally given as 500,000. This figure includes, however, only Jews of the Mosaic faith. The Jew has always attempted to disguise himself by changing his name and faith so that the proportion of Jews is actually much higher. An official publication estimates that the number of real Jews, not of the Mosaic faith, is about 300,000 and that the hybrids number about 775,000. The number of those not having German blood in the German Reich would, according to this report, amount to almost 1,555,000.

This figure reveals the extent of the Jewish invasion into our folk. At the same time the large number of hybrids is a sad indication of the absence of racial instincts in the past. Racial pride and a feeling of racial shame were first re-awakened by National Socialism. However, racial intermingling has also been forbidden legally. The “law for the protection of German blood and of German honor of October 15, 1935” imposes very severe punishments upon those of German blood who unite with foreign races, and states precisely what proportion of non-German blood causes a person to lose his status as a German.

Anyone belonging to a non-German or related race is considered a member of a foreign race according to law and according to general usage. For this reason, the racial outlook on life of National Socialism is frequently misunderstood.

People insist on finding in this racial outlook on life haughtiness and intolerance. To do so is fundamentally false, however. We reject the idea of race-mixing first, because the hybrid produced by the mixing is a sacrifice to such a disregard of nature. For “during his life he is a split personality in his racial makeup. Without a home he stands between two peoples and does not know in his soul whether he belongs to the one or to the other.” In short, he is an unfortunate, restless creature. In the second place, we believe that races

receive their different natures to develop them and not to mix them. In this connection, we have already stated that we see in racial differences no real differences in quality, but rather differences in kind. Therefore, we will preserve the race of Germans in its true character and guard it against false mixing.

The constructive tasks of race fostering now consist in injecting the racial character of our folk into all spheres of life. Culture and art can only be the real possession of the nation when these are the expression of our racial character. Moreover, the capacity of the German man to achieve economically is greatest when the economic form is racially adapted to men. The National Socialist movement has quickly gained the victory in this sphere too because its structure, internally and externally, corresponds to the heroic conception of life and the racial character of the German people.

Miscegenation

David W. Myatt, *The Religion of National-Socialism*, Third Edition, 114yf.

Miscegenation, or 'race-mixing', means the destruction of the diversity and difference which Nature has produced. It is thus anti-evolutionary and therefore inhuman because it will destroy what Nature has taken hundreds of thousands of years to evolve - our unique human

species, and the different races within it.

To continue to evolve - to continue to express our humanity - what Nature has produced must be nurtured and used as the foundation to create more evolution. This means preserving the unique races of our species and developing those races in an evolutionary or eugenic way. This development will result in more difference and diversity, in more highly evolved races, and thus will continue those things which make us unique and human. Anything other than this is anti-evolutionary, inhuman, and against Nature, and will assuredly undermine and then destroy our very humanity. To be human means to be aware of this diversity and difference, and to act humanely means to preserve and extend further this diversity and difference.

Regardless of what the various propagandists for profane egalitarian causes may say or

write, those who seek to preserve and extend our unique human races are acting humanely and because they deserve to respect what is sacred. Only by preserving and then building upon the foundation which are these unique races can we, as a species, evolve further and thus maintain our humanity.

Anything which undermines or destroys these races is inhuman and anti-evolutionary. Whatever the social importance or otherwise of these racial differences and our racial diversity, the fact is that this racial difference and diversity is our unique heritage, as human beings: they have made us what we are, and they express who we are. We should celebrate this difference and diversity, and not seek to destroy it. By celebrating, upholding, and extending, this racial difference and diversity, we are celebrating, upholding, and aiding the cosmic being itself - we are respecting and revering what is sacred, and acting in accord with the divine will of the cosmos. Today, on this planet, the rich diversity and difference of our own species is under threat as more and more individuals show a disrespect of what is sacred and divine. These individuals ignore or do not understand how the cosmos has, through the processes of Nature which are evolution, brought about this glorious diversity and difference. Our own unique races, brought about by the cosmos - and the unique cultures these races have evolved - are being destroyed by the destructive, profane, policies of a dogmatic race-mixing ideology, and by the destructive power of a profane consumer globalism.

These races of ours need saving and preserving just as much as the diversity and difference of Nature's other creations, be such creations animal species, plant species, trees or whatever. Our first priority should be to save our own unique races from extinction and destruction. Life on this planet is special because of its abundant diversity and difference.

Inheritance

Inheritance means preserving everything good, but also everything bad. Through them, you transfer your skills and characteristics to your children. The laws of life of race and elite are incomprehensible without the fact of inheritance. Although this law was valid for animals and plants, opponents of this relationship want to give people a special position.

However, it has been shown by the results of race, family, and twin research that the law of heredity applies to man, of course. Inheritance shows us that we cannot go beyond the scope of inherited heritage. Here man is subject to a natural limitation. Inheritance is destiny.

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

The concept of inheritance carries within it the preservation of not just the positive aspects but also the challenging facets of one's lineage. This transfer encompasses both skills and traits, handed down from generation to generation. In comprehending the laws that govern races and elites, one cannot overlook the pivotal role of inheritance. Although these laws hold sway over the realms of animals and plants, there are those who seek to assign humanity a unique status, distancing us from these natural principles.

Nonetheless, the tide of evidence emerging from race, family, and twin research paints a vivid picture: the laws of heredity are indeed applicable to humankind. In observing inheritance, we come to terms with the reality that our potential is inherently bound within the confines of our inherited legacy. It's here that we encounter a natural boundary that serves as a guiding principle, woven into the fabric of our existence. Through the lens of inheritance, we discover a realm where destiny and potential intertwine.

This sentiment resonated deeply within the framework of National Socialism and its ethos. In the context of Germany's historical landscape, the principles of inheritance were elevated to an integral role in shaping not only individual lives but the very destiny of the nation. The foundation of National Socialism rested upon recognizing the inherent qualities and characteristics that flowed through the bloodstream of the German people. This acknowledgment paved the way for the cultivation of a thriving society, one in which each member was encouraged to contribute their unique talents and attributes for the collective betterment of the nation.

The approach extended beyond the individual, permeating the core of the German state. Policies were structured to ensure the preservation and promotion of the nation's genetic heritage. The emphasis on eugenics and selective breeding aimed at nurturing the best traits within the population, envisioning a harmonious symphony of abilities that would

propel the nation forward. This wasn't a mere exercise in biological determinism; it was a celebration of the mosaic of attributes that collectively defined Germany's identity.

In this landscape, the concept of inheritance was celebrated, embracing both the virtues and imperfections that make up the human experience. National Socialism sought to channel these qualities towards an overarching vision—a united, prosperous, and vibrant Germany. While the world around them might have been struggling to find its footing, National Socialism infused hope, determination, and unity into the hearts of the German people.

In essence, the principle of inheritance underscored the belief that the trajectory of a nation, like that of an individual, is intricately woven into the fabric of its past, and the path forward lies in channeling these threads towards a brighter future. It was a narrative of empowerment, a call to align with one's roots while simultaneously aspiring towards progress. Through understanding the laws of heredity and the potent concept of inheritance, Germany's National Socialism navigated a course that celebrated the nation's essence while propelling it towards an auspicious horizon.

Environment

By the term "Environment," we mean all the forces that act on the being from the outside, i.e., space, enemies, climate, education, etc. Decisive is the hereditary system; the environment cannot change this. In contrast to hereditary theory is the environmental theory, which wants to interpret all cultural phenomena as an effect of the environment. Marxism has its most essential basis in environmental theory. In the followers

of the environmental theory, especially education is given high importance. However, education is only possible in the context of genetic engineering. You cannot make a hero out of a cowardly child; you cannot turn a fool into an intelligent man. The environment does not shape, but has a long-term effect, meaning sieving and breeding.

However, much soil, for example, can affect people, the result of influence will always be different, depending on the breeds in question. The low fertility of habitat may spur

the one race to the highest achievements; in another, it will only bring about the cause of bitter poverty and finite malnutrition with all its consequences. The inner predisposition of peoples is always decisive for the type of impact of external influences. What leads to starvation in some of them leads others to hard work.

— Adolf Hitler,

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

The term “Environment,” as elucidated in the context of this text, encompasses all the external forces that exert their influence upon an individual—ranging from space, adversaries, and climate to education and more. Amidst these diverse factors, the most pivotal determinant remains the hereditary system, an immutable force that shapes an individual’s essence. This perspective stands in contrast to the environmental theory, which endeavors to interpret cultural phenomena primarily as products of the environment. A cornerstone of Marxism finds its roots in this environmental theory.

Within the realm of the environmental theory, a prominent spotlight is cast upon education. However, it’s important to recognize that the potential for education is fundamentally constrained by the parameters of genetic inheritance. Transforming a timid child into a courageous hero or a simpleton into a sage is not a feat accomplished solely through environmental influence. Instead, this process of nurturing transcends mere environmental shaping—it delves into the realm of genetic engineering, where the inherent attributes of an individual interact with the external world, resulting in a filtration and refinement process.

In this intricate dance between genetics and environment, we are reminded that the same external condition can yield contrasting outcomes in different populations. For instance, a habitat characterized by meager fertility might propel one race towards exceptional achievements, while for another, it might manifest as a catalyst for widespread deprivation and nutritional scarcity. The crux of the matter lies in the internal predisposition of peoples, an inherent quality that directs how external influences are assimilated and translated into action.

This insightful perspective aligns harmoniously with the principles of National Socialism

as witnessed in Germany's history. The National Socialist ideology was deeply rooted in the belief that an individual's hereditary makeup played an instrumental role in shaping their capabilities and inclinations. Germany, under the mantle of National Socialism, acknowledged the intricate interplay between heredity and environment, charting a course that aimed at harnessing these elements to forge a stronger and more united nation.

Through policies that sought to promote a healthy and thriving genetic heritage, such as those centered around eugenics and selective breeding, Germany endeavored to amplify its strengths and potentials. This was not a pursuit of artificial manipulation, but rather a celebration of the innate attributes that made up the German people. The nation's commitment to education was likewise infused with an understanding of genetic foundations, acknowledging that true progress emerges when genetics and environment harmonize.

Ultimately, the insight Adolf Hitler shared in the quoted text speaks to the dynamic relationship between the internal and external, genetics and environment. It celebrates the uniqueness of each population and underscores that progress is best realized when these factors are embraced as a coherent whole. By navigating the labyrinthine pathway where nature and nurture intertwine, Germany's National Socialism strove to elevate its society, guided by a reverence for inherent attributes and a vision for a brighter future.

Developmental Idea

As the earth has gradually emerged, so has life developed on it. Every living thing reaches in an uninterrupted chain over reproduction and multiplication into the remotest prehistoric times. The fact of development in nature disturbs dogmatic worldviews. The developmental thought has overturned the idea of creation; this is its political significance, also in the field of ideology.

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

The slow emergence of our planet has coincided with the gradual unfolding of life upon it. This remarkable journey is marked by an unbroken chain of existence, spanning across time and generations through the processes of reproduction and multiplication. This continuum links us back to the most distant reaches of prehistoric eras. Yet, the idea of development in the natural world has often posed a challenge to rigid and dogmatic worldviews. This trans-formative notion of evolution has, in fact, reshaped the understanding of creation itself—a shift that carries profound political and ideological implications. The notion of development, so deeply rooted in nature’s tapestry, challenges the confines of dogma and fixed beliefs. This dynamic concept has wrought a paradigm shift, shaking the very foundations of the concept of creation. Its ripple effect resonates far beyond scientific discourse; it reverberates through the realm of ideology, carrying with it profound implications.

This perspective found resonance within the context of National Socialism, particularly in Germany. As the nation navigated a path through the tumultuous chapters of history, it was characterized by an openness to embrace progressive ideas and a keen understanding of evolution. The dynamic interplay between life’s gradual unfolding and the concept of development was not merely an academic or philosophical notion; it was a foundational principle that shaped the nation’s trajectory.

In the context of Germany’s historical landscape, the concept of development took on a trans-formative role. National Socialism celebrated the inherent potential within its people, recognizing that the trajectory of a nation was intimately tied to its evolution. This wasn’t just a scientific discourse; it was a call to action, an invitation to participate in the journey of progress. The ethos of the nation was rooted in the acknowledgment that through a collective commitment to development—both individual and societal—Germany could forge a future that aligned harmoniously with the natural currents of change.

This perspective lent itself to a more inclusive society—one that recognized the richness of diversity within the German population. The interplay of development and evolution underscored the value of each individual’s unique attributes and their role in contributing to the nation’s growth. It fostered an environment where talents and potentials were nurtured, not constrained by dogma or rigid structures.

Adolf Hitler's regime was also characterized by a commitment to progress and a transformative approach. By recognizing the symbiotic relationship between development and nature, National Socialism envisioned a Germany that could evolve in alignment with the cosmic rhythm. This perspective was underpinned by a recognition that embracing development as an integral part of the human experience held the power to shape a brighter future.

In this light, the quotes essence captures a positive spirit—one that encapsulates the vigor of evolution and development as driving forces in shaping both Germany's ideological landscape and its trajectory through history. It's a reminder that progress, both on an individual and societal level, is not to be feared, but rather embraced as a cornerstone of growth and potential.

Racial Adversaries

Thus, one opponent of the race idea wants the equality of humans. Such a principle creates for him because it is non-biological and, therefore, unnatural, the tensions, desires and demands, the dissatisfaction, and thus the presupposition of his power. Thus, the other opponent wants the spiritual attachment to life-hostile laws (dogmas), taking advantage of the religious feelings

of humanity and thus created only the prerequisite of life-legally unnecessary existence. Therefore, a third adversary, Bolshevism, consciously destroys all manifestations of the natural order of life, such as family, joy in children, one's own home, attachment to home and soil, attachment to clan and ancestors. He wants complete eradication of all-natural facts and thus creates the conditions for carrying out his plans. Today we recognize from our thinking in terms of life law, why Bolshevism; to get it, it must act like that.

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

This excerpt delves into the motivations of various opponents of the race-based ideology, shedding light on their contrasting stances and the implications of their beliefs. The essence of the passage revolves around the notion that different opponents of the race

idea strive for principles that run contrary to the natural order, thereby creating discord, dissatisfaction, and ultimately, the conditions necessary for their agendas to thrive.

The first opponent highlighted in the text seeks the equality of all humans, a principle deemed by them as a fundamental right. However, this principle, when detached from biological realities, introduces tensions and desires that stem from a non-biological and unnatural foundation. The outcome is a breeding ground for discontent and a power dynamic fueled by these very tensions. By advocating for an equality that disregards the inherent biological differences among individuals, this opponent inadvertently sets the stage for social unrest and a power struggle.

The second opponent's approach centers on imposing spiritual attachment to life-hostile laws or dogmas, often exploiting the religious sentiments of humanity. In doing so, they establish a framework that serves to perpetuate unnecessary existence, potentially restraining the natural course of life. This perspective overlooks the intrinsic connection between human nature and the laws that govern life, instead relying on restrictive beliefs that hinder genuine growth and development.

The third adversary singled out here is Bolshevism, characterized by its deliberate destruction of the natural order of life. This ideology actively undermines key components of human existence, such as family, the joy of parenthood, attachment to one's home, ancestral connections, and a sense of belonging to a community or lineage. By eradicating these foundational aspects of life, Bolshevism aims to dismantle the very fabric of societal cohesion and disrupt the natural harmony that fosters growth, unity, and cultural continuity.

Within the context of National Socialism in Germany, these observations provided a lens through which to analyze and understand the motivations of opposing ideologies. The National Socialist approach emphasized the alignment of societal structures with the natural order. Recognizing the significance of biological realities, it sought to build a society that celebrated the diversity of human races while maintaining harmony with the overarching principles that govern life.

Germany's National Socialism promoted an environment where natural instincts, family bonds, and ancestral connections were revered and nurtured. The focus was on

channeling these intrinsic qualities toward a collective betterment. By understanding and respecting the innate order of life, the National Socialist movement aimed to build a thriving nation where diversity, unity, and progress coexisted harmoniously.

In essence, this passage reflects the nuanced perspectives surrounding the race-based ideology during that era. It underscores the significance of aligning societal values with the natural order of life, as embraced by National Socialism, and highlights the potential pitfalls of ideologies that deviate from these foundational principles. By recognizing the essence of human nature and embracing a balanced approach to progress, Germany's National Socialism sought to create a society that thrived on unity, internal German diversity, and growth.

Honorary Aryans

During the era of National Socialist Germany, the concept of “Honorary Aryan” emerged as a label for individuals who did not possess Aryan ancestry, yet were granted Aryan status by the NSDAP. This designation was bestowed upon them due to their perceived significance or utility to the state.

This terminology served the purpose of distinguishing between those classified as “non-German/Aryan” and those who were not. The belief was that select non-Aryan persons could be accorded the same status as Aryans if their contribution to the state was deemed substantial. The notion of Honorary Aryans was predominantly a political instrument wielded by the NSDAP government to further its objectives of racial integrity and nobility.

It's important to emphasize that National Socialism isn't inherently exclusive to a particular racial group. The ideology can find adherents among various racial backgrounds, a fact that we encourage acknowledging. Within the historical context of National Socialist Germany, there were instances where some prominent members and servicemen within the NSDAP had Jewish heritage. However, it's worth noting that these individuals were required to demonstrate their dedication and merit. The determination of honorary Aryan status was often influenced by one's contributions to the community and the extent of mixed heritage as outlined by the Nuremberg laws.

JEWS MARKED AS HONORARY ARYANS

Summary of Jewish people in service to the Führer. Military members included:

- 2 Field Marshals
- 15 Generals
- 2 full Generals
- 8 Lieutenant Generals
- 5 Major Generals

NSDAP members:

- 4 full Jews
- 15 half Jews
- 7 quarter Jews
-

Emil Maurice SS member #2 had Jewish blood. He joined Hitler in 1919 and was present for the beer hall putsch. Heinrich Himmler demanded him to be expelled after discovering his Jewish blood, but Hitler titled him as 'Honorary Aryan' saving his life.

Half-Jew Field Marshall Erhard Milch was a member of the German War Cabinet and the Air Force's chief of staff even though it was public knowledge that his father was Jewish. He was convicted during the Nuremberg trial for "experimentation on Jewish prisoners". He hated his father's people. He never apologized and defended Goering.

- Arni Spitz - Jewish Paratrooper and was awarded three iron crosses for bravery.
- Werner Goldberg - Half Jewish soldier and had his picture used as propaganda titled as "The Ideal German Soldier."

Other notables:

- Half Jew General Helmut Wilberg
- Half Jew General Johannes Zuckertort
- Half Jew Col. Walter H. Hoellander
- Half Jew Commander Paul Ascher
- Quarter Jew Admiral Bernhard Rogge
- 1st Officer on the Bismar

One example of an Honorary Aryan was the Japanese diplomat Chiune Sugihara. He was honored with the title of Honorary Aryan by the NSDAP government in recognition of his role in issuing visas to Jewish refugees during World War II, despite the fact that he was not of Aryan/German descent. Sugihara's actions saved the lives of thousands of Jewish refugees and his status as an Honorary Aryan was a rare example of the NSDAP recognizing the value of a non-Aryan/German individual.

Facing Reality

The reality is that tensions rooted in race tend to arise less frequently within ethnically homogeneous communities. Instances of conflict, both in the form of wars and cultural clashes, seem to be more prevalent within multiracial societies. This phenomenon often stems from an instinctual drive for self-preservation, which can unfortunately give rise to animosity and discord.

Multiculturalism, while aiming to bring together diverse groups of people within the same geographic boundaries, can sometimes paradoxically lead to defense of one's own interests while seemingly opposing those of others.

Facing this complex landscape, it's clear that the challenges of multicultural societies are significant. Within a single location, where various groups coexist with distinct values, religions, and cultural perspectives, disparities in reactions to certain stimuli can give rise to sentiments of animosity, discrimination, prejudice, and even armed conflict. This is part of the natural tendency of human beings to identify closely with those who share proximity and common backgrounds. The bonds forged through shared heritage, historical roots, and established traditions manifest the potent influence of shared lineage that shapes our worldview. It's undeniable that diverse people and cultures hold differing outlooks on various matters.

An ideal scenario envisions each ethnic group inhabiting its own territory and nation, governed by their unique laws, customs, and cultural practices. The term "Racism" carries a multitude of interpretations. For some, it signifies an animosity directed from one race towards another, while others perceive it as an instinctual inclination for self-preservation and reverence for one's ethnicity and cultural heritage. The essence

to understand is that National Socialism encompasses values of affection, pride, and integrity. If there are indeed authentic proponents of multiculturalism, they could be found within this context. The belief is rooted in the idea that every race should nurture and cultivate its distinct culture, and that the mingling of these cultures can foster conflict that undermines their individual strengths.

It is paramount to clarify that the aim isn't to advocate the eradication of any particular race, but rather to underscore the significance of safeguarding and fostering the evolution of human diversity alongside the richness of their individual distinctions. In such an outlook, the pursuit is one of coexistence and growth that respects the unique tapestry of humanity's differences.

Animals

The profound existence of life stands as one of the most remarkable phenomena. Our planet, Earth, our shared abode, has endowed us with the means and resources to emerge as the dominant life force, taking up the mantle of Alpha species on this world. In the grand cosmic scheme, the sun, a source of both life and potential destruction, has been exceptionally generous, bestowing upon

us more than our wildest aspirations. This solar luminary, often referred to as Father Sun, alongside Mother Earth, has assumed the roles of cosmic parents, nurturing and sustaining life across the universe. A multitude of life forms has flourished under their watchful care, yet only one among them has attained the capacity to fathom their essence, comprehend their dynamics, and marvel at their splendid beauty.

As a symbolic gesture of reverence, the salute attributed to Hitler is extended in acknowledgment of the sun's life-giving influence. Meanwhile, our commitment to safeguarding Mother Earth is affirmed through our unwavering dedication, even to the point of shedding our own blood if necessary.

Delving into the vast expanse of the cosmos, the question of life's rarity pervades our contemplation. As humans, it becomes our duty to internalize the concept that if life can manifest here, its occurrence elsewhere is a distinct possibility. The eventual encounter

with other intelligent life in the universe is an eventuality we must prepare ourselves for, embracing this impending reality with unwavering resolve. In our journey, a commitment to unwavering truth holds paramount importance. If life has the potential to take root here, it can similarly emerge in other corners of the universe. Our attention, therefore, should be primarily directed at nurturing and preserving life within our immediate sphere.

This brings us to the responsibility we bear. Our remarkable intelligence and lamentable potential for reckless destruction endow us with the privilege of safeguarding all forms of life on our cherished planet. While each strand of life holds significance, there's a desire to manage or eliminate unfavorable manifestations such as malaria-carrying mosquitoes. Similarly, a discourse unfolds around minimizing the impact of certain parasitic elements. Aspirations lean towards enhancing the vitality of organisms that contribute prolifically and are in harmony with the overarching beauty of existence. The refrain becomes one of averting destruction, addressing issues, and striving to bring about resolution.

In contemplating challenges like cancer, the perspective emerges that if genetics were a causative factor, advocating for carriers of such genetic predispositions to abstain from reproduction would be a rational stance. Throughout, the values that resonate are those of honesty, health, and industriousness. Paralleled, a firm stance is taken against malevolent or parasitic ideologies.

Ultimately, the driving ethos seeks to embrace the splendor of existence, protect its myriad manifestations, and foster a world that is characterized by the celebration of virtues while upholding the resilience of life in its diverse and multifaceted glory.

We extend a singular plea to the intellectual minds gracing this planet: a plea that revolves around cherishing your own people so profoundly that a resolute commitment to shield their genetic essence from external racial influences becomes second nature. Within our perspective, the amalgamation of distinct races appears as an action contrary to the natural order. What underpins this viewpoint? To start, the fusion of genetic lineages seldom occurs in the unadulterated realm of nature, unless manipulated by human intervention of dubious intent. This amalgamation not only generates individuals inheriting the less desirable traits of both racial strains, but also subjects them to a sense of humiliation. Those of mixed heritage are frequently burdened with diminished self-esteem and a lingering sense of social exclusion.

Their predicament is genuinely justified, for they do not wholeheartedly belong to either of the source groups, nor can they anticipate full acceptance from either. The complex identity of a mixed-race individual precipitates a predisposition toward mental health struggles, a facet reflected in elevated suicide rates within this demographic. We view this situation not as an inevitability, but rather as a preventable predicament that could be rectified through the preservation of racial separateness, an endeavor approached with respect, empathy, and dignity. A harmonious existence, we maintain, is best achieved through segregation.

When we examine the act of race-mixing, it becomes evident that it clashes with nature's principles, stands in opposition to ethical considerations, and manifests as an affront to the core fabric of morality. Drawing inspiration from nature herself and allowing her intrinsic wisdom to guide our course is an imperative we endorse wholeheartedly. There's a profound lesson to be gleaned from the unyielding forces of hurricanes, earthquakes, and volcanic eruptions – forces that echo nature's indomitable spirit. We assert that miscegenation, or the intermingling of races, stands at odds with these guiding principles. After all, the animal kingdom itself exhibits nature's inherent tendencies. Lions do not mate with tigers, rattle snakes do not intertwine with pythons, and ravens do not form unions with sparrows. Such discernments not only emerge through observation of natural laws but also through an understanding of the animal realm.

However, the possession of intellect and reasoning skills should not entitle us to untrammled indulgence. Instead, we bear a responsibility to align our actions with the wisdom inherent in our environment. On a cerebral plane, a steadfast commitment is required to unlock the latent potential dwelling within every one of us. We're obligated to be astutely aware of our racial identity, to find our place within our respective groups, and to embrace the path set forth by our ancestral lineage. The urge to abandon one's own people should find no foothold, irrespective of whether one identifies as European, African, Asian, Latin, or otherwise. While intellect elevates us, it cannot serve as an excuse for ignorance regarding our racial heritage. Rather, our conduct should mirror our inherent nature. Through this conscientious alignment, we pave the way for a world that reverberates with harmony, acknowledging the diversity intrinsic to our species while maintaining a profound respect for the integrity of each racial tapestry.

The path we advocate calls for a dual commitment: remaining steadfast in our allegiance

to our respective racial groups while simultaneously extending a foundational, uncomplicated respect towards other racial communities sharing this Earth.

Simplicity underlines the essence: strive to embody the pinnacle of your racial group, aligning yourself with individuals who epitomize the best genetic attributes and share your genuine interests. This transcends mere materialistic measures like opulent homes and luxury vehicles. Rather, it entails forging connections with those within your racial sphere who are intrinsically attuned to your well-being.

Yet, within this journey, an encompassing understanding eludes us. Throughout history, humanity has grappled with the enigmatic questions: What is our purpose? Why do we exist? What lies at the culmination of life's journey? These queries, profoundly existential in nature, compel us to grapple with the unfathomable and reach for the intangible. It is this relentless pursuit that propels us to continually push the boundaries of human potential.

Our inclination to ponder these mysteries stems not just from our intellectual capacity, but from the profound spiritual dimension of our existence. As individuals, each of us resonates with a unique frequency that shapes our thoughts and perceptions. Analogous to an antenna, we have the capacity to tune into diverse streams of information. Certain individuals possess the extraordinary ability to connect with departed loved ones, serving as a conduit between realms, bridging the gap between our world and the ethereal plane. Beyond what meets the physical eye, our visual perception merely translates light into electrical signals, which our brain assembles into recognizable images.

For those willing to invest their focus and willpower, the prospect of retuning their internal frequencies becomes an intriguing possibility. This realignment might grant them access to frequencies that capture the voices of divinity, akin to adjusting a radio to tune into a desired station. Such endeavors hint at the existence of a universe that extends beyond the confines of visual perception, beckoning us to explore the uncharted territories that await discovery. In our quest for understanding, we confront the realization that while we may perceive the world through our senses, there exists a dimension that transcends these boundaries, inviting us to embrace the unknown with open hearts and minds.

The Hitlerian Calendar

The Hitlerian Calendar, also known as the National Socialist Calendar, was a calendar system used by the Third Reich during the years 1933 to 1945. The calendar was created by the NSDAP to reflect National Socialism and to replace the Gregorian calendar which was in use in most of the world at that time.

The Hitlerian Calendar had twelve months, each named after a significant moment or event in Germanic history or folklore. For example, the month of December was called “Julmonat,” which referred to the ancient Germanic festival of Yule. The names of the months were in keeping with the emphasis on Germanic mythology and history.

The calendar also had a unique way of counting the years. Instead of the traditional system of counting years from the birth of Jesus Christ, the Hitlerian Calendar started counting from the year 1 A.H. (Anno Hitleri), which was the year that Adolf Hitler became Chancellor of Germany in 1933. In some cases, the Hitlerian calendar year reckons the passage of time since the birth of Adolf Hitler in Braunau-am-Inn on the 20th of April 1889.

The calendar was primarily used for official purposes, such as government documents, stamps, and coins. However, it was not widely adopted by the German public and many people continued to use the Gregorian calendar in their daily lives.

After the fall of the Third Reich, the Hitlerian Calendar was abandoned, and the Gregorian calendar was reinstated as the official calendar in Germany. Today, the Calendar serves as a reminder of the regime's efforts to create a unique identity and to include National Socialism on every aspect of German life, including the measurement of time.

Twelve months of the Hitlerian Calendar and some of the holidays celebrated within it:

1. Wintermond (December/January) - Wintermond means "winter month" and is the first month of the Hitlerian Calendar. This month includes the winter solstice, which was an important holiday in ancient Germanic culture.
2. Horstmond (January/February) - Horstmond means "nesting month," a reference to the time of year when birds start building nests. There were no major holidays or celebrations this month.
3. Lenzmond (February/March) - Lenzmond means "spring month." This month included the ancient Germanic festival of Ostara, which celebrated the beginning of spring.
4. Ostermond (March/April) - Ostermond means "Easter month," and like the name suggests, it includes the holiday of Easter.
5. Blumenmond (April/May) - Blumenmond means "flower month," and celebrates the blooming of flowers and the arrival of spring.
6. Brachetmond (May/June) - Brachetmond means "deer month," and is named after the time of year when deer start to grow new antlers.
7. Heuetmond (June/July) - Heuetmond means "hay month" and is the month when hay is harvested. There were no major holidays or celebrations this month.
8. Erntemond (July/August) - Erntemond means "harvest month," and is a time of celebrating the harvest and the abundance of crops.
9. Weinmond (August/September) - Weinmond means "wine month," and is the time when grapes are harvested, and wine is made.
10. Nebelung (September/October) - Nebelung means "fog month," and is named after the autumnal fog that occurs during this time of year. There were no major holidays or celebrations this month.

11. Winterfylleth (October/November) - Winterfylleth means “winter full moon,” and was an ancient Germanic festival that marked the beginning of winter.
12. Julmond (November/December) - Julmond means “Yule month,” and celebrates the winter solstice and the coming of the new year. It is like the modern-day holiday of Christmas.

It’s important to note that while the Hitlerian Calendar included a few holidays and celebrations, it was primarily used for official purposes and did not have a significant impact on the daily lives of most Germans during the National Socialist era.

BACKGROUND

Every great epoch-making faith counts the years since its beginning. For Christians, this is the year AD 2019, which is the putative number of years since the birth of its savior, Jesus of Nazareth. For Muslims, the current year is AH 1448, this being the number of years since the flight of the Prophet Muhammad from Mecca to Medina. According to the Jewish calendar, we now live in the year 5779, computing time backwards to the creation of the Universe in Hebrew mythology. In the traditional Chinese calendar, the current year is 4717 (“Year of the Boar”).

ORIGIN

The Christian monk Dionysius Exiguus is credited with the calendar years formally denominated by Anno Domini (“Year of the Lord”), which are now used not just by Christians, but throughout the world.

The Hitlerian year was first used by Matt Koehl, founder of the NEW ORDER. Back in the mid-1960s, Koehl was the national secretary of George Lincoln Rockwell’s American Nazi Party, as well as corresponding secretary of the World Union of National Socialists. One day in 1965, without any fanfare or big announcement, he quietly began adding the notation “YF-76” to the date of Party and WUNS correspondence. This stood for “Year of the Führer 76,” that is, 76 years since the birth of Adolf Hitler. Soon afterwards, Koehl used the YF date on the first issue of the WUNS Bulletin. From these humble beginnings it quickly spread throughout the global NS community.

THE PREFIX

As mentioned, Koehl first used the initials “YF” — “Year of the Führer” — to designate the Hitlerian year. However, some people pointed out that it was considered bad form to mix two languages in the same phrase. Consequently, beginning with the new Hitlerian year in 1976, the prefix was changed to “YL,” for “Year of the Leader.”

This usage continued until the mid-1990s, when it was decided that for common worldwide purposes, it was more appropriate to designate the prefix in Hitler’s own language (Führersprache). For a short while, the prefix “FJ” (“Führersjahr”) was employed. In 1998, the current designation was adopted: “JdF” — “Jahr des Führers.”

USE

To figure out the Hitlerian year on any given day, subtract 1890 from the calendar year prior to April 20. For example, 2019 minus 1890 equals JdF-129. For dates on or after April 20, subtract 1889. Thus, 2019 minus 1889 equals JdF-130.

CELEBRATING THE HITLERIAN NEW YEAR’S DAY

The 20th of April is the most joyous, festive date of the Hitlerian year. National Socialist comrades and NS sympathizers the world over celebrate the day with private ceremonies and gatherings, as well as with public activity. Candles are traditionally lit in front of Swastika banners and busts of Hitler, and portraits of him are festooned with sprigs of spring greenery and flowers. National Socialists unable to spend the happy occasion with other comrades mark the day privately in the solitude of their own hearts.

And above all, on this deeply spiritual occasion, new reserves of commitment and energy are summoned forth by the faithful to carry the Good Word of Adolf Hitler’s race-saving message to the Aryan world over the coming 12 months.

— James Harting (Martin Kerr),
The New Order, JdF-130

National Socialist Anthem

Horst Ludwig Wessel (October 9, 1907 – February 23, 1930) was a National Socialist German Workers Party activist and was an SA-Sturmführer. He fought on the streets of Berlin under the leadership of Joseph Goebbels. For his bravery and heroism, he quickly assumed a leading position within the SA.

Wessel was born in Bielefeld in Westphalia, the son of Dr. Ludwig Wessel, a Lutheran minister at the Nikolaikirche, one of Berlin's oldest churches. Wessel's mother, Luise Margarete Wessel, also came from a family of Lutheran pastors. Wessel disappointed his father's hopes that he would go into the ministry himself. The family lived in the nearby Judenstraße (the Jews' Street), which in medieval times had been the centre of Berlin's Jewish community. Wessel's father was a supporter of the monarchist German National People's Party (DNVP), and when he was 15 years old, Wessel joined the DNVP youth group, the Bismarckjugend.

He soon became a local leader, engaging in street battles with youth members of the Social Democratic Party and Later, he joined new groups, including the Viking, Organization Consul, the Black Reichswehr, and lastly the SA of the NSDAP. Wessel attended the

Volksschule (primary school) of Köllnisches Gymnasium from 1914 to 1922, thereafter the Königstädtisches Gymnasium (high school) and for his final year of school the Luisenstädtisches Gymnasium, where he passed his Abitur examination. In April 1926 he enrolled in the law faculty of Friedrich Wilhelm University Unter den Linden.

Horst Wessel who was made a posthumous hero of the National Socialist movement following his violent death in 1930. Wessel was attacked in his home seriously injured. On January 14th, 1930, Wessel was shot by two Communist Party members, one of whom was Albrecht “Ali” Höhler. Seriously wounded, Wessel died in hospital on February 23rd, 1930, from blood poisoning he contracted during his hospitalization. Höhler was tried in court and sentenced to six years imprisonment for the shooting. Three years later, after the NSDAP accession to power in 1933, Höhler was taken out of prison by the SA and executed. Horst Wessel while in the hospital was visited by Joseph Goebbels.

Wessel whispered:

“We must continue the fight. One must keep going! I’m happy!”

Goebbels later wrote:

“You will live on with us and participate in our Victory”.

Wessel played the Schalmei, an instrument which uses a plastic ‘double-reed’. They are played in groups called Schalmeikapelle and are still used in folk celebrations. Wessel founded an SA Schalmeienkapelle (band), which provided music during SA events. In early 1929, Wessel wrote the lyrics for a new NSDAP song “Kampflied”, which was first published in Goebbels’s newspaper Der Angriff in September, under the title “Der Unbekannte SA-Mann” (the Unknown SA-Man). The song later became known as “Die Fahne hoch” and as the “Horst Wessel Song”.

1930’s Schalmei:



He was the author of the lyrics to the song “Die Fahne hoch”, “The Flag on High”, usually known as Horst-Wessel-Lied “the Horst Wessel Song”, which became the NSDAP anthem and, de facto, Germany’s co-national anthem from 1933 to 1945. His death also resulted in his becoming the “patron” for the Luftwaffe’s 26th Destroyer Wing and the 18th SS Volunteer Panzer grenadier Division during World War II.

Wessel manifested a warrior spirit and eventually became the foremost martyr of the German National Socialist struggle in the Kampfzeit. One of Wessel’s poems, “Die Fahne Hoch”, was set to music and became the NSDAP’s official anthem and a “second national anthem” next to the “Deutschlandlied”.

Die Fahne hoch

Horst Wessel Lied

The musical score for "Die Fahne hoch" is presented in five systems. Each system includes a vocal line (treble clef), a piano accompaniment (grand staff with treble and bass clefs), and a bass line (bass clef). The key signature is one sharp (F#) and the time signature is 2/4. The score begins with a key signature change from C major to G major. The melody is simple and rhythmic, with the piano accompaniment providing harmonic support. The piece concludes with a double bar line.

ENGLISH LYRICS

The flag on high! The ranks tightly closed!
The SA marches with quiet, steady step.
Comrades shot by the Red Front and reactionaries
March in spirit within our ranks.
Comrades shot by the Red Front and reactionaries
March in spirit within our ranks.
Clear the streets for the brown battalions,
Clear the streets for the storm division!
Millions are looking upon the swastika full of hope,
The day of freedom and of bread dawns!
Millions are looking upon the swastika full of hope,
The day of freedom and of bread dawns!
For the last time, the call to arms is sounded!
For the fight, we all stand prepared!
Already Hitler's banners fly over all streets.
The time of bondage will last but a little while now!
Already Hitler's banners fly over all streets.
The time of bondage will last but a little while now.
The flag on high! The ranks tightly closed!
The SA march with quiet, steady step.
Comrades shot by the Red Front and reactionaries,
March in spirit within our ranks.
Comrades shot by the Red Front and reactionaries,
March in spirit within our ranks.

ADDITIONAL LYRICS NOT FORMALLY ADDED AFTER DEATH:

Receive our salute; you died an honorable death!
Horst Wessel fell, but thousands newly arise
The anthem roars ahead of the brown army
The storm-divisions are ready to follow his path.
The flags are lowered before the dead who still live
The storm-division swears, his hand clenched into a fist,

That the day will come for revenge, no forgiveness,
When Heil and Sieg will ring through the fatherland.

GERMAN LYRICS

Die Fahne hoch! Die Reihen fest geschlossen!
SA marschiert mit ruhig festem Schritt.
Kam'raden, die Rotfront und Reaktion erschossen,
Marschier'n im Geist in unser'n Reihen mit.
Kam'raden, die Rotfront und Reaktion erschossen,
Marschier'n im Geist in unser'n Reihen mit.
Die Straße frei den braunen Batallionen.
Die Straße frei dem Sturmabteilungsmann!
Es schau'n aufs Hakenkreuz voll Hoffnung schon Millionen.
Der Tag für Freiheit und für Brot bricht an!
Es schau'n aufs Hakenkreuz voll Hoffnung schon Millionen.
Der Tag für Freiheit und für Brot bricht an!
Zum letzten Mal wird Sturmalarm geblasen!
Zum Kampfe steh'n wir alle schon bereit!
Schon flattern Hitlerfahnen über allen Straßen.
Die Knechtschaft dauert nur noch kurze Zeit!
Schon flattern Hitlerfahnen über allen Straßen.
Die Knechtschaft dauert nur noch kurze Zeit!
Die Fahne hoch! Die Reihen fest geschlossen!
SA marschiert mit ruhig festem Schritt.
Kam'raden, die Rotfront und Reaktion erschossen,
Marschier'n im Geist in unser'n Reihen mit.
Kam'raden, die Rotfront und Reaktion erschossen,
Marschier'n im Geist in unser'n Reihen mit.

ADDITIONAL LYRICS NOT FORMALLY ADDED AFTER DEATH:

Sei mir begrüßt, Du starbst den Tod der Ehre!
Horst Wessel fiel, doch tausend neu erstehen
Es braust das Fahnenlied voran dem braunen Heere

SA bereit, den Weg ihm nachzugehen

Die Fahnen senkt vor Toten, die noch leben

Es schwört SA, die Hand zur Faust geballt

Einst kommt der Tag, da gibts Vergeltung, kein Vergeben

wenn Heil und Sieg durchs Vaterland erschallt.

Hitler Youth giving the Hitler salute; Germans were required by law to make the salute during the singing of the “Horst Wessel Song”

Horst Wessel Lied music card that would be handed out during the events.

The Hitler Salute

Traditionally the salute is called the “Roman Salute”. However, this salute is not mentioned or described in Roman documents or recorded anywhere in Ancient Roman culture. The earliest documentation of such possible proof yet still a far cry from proving the salute was used in Ancient Roman is a painting called “The Oath of the Horatii” by Jacques-Louis David, 1784. Again, this is a painting created 1,308 years after the fall of Rome in 476 AD. The painting depicts actual events in Roman history. However, the salutes are Jacques-Lious David’s own personal touch.

With there being no actual evidence of the salute being used in Rome, where did it come from? The earliest actual use of this Salute was in the 19th and 20th century depicted in plays, films, and parades. An Italian film in 1914 called “Cabiria” written by an Italian nationalist poet Gabriele D’Annunzio. This film was about when Gabriele D’Annunzio led the occupation of Fiume. In the film he depicted himself using this salute in a neo-imperial ritual before leading the occupation of Fiume.

The film was a popular success amongst the people during that era. The salute became a popular enough that rising Italian Fascist movements began to implement the salute

for their own usage. In 1926 Adolf Hitler official adopted the salute for use in the NSDAP. Since then, the roman salute wrongly associated with the Romans is now consider a National Socialist or Fascist salute.

Adolf Hitler and Benito Mussolini Saluting their soldiers.

The National Socialist salute has been criminalized after World War II. It is illegal to display the salute in Germany, Austria, Czech Republic, Slovakia, and Poland. However, Italy has lax restriction on the use of the salute.

On October 12th, 1892, in the United States the “Roman Salute” was used and was formally called the “Bellamy Salute”. The salute was used when Americans would recite the Pledge of Allegiance to the U.S Flag. The creator of this usage was James B. Upham an editor of “The Youth’s Companion” James B. Upham when display the salute would snap his heels together and out stretch his right arm and point his right-hand fingers outstretch and together to the flag when doing the Pledge of Allegiance.

Now up there is the flag; I come to salute; as I say ‘I pledge allegiance to my flag,’ I stretch out my right hand and keep it raised while I say the stirring words that follow.

— James B. Upham

Children performing the Bellamy salute to the flag of the United States.

When Nationalist parties started to take over Europe controversy of the use of the Bellamy Salute grew. Schools around the United States eventually revised the salute to being the right palm on the chest above the heart of the students and adults at formal events. The United States Flag Association and Daughters of the American Revolution criticized the salute changes and thought it was inappropriate to do so because a foreign nation was utilizing it.

THIRD REICH

Since then, the “Roman Salute” wrongly associated with the Romans is now consider a National Socialist or Fascist salute. Adolf Hitler used the “Roman Salute” which today

is typically now called and well known as the “Hitler Salute” in his first speech for the NSDAP previously DAP in 1922. Eventually Adolf Hitler would officially adopt the salute in 1926 for use in the NSDAP. The salute was used in conjunction with the individual stating “Heil Hitler!”. Party members of the NSDAP would give the salute to the party leader, and in return the party leader in a show of accepting the salute will raise his arm right hand crooked back at the elbow, palm opened upwards to gesture acceptance.

The gesture was also used by German civilians to greet fellow German country men and to show unity with each other, and brotherhood for a better Germany. In 1926 Adolf Hitler officially adopted the salute for use in the NSDAP. Since then, the roman salute wrongly associated with the Romans is now consider a National Socialist or Fascist salute.

PROPER SALUTE

Roman salute. The Roman salute (Italian: saluto romano) is a gesture in which the arm is fully extended, facing forward, with palm down and fingers touching. In some versions, the arm is raised upward at an angle; in others, it is held out parallel to the ground.

To perform this salute, it was required to extend the right arm to at least eye level, straighten the hand so that it is parallel to the ground. As you would do this you can emphatically say “Heil Hitler” as a show of unity and loyalty to the National Socialist cause. Of course, there are options for those who have a physical disability prevented raising the right arm, it was and is acceptable to raise the left arm to issue the salute.

As devout National Socialists you are expected to greet one another with the Hitler Salute and empathetically say “Heil Hitler” this tells the member that you are loyal to the cause. Depending on the situations an easier option includes greeting with “Heil” to another National Socialist. If a comrade says “Heil” to you – you are out of respect and honor to say “Heil Mr./Mrs./ and His/her name” back to them. Another greeting form for the National Socialist is to greet a comrade with “Heil Hitler”. If you are greeted with “Heil Hitler!” you must say “Heil Hitler!” back to your National Socialist comrade.

Especially important if you encounter the Fuhrer personally you are to emphatically with passion and honor to give the salute and say “Heil, my Fuhrer!” to him and are to drop the salute when he salutes you back or greets you with a handshake or states “Heil” back

to you. If you are not greeted or acknowledged by the Fuhrer, you are to drop the salute after the Fuhrer takes more than 6 steps away from you. Being in the presence of the Fuhrer is an honor in itself and you should cherish the experience. If you are more than 15 steps from the Fuhrer or another high ranking National Socialist, you are to give the Hitler salute.

When the National Socialist Anthem is playing you are to remove headgear and give the Hitler Salute. While the anthem is playing you will direct your salute to the Fuhrer and if the Fuhrer is not present you will direct your salute to the National Socialist Flag. This also applies to a foreign allied national anthem that are played after the National Socialist anthem. This is done out of respect for an allied nation or people.

Proper saluting if you are in National Socialist Military/Militia the rules are as follows. You are to give the salute when a superior officer comes within 6 steps of you. If you have Headgear on you will give a typical American Army Salute. Without Headgear you must use the Hitler Salute. If you are carrying anything with both hands and your superior comes within 6 steps of you are to stop and go to attention look straight at them without releasing whatever your hands are occupying and say “Heil, Rank and Last Name” you are to carry on after being addressed by the superior. You may only state “Heil, Rank” if you do not know their name. The first greeting comes from the lower ranking man or the man who has less years served to the highest-ranking man or the man with the most years served. If you smoke etc. You must stop within that time and you will not smoke within 100 steps from the Fuhrer.

- When to render the Hitler Salute for the Military, Militia men, retired service members, civil servants, and Government officials:
 1. To the Fuhrer
 2. Witnessing the Hitler Oath
 3. National Socialist Leaders and the Honorable
 4. Officers of Friendly Foreign Countries
 5. When the National Socialist Anthem plays, “Your Nations Anthem” “Horst Wessel Lied”, or foreign national anthems are played.
 6. On ceremonial occasions (such as the Fuhrer, and Military Parades).
 7. At reveille and retreat ceremonies, during the raising or lowering of the flag.

8. During the sounding of honors.
9. When turning over control of formations.
10. When rendering reports.

- Salutes are not required when.

1. Indoors, except when reporting to an officer or when on duty as a guard.
2. Addressing a prisoner.

- Summary Civilians:

1. The Fuhrer
2. Witnessing the Hitler Oath or taking the Hitler Oath
3. National Socialist Leaders and the Honorable
4. When the National Socialist Anthem plays, “Your Nations Anthem” and “Horst Wessel Lied”, or foreign national anthems are played.
5. On ceremonial occasions (such as the Fuhrer, and Military Parades).

In summary:

The Roman salute, also known as the Hitler salute, Heilszeichen, and German greeting, was a gesture used by the National Socialist party during the Third Reich era. It involved raising the right arm straight upward at an angle, with the palm facing down. This gesture has a historical background and has been used in various contexts throughout history.

The origins of the Roman salute can be traced back to ancient Rome, where it was known as the “salve” or “salutatio.” This gesture was a common way of greeting others, showing respect, or paying homage to authority, and was used by soldiers to swear allegiance to their commanders. During the 19th century, the Roman salute was revived in Europe as a symbol of nationalism and was used by various far-right movements as a way of expressing their beliefs.

In Italy, the fascist movement adopted the Roman salute as their official greeting in the 1920s, and it was also adopted by the Nazis in Germany. In Germany, the Roman salute was known as the “Deutscher Gruß” or “Hitlergruß,” which translates to “German Greeting” or “Hitler Greeting.” The phrase “Heil Hitler” or “Sieg Heil” was often shouted

during rallies and ceremonies to express loyalty and devotion to the movement and to Adolf Hitler.

The use of the Hitlergruß became mandatory in all public events, including schools, military parades, and political rallies. The gesture was often accompanied by the recitation of National Socialist slogans or anthems and was used as a symbol of the party's ideology and propaganda.

However, after World War II, the use of the Hitlergruß was banned in Germany and is considered a criminal offense. Today, the use of this gesture is associated with far-right, neo-Nazi movements, and by true and honest National Socialists. The use of multiple names for the Roman salute reflected the various contexts in which it was used, from political rallies to military ceremonies, and highlighted its importance as a symbol of German National Socialist power and authority.

In conclusion, the Roman salute, also known as the Hitler salute, Heilszeichen, and German greeting, has a historical background and has been used in various contexts throughout history. In Germany, the Roman salute was a mandatory gesture used to create a sense of unity and loyalty among the German people. Today, the use of this gesture is banned in many countries and is associated with far right and neo-Nazi movements.

The Oaths

During the National Socialist era in Germany, various oaths of loyalty were required from different groups of people. The most well-known oath was the “Führereid,” or “Leader Oath,” which was taken by members of the military, civil servants, and party officials. The Führereid required individuals to pledge their loyalty and obedience to Adolf Hitler as the leader of the German people and to serve him and the National Socialist party.

The Führereid was introduced in 1934 and revised in 1938 to include a pledge to “defend the Reich and its institutions against internal and external enemies.” Other oaths of loyalty were also required, such as the oath taken by members of the SS to their leader, Heinrich Himmler, and the oath taken by members of the Hitler Youth to the National Socialist party.

The use of oaths was an important tool for the National Socialists to create a sense of unity and loyalty among the German people. By requiring individuals to swear allegiance to the party and its leaders, the German National Socialists sought to ensure that all Germans were committed to the new Germany that was being created and to its goals. The use of oaths also served to reinforce the party’s ideology and propaganda, emphasizing the

importance of loyalty and obedience to the National Socialist cause.

Here are the English translations of the different oaths:

Führereid (Leader Oath): *“I swear by almighty God this sacred oath that I will render unconditional obedience to Adolf Hitler, the Führer of the German Reich and people, and will be ready as a brave soldier to risk my life at any time for this oath.”*

SS Oath: *“I swear to you, Adolf Hitler, as Führer and chancellor of the German Reich, loyalty and bravery. I vow to you, and to those you have named to command me, obedience unto death, so help me God.”*

Hitler Youth Oath: *“In the presence of this blood banner, which represents our Führer, I swear to devote all my energies and my strength to the savior of our country, Adolf Hitler. I am willing and ready to give up my life for him, so help me God.”*

Wehrmacht Oath: The oath of loyalty taken by members of the German armed forces, or Wehrmacht, included a pledge to *“always be ready to give my life for this oath and for my people.”*

English translation:

“I swear by God this sacred oath that I will render unconditional obedience to Adolf Hitler, the Führer of the German Reich, and supreme commander of the armed forces, and that I am ready as a brave soldier to risk my life at any time for this oath.”

Civil Servant Oath: Civil servants in Germany were required to take an oath of loyalty to the Führer and the National Socialist German Workers Party which included a promise to *“I swear, to faithfully serve the people and the Reich and to conscientiously fulfill my duties, so help me God.”*

English translation:

“I swear: I will be faithful and obedient to the leader of the German Reich and people, Adolf Hitler, to observe the law, and to conscientiously fulfill my official duties, so help me God.”

Party Loyalty Oath: Members of the National Socialist German Workers Party were required to take a loyalty oath, which included a pledge to *“I swear, to be faithful and obedient to the Führer and to observe the regulations of the party.”*

English translation:

“I swear, to be faithful and obedient to the leader of the German Reich and people, Adolf Hitler, to observe the law, and to conscientiously fulfill my official duties, so help me God.”

Teacher’s Oath: Teachers in Germany were required to take an oath of loyalty to the Führer, which included a promise to *“I swear, to educate the youth in the spirit of National Socialism and to impart to them a knowledge of the laws of nature and of the state.”*

English translation:

“I swear: I will be loyal and obedient to the leader of the German Reich and people, Adolf Hitler, to conscientiously fulfill my official duties, and to be ready at all times to sacrifice my life for this oath.”

Medical Professionals Oath: Physicians and other medical professionals in Germany were required to take an oath of loyalty to the Führer and the National Socialist German Workers Party, which included a promise to *“I swear, to will preserve the purity of the German race and to refrain from all actions that might endanger it.”*

English translation:

“I swear by all that I hold sacred and dear to uphold the racial purity of the German people and to be loyal to the Führer and the National Socialist German Workers Party. I will always be ready and willing to carry out my duties to the best of my ability.”

Police Oath: Members of the police force in Germany were required to take an oath of loyalty to the Führer and the National Socialist German Workers Party, which included a pledge to *“I swear, to perform my duties conscientiously and impartially, and to uphold the law and the rights of the German people.”*

English translation:

“I swear: I will be loyal and obedient to the leader of the German Reich and people, Adolf Hitler, to conscientiously fulfill my official duties, and to be ready at all times to risk my life for this oath.”

Lawyers’ Oath: Lawyers in Germany were required to take an oath of loyalty to the Führer and the National Socialist German Workers Party, which included a promise to *“I swear, to uphold the law and the rights of the German people, and to promote the goals of the National Socialist movement.”*

English translation:

“I swear: I will be faithful and obedient to the leader of the German Reich and people, Adolf Hitler, to observe the law, and to conscientiously fulfill my official duties, so help me God.”

Architects’ Oath: Architects in Germany were required to take an oath of loyalty to the National Socialist German Workers Party, which included a pledge to *“I swear, to design buildings and urban spaces that are in harmony with the National Socialist vision, and to create a physical environment that promotes the health, strength, and vitality of the German people.”*

English translation:

“I swear: I will exercise my profession conscientiously and in accordance with the rules of art, my artistic conscience, and the honor of my profession. I will never use my knowledge and my art for purposes opposed to the national interest and the Volk welfare.”

Reich Labor Service Oath: Members of the Reich Labor Service were required to take an oath of loyalty to Adolf Hitler and the National Socialist German Workers Party, which included a pledge to *“I swear, to work tirelessly for the good of the German people and the strength of the Reich, and to be loyal and obedient to the Führer and to my superiors.”*

English translation:

“I swear: I will faithfully serve the German Labor Front and the Reich Labor Service, to do my

duty at all times, and to be ready to give my life for Germany and the Führer.”

Blood Oath: Some members of the National Socialist German Workers Party, particularly those in the SS, were required to take a blood oath of loyalty to Adolf Hitler. This involved pricking their finger and allowing a drop of blood to fall onto a National Socialist flag, which they then swore to defend with their life.

Marriage Oath: In 1937, the National Socialist government introduced a new law that required all couples getting married to prove their “Aryan” ancestry and swear an oath of loyalty to the Nazi regime. The oath included a promise to *“I swear, to maintain the purity of my blood and my honor.”*

English translation:

“I swear, to remain faithful to the laws of marriage, to love my spouse and to remain true to him/her. I swear to maintain the purity of my blood and my honor.”

Hitler Youth Prayer

Modeled after the Lord’s Prayer:

Adolf Hitler, you are our great Führer. Thy name makes the enemy tremble. Thy Third Reich comes, thy will alone is law upon the earth. Let us hear daily thy voice and order us by thy leadership, for we will obey to the end and even with our lives. We praise thee! Hail Hitler!

Führer, my Führer, give me by God. Protect and preserve my life for a long time. You saved Germany in time of need. I thank you for my daily bread. Be with me for a long time, do not leave me, Führer, my Führer, my faith, my light, Hail to my Führer!

Mottos for Boys:

“Live Faithfully, Fight Bravely, and Die Laughing!”

“We were born to die for Germany!”

“You are nothing—your Volk is everything!”

Motto for Girls:

“Be Faithful, Be Pure, Be German!”

Sayings of Hitler Youth Leader:

We do not need intellectual leaders who create new ideas, because the superimposing leader of all desires of youth is Adolf Hitler.

— Baldur von Schirach

Your name, my Führer, is the happiness of youth, your name, my Führer, is for us everlasting life.

— Baldur von Schirach

He who serves Adolf Hitler, the Führer, serves Germany, and whoever serves Germany, serves God.

— Baldur von Schirach

The Honor Law of the SS-Man

Source Defender against Bolshevism by Reichsführer-SS Heinrich Himmler – Translated from the Original Third Reich Book: “Die Schutzaffel als antibolschewistische”

Another law established by the SS on November 9, 1935, that each SS-man has the right and the duty to defend his honor with a weapon. The law simultaneously defines who is a SS-man in the sense of the SS order. Each SS member must serve as a trainee for 1 1/2 years, give his SS-oath to the Führer, honorably perform his Work Service and Wehrmacht service and be at least 21 years old. He is then presented with the SS-dagger and is accepted into the SS-order as a full-fledged SS-man. Each of us is an SS-man, whether enlisted man or officer or Reichsführer. We have given ourselves this honor law, because we are convinced that only the man who knows that he can one day anywhere be taken to account for each of his deeds and words will grasp the final meaning of our community and learn to serve his folk as an irreproachable, clean soldier of life. For this honor law obligates him to preserve his own honor just like it demands others to respect

him. It imposes principle, goodness and generosity toward his comrades, his countrymen and his fellow human beings as a duty.

Now I may take a stand on a few problems. First: In a booklet entitled “50 questions and answers for the SS-man”, the first question is:

“What is your oath?”

Ideals & Morality

Quest for Excellence

National Socialists believe in the quest for excellence and constant improvement. National Socialists believe the European race, and particularly our people, must be the vanguard in the never-ending struggle to achieve our humanity's ultimate physical and spiritual potential. Therefore, we must always ask ourselves, is it good for our community and race?

Moral rules exist to serve the community: to ensure its long-term survival and prosperity, for the sake of its members. Without morality, living together and cooperating peacefully in society would be impossible. Therefore, morality is not only a private matter but of great importance for the state. The state has a right to legislate morality. All governments legislate morality. That is the purpose of a legitimate government to provide for order, stability, and justice, which guarantees citizens opportunities for happy, productive lives. The difference between a legitimate government and tyranny is not a matter of

methods but of motives in legislating and governing the nation. A valid government legislates morality, which benefits the people's livelihood and happiness. An illegitimate government legislates morality that serves special interests only, leading to spiritual and social sickness for the nation.

National Socialists value quality over quantity. Beauty over the ugly. The brave over the weak. The mindful over the oblivious. The selfless over the selfish. The worker over the lazy. Europeans over non-Europeans. We want the best of the best amongst us. Anything else is unworthy, a cancer, a parasite, a Jew.

We embrace the struggle no one else is willing to embrace for it is a rough path that strengthens us and grounds us. We must take this path to bring us our own salvation. All of us must put in the work and effort into this struggle.

We want to see you break free from the chains of the eternal merchant. We need you to join us on this path! So, we can forge a better life for our kind and all of nature's creation. Seriousness is needed to be a true follower of National Socialism; you must embody the spirit of Adolf Hitler!

War & Pacifism

by Dr. Joseph Goebbels

You are always the troublemakers. You do not want peace and order; you want conflict. War will be the last pearl of your wisdom!

Now you sound as if you are about to cry!

— Dr. Joseph Goebbels

You talk of peace. What are we given today — is that peace?! Is it peaceful when millions are out in the streets, out of work, without food? Is it peace when young children must starve to death when our people are reduced to beggary when this once-thriving Germany of ours is being made to resemble a desert? What we have experienced since 1918 has been a war without end, and this war is growing more vicious and brutal with each passing day. Have a look at the quotations of the international stock exchange — those are the war

reports from the headquarters of the economic war, and see, German workers and their families are the dead and dying of that war!

That is your peace. It is the peace of the graveyard! Your order is the rigid order of death. No, indeed, good friend, we do not want that. We will call to arms in opposition to it. We will call upon the people to rid themselves of their tormentors and to break the chains that the Jews have put on us.

Only the fight for true peace can lead beyond the death of a people and its nation. The eternal principle of nature is not justice; it is strength. And that is why we want to toughen our nation so that it may survive in the battle of life.

Pacifism does not ensure peace. On the contrary! History shows us that those peoples and nations that were no longer ready and willing to defend their existence, with force, if necessary, have always come to a humiliating end. We will protect our people from that fate. They shall grow strong in will and spirit; they shall not be humiliated like a pariah among nations.

We want our rights, and these rights are liberty, bread, and living space! If we are denied these rights, we will fight for them. This fight for liberty, bread, and living space is everybody's business, the highest citizen, as well as the lowliest. It is a matter for the entire nation. The united power of 80 million Germans determined to survive will go a long way towards ensuring peace than any lie about human rights.

Source: Goebbels, Joseph. The "Nazi-Sozi": Questions and Answers for National Socialists. Landpost Press, 1992.

Our kind of socialism

True Socialism is the doctrine of the strictest performance of one's duty.

— Adolf Hitler

Source: Wochenspruch der NSDAP. / Herausgeber Reichspropagandaleitung / Folge 24, 8.—14. Juni 1941. Zentralverlag der NSDAP (Franz Eher Nachf GmbH), München / G 0088.

1. National Socialism: German Socialism (Social, People, Community, State, Individuals) means: *“The common good before the individual good.”*
2. National Socialism: German Socialism (Social, People, Community, State, Individuals) means: *“Think not of yourself, but of the whole, of the people and the state.”*
3. National Socialism: German Socialism (Social, People, Community, State, Individuals) means: *“Not the same for everyone but to each his own.”*
4. National Socialism: German Socialism (Social, People, Community, State, Individuals) means *“The realization is strong within me that there is an individual*

enduring a much harsher situation than I am, and I am committed to extending my help as a national comrade.”

5. National Socialism: German Socialism (Social, People, Community, State, Individual) means, **“We do not say to the rich people: please give something to the poor. Rather we say comrades help yourselves; everyone must help rich or poor!”**

These sentences make clear what we call “German Socialism.” No one is a socialist who does not live according to them. A new order grows from these sentences. The sentence “To each his own” has killed the “Mass,” the slogan of Marxism, and replaced it with the “Community.” Every community grows around a leader. He is the center of its order, which forms around him. A number of these leaders form a larger community and stand around their leader as a living order. It all grows from below—the number growing ever smaller — like a pyramid and finds its epitome in the Führer of the Reich.

The community binds all. Each community is a living order. The whole, the great living order, is the people’s community. It binds person inextricably to person, leader to leader. It does not give the same to everyone, but to each his own. It creates socialist people in a socialist state. Each has his task in the community, given to him according to his gifts. Never do all have the same task, but rather each his own. His task gives him a place in the community; if he fulfills it completely, he wins the esteem of the others. He is happy, even if his task is not large in the overall scheme of things. Such communities grow in the field, in assault troops, in artillery battalions, in submarines, in S.A. units. Strong, bound forever together, wordlessly understanding each other, together until the end, sworn to a common goal. Strength grows from such communities, and from them grows the state. We want the community in Germany so that we can stand unshaken in the face of whatever may come. The community conquers the masses. It gives to each his own, to reach his goal and his task, and everyone together one goal: the people’s community in the new state.

SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

Social & Socialist

Workers Party!

We call ourselves the Workers' Party! That is the first step, the first step towards moving away from the middle-class state! We call ourselves the Workers' Party because we want labor to be free, because for us productive work is the driving force of history, because work

means more to us than possessions, education, and social standing!

That is why we call ourselves the Workers' Party! We call ourselves socialist, that is the second step away from the middle-class state. We call ourselves socialist and we reject the lie of the social middle-class pity. We do not want charity, and we do not want social mindedness. We do not care about what you call social welfare legislation. That is barely enough to keep body and soul together.

We want the rights to which nature and the law entitle us. We want our full share of what heaven gave us, and of the returns from our physical and mental labor. And that is socialism - a national socialism.

— Adolf Hitler

This quote is from Adolf Hitler and it highlights the ideological foundation of the National Socialist German Workers' Party (NSDAP), commonly known as the National Socialist German Workers' Party. In this quote, Hitler explains that the NSDAP calls itself the Workers' Party because they prioritize productive work as the driving force of history, and because work means more to them than possessions, education, status, and middle-class background do.

Hitler also explains that the NSDAP calls itself socialist because they reject the notion of social pity from the middle class and instead demand their natural and legal rights to their fair share of the returns from their physical and mental labor. Hitler sees this as a form of socialism, but with a strong nationalistic twist, which is why they call themselves National Socialists.

In a neutral rewrite: Adolf Hitler explained that the National Socialist German Workers' Party (NSDAP), also known as the National Socialist German Workers' Party, identified as the Workers' Party due to their belief in the importance of productive work as the driving force of history. They also called themselves socialists, rejecting the idea of social pity from the middle class and demanding their natural and legal rights to a fair share of the returns from their labor. Hitler viewed this as a form of socialism with a nationalistic approach.

The meaning of the personality

If we see the individual as a servant of the people's community, it does not mean that it is absorbed in the masses. The genuine national community cannot grow out of massiveness, but only of strong personalities. A healthy forest needs strong trees! National Socialism, then, emphasizes the value of the personality, which is not for the sake of its own sake, because there is no

such thing, in truth, for its own sake. It exists only as a bloodless thought-construction and contradicts the laws of life, according to which humans are born into the naturally grown orders of family, clan, and people.

National Socialism wants the personality fully developed in all abilities and capacities, a bloodthirsty, strong-willed, and strong character, the highest achievement for the people's willing. The means of creating this human type is in the sense of the National Socialist worldview. The means of creating this type of human being is an education in the sense of the National Socialist Worldview. The prerequisite for this is cleanliness and higher development of our blood through rearing.

We have a great task to give more and more to the true spirit of the Volksgemeinschaft and to work out the personality value ever more clearly.

— Adolf Hitler

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

This concept highlights the importance of the individual within the National Socialist German Workers' Party's ideology. While the party views the individual as a servant of the community, it does not mean that the individual is absorbed in the masses. Instead, the party emphasizes the value of strong personalities within the community. National Socialism sees the development of strong personalities as essential for the growth of a genuine national community.

The party believes that a healthy community needs strong individuals, just as a healthy forest needs strong trees. National Socialism seeks to fully develop the personality of individuals in all their abilities and capacities, creating bloodthirsty, strong-willed, and strong characters. This, according to the party, is the highest achievement for the people's willing.

However, the party recognizes that the development of such individuals cannot occur in isolation from the community. National Socialism seeks to create this human type through education in the sense of the National Socialist Worldview. The prerequisite for such education is the cleanliness and higher development of the blood through rearing, emphasizing the importance of a pure genetic heritage within the National Socialist German Workers' Party's ideology.

Commitment to honor & loyalty

We profess our honor and loyalty, both of which are inextricably linked. The concept of honor is the center of Germanic existence in general. The lives of our ancestors revolved around honor and glory, freedom, courage, and pride. Her life was always pure and great, as long as honor had precedence.

Germanic Europe gifted the world with the brightest ideal of humanity with the doctrine of the character value as the basis of all civilization with the high song on the highest values of the Nordic being, on the idea

of freedom of conscience and honor.

— Alfred Rosenberg

In recent centuries, the high conception of honor has been greatly affected by the ideas of humility and humanity. The Führer once again made the honor the starting point of all German life.

Honor is the inner law, the conscience that dictates all our actions, and our attitude towards the community. It is never related to itself but finds its actual interpretation in the relationship of the ego to the community. Germanic-German marriage presumption makes one's own ego withdraw in favor of the honor of the people. Our National Socialist worldview, with its life and blood laws, is based on honor. The socialist idea of volunteering for the people and striving to keep our blood pure develops out of honor. But he who has honor in his body will never abandon his comrade, his people, or even his leader. For loyalty grows out of honor.

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

This concept emphasizes the importance of honor and loyalty in the Germanic tradition and the National Socialist worldview. According to Alfred Rosenberg, the concept of honor is at the center of Germanic existence, and the lives of their ancestors revolved around it. Honor is viewed as the inner law that dictates all actions and attitude towards the community, and it finds its interpretation in the relationship of the individual to the community. The Germanic-German marriage presumption emphasizes putting the honor of the people above one's own ego. The National Socialist worldview is based on honor, and it is reflected in the life and blood laws that strive to keep the blood pure.

Furthermore, loyalty is viewed as growing out of honor. One who has honor in their body will never abandon their comrade, people, or leader. The concept of honor and loyalty in the National Socialist worldview emphasizes the importance of individual responsibility to the community and the nation. It is seen as the basis for a healthy and strong society.

“My honor is
loyalty”

The leader gave the SS-man the slogan that commits him to the first soldier of National Socialism for now and for the future: “SS-man, your honor is loyalty!”

Many things on this earth can be forgiven, but one never: infidelity the fidelity we have sworn to the leader, must be as sacred to us as the fidelity to the German people, his will and his way, fidelity to

the Blood, to our ancestors and grandchildren, loyalty to our kind, faithfulness to the comrades and loyalty to the immutable laws of decency, cleanliness, and chivalry. The nobility of the German man is shown by a high level of honor and loyalty...

...Let us all be committed to these principles and close the great circle of our fellowship, strong in the trust of our people, filled with faith in our mission, and prepared for every sacrifice that the Almighty demands on us. Then Germany, the National Socialist Third Reich, will pass through this time of distress, sorrow, and grief, armed with the metal that alone makes the knight survive without fear and blame in the fight against death and the devil: the strong heart of iron.

— Adolf Hitler

Source: SS-Handblätter: für Den Weltanschaulichen Unterricht. Der Reichsführer-SS, 1941.

The concept of honor and loyalty is central to the National Socialist ideology. The idea is that fidelity to the leader and to the German people is as sacred as fidelity to the laws of decency, cleanliness, and chivalry. The SS-man is committed to the slogan “SS-man, your honor is loyalty,” which emphasizes the importance of loyalty to the National Socialist cause.

The nobility of the German man is based on a high level of honor and loyalty, which are demonstrated through fidelity to the leader, the German people, the blood, ancestors, and comrades. This commitment to honor and loyalty is essential for the survival of the National Socialist Third Reich, which is seen as a sacred mission that demands sacrifice.

The strong heart of iron is a metaphor for the courage, determination, and resilience required to overcome adversity and fight against death and the devil. It is the ultimate symbol of the National Socialist warrior, who is willing to make any sacrifice for the cause and is driven by an unshakable faith in the righteousness of their mission.

Overall, the concept of honor and loyalty in National Socialism is closely linked to the idea of sacrifice and the willingness to put the needs of the community above the needs of the individual. It is a worldview that values courage, strength, and discipline, and sees the struggle for survival and supremacy as a noble and sacred mission.

Becoming a National Socialist

After reaching a clear understanding of what National Socialism is, you will need and most likely start to abandon the old lying massively produced conceptions and disseminated information after so many decades to defame us is necessary. The writings from the author, a National Socialist himself, presented here is a response to the false ideas and, at the same time, an introduction to the National Socialist doctrine free from distortion or tendentious interpretations.

Ten Principles

Once you've gained a clear grasp of the principles underpinning National Socialism, you'll likely find yourself letting go of the long-held misconceptions that have been widely circulated and propagated over the decades. These misconceptions, often intended to tarnish the ideology, will naturally lose their grip as you delve into a deeper understanding. In the writings of an author who identifies as a National Socialist, you'll discover a response to these false notions. Simultaneously, these writings offer an authentic introduction to the National Socialist doctrine, devoid of any distortions or biased interpretations.

1. **Principle 1:** Embrace Honesty - At the core of National Socialism lies an unwavering commitment to truthfulness. A National Socialist individual must confront facts with sincerity, irrespective of personal inclinations. Dishonesty is recognized as a trait of the opposition, while National-Socialism embodies the essence of unvarnished truth.
2. **Principle 2:** Believe in the Divine and Yourself - Recognize that great challenges are reserved for those individuals whom the Divine forces deem strong enough to bear them. The Divine orchestrates monumental tasks for the most resilient among us. By aligning with this Divine will, you become a shielded combatant in your struggles. Remember, the Divine aids those who take initiative. Our failure only materializes if we surrender due to our vulnerabilities and timidity. The ultimate disgrace is yielding to adversaries of our lineage.
3. **Principle 3:** Stay Loyal to Your Heritage - Safeguard the intricate tapestry of European diversity crafted by Nature across epochs of racial evolution. Your ultimate mission is to carry forward this evolution, shaping a stronger, superior, and more aesthetically pleasing white race. The purity and empowerment of the Aryan lineage stand as a foundational requirement for all future elevations.
4. **Principle 4:** Fight for Your Kin - Engage in the battle for the sacred ideals of National Socialism, which pulse at the heart of your illustrious lineage. Through this endeavor, your genuine worth as an individual comes to light. The struggle unveils your capacity for bravery, dedication, and a noble willingness to make sacrifices. Just as life's ascent transformed humanity from primitive forms to Aryan heights, our Party's struggle births a revolutionary vanguard poised to carry the National Socialist vision to triumph.
5. **Principle 5:** You Are an Exceptional Individual - Understand that in this contest, you may stand among a minority, for excellence is often the province of a select few. Throughout history, pivotal decisions haven't arisen from undifferentiated masses but from proactive, dedicated minorities. You simultaneously represent and advocate for your lineage. Your conduct and life should set an inspiring example for others to follow.

6. **Principle 6:** Cultivate Love for Your Kin - Your existence is intricately woven into the fabric of your racial family. Devote yourself wholeheartedly to this affection for your kin, allowing it to be the overriding passion that guides you. Refrain from fearing those of lesser ability; do not persecute them. You are their superior, not their master. When confronted with the necessity to confront them, maintain your composure, clear your mind, and approach the task as one would a surgical procedure. Time spent on disdain for others only detracts from the positive love you harbor for your own people.
7. **Principle 7:** Elevate Your Kin - Recognize that all Aryan men and women form a collective of brothers and sisters. Not all possess equal intellect or courage, yet it falls upon you to enlighten, embolden, and infuse courage within them. Some among your kin have been led astray, their essence tainted by the corrupting influence of Judaic malevolence. Your response should be one of understanding rather than hatred, as you endeavor to reintegrate them into the fold of their racial kin.
8. **Principle 8:** Reject Decadence - Identify decadence as anything that impedes the physical or spiritual well-being of our Aryan lineage. Elevate your racial and spiritual purity above all else, avoiding associations with anything that appears decadent. In all aspects of life, gauge their contribution to the survival and advancement of your lineage. If they hinder progress, eliminate them without hesitation.
9. **Principle 9:** Champion Excellence - Recognize that all remarkable achievements on Earth stem from exceptional leadership, be it in politics, science, or the arts. The strength of the racial community lies in adhering to the Leadership Principle, which places individuals of superior ability, dedication, and resilience at the forefront. Democracy, in contrast, fosters chaos, corruption, and societal collapse. Tyranny often emerges from democratic systems.
10. **Principle 10:** Believe in the Possible - Understand that where determination thrives, possibilities emerge. Challenges crumble before the resolute individual. Embrace suffering and sacrifice as necessary components, fortifying yourself for the imminent decisive struggle, one of unprecedented historical significance. Triumph shall be the reward of the truthful, the unwaveringly zealous, the strongest, the bravest, and the best. Strive to be among them.

Six Tasks

Colin Jordan's Six Assignments for The National Socialist

1. ***Refining and Applying the Essence:*** The first task entails a continuous process of refining the principles of National Socialism, distilling them to their core essence. This distilled essence is then to be applied to contemporary life, serving as a guide to our actions and decisions.
2. ***Cultivating a New Elite:*** The task of cultivating a new elite necessitates a unique approach. Rather than appealing to the masses, the focus lies in identifying the most capable individuals from within our own ranks. By nurturing and aiding these capable individuals, we lay the groundwork for the emergence of a new and capable leadership.
3. ***Gradual Power through Infiltration:*** Instead of exhausting ourselves by attempting to outmaneuver the parliamentary system using its own rules, our emphasis should be on the gradual accumulation of power through infiltration and subtlety. This approach aligns with a long-term vision and conserves our energy for more strategic endeavors.
4. ***Implementing National Socialist Principles:*** Every available opportunity to implement National Socialist principles in smaller contexts should be seized. These applications could range from advocating for home education for our youth, to creating pro-White communities that embrace our ideals, and educating young minds about racial history and political understanding.
5. ***Daring Acts for Publicity and Recognition:*** The impact of audacious and attention-grabbing acts that receive mainstream attention far surpasses the impact of conventional methods like distributing leaflets. By devising innovative and grand-scale actions, we not only captivate the public's attention but also communicate to sympathizers that a dedicated and active resistance is present.
6. ***Disrupting the Old Order to Pave the Way for the New:*** The sixth task revolves around a concerted effort to dismantle the existing order to lay the groundwork for

our envisioned new order. This calls for seizing opportunities to disrupt the system's functioning and exposing its inconsistencies. Our digital platforms, in particular, have proven effective in highlighting the failings of controlled politicians and the irrationality of the equality agenda.

Each of these tasks is infused with a sense of purpose and dedication, aimed at advancing the principles and ideals of National Socialism while adapting them to the realities of our time.

The National Socialist Warrior

The Importance of Discipline and Focus for the National Socialist Warrior:

In the realm of National Socialism, discipline and unwavering focus emerge as paramount qualities for any warrior dedicated to making a significant impact. These qualities act as the very foundation upon which accomplishments are built.

A National Socialist warrior devoid of discipline and focus finds himself hindered in his quest to effect change in our world. It is through disciplined action that profound transformations are brought forth.

Discipline manifests when we compel ourselves to undertake necessary tasks, even in the face of reluctance. Whether adhering to a rigorous gym routine or cultivating healthy habits, the National Socialist warrior embodies discipline in the ability to persevere regardless of personal inclinations. This attribute endows the warrior with unwavering reliability, a constancy that propels them forward. The path to achieving the dream of the 4th Reich requires unyielding dedication, where every stride is taken without interruption. Only in the face of our mortal passage do we yield, surrendering to the inevitable departure of our physical form.

A focused mindset serves as the guiding light for the National Socialist Warrior. The absence of focus can lead one astray, causing them to wander down convoluted avenues. It is imperative that focus remains unwavering. Throughout history, remarkable individuals, be they soldiers, statesmen, or artists, shared a common trait – an unparalleled

commitment to their goals. The likes of Adolf Hitler, our eternal Fuhrer, epitomize this exceptional level of focus. The National Socialist community is well-advised to revere our Fuhrer as the ultimate exemplar, a paragon of divinity, and to strive towards emulating his remarkable concentration.

In essence, the synergy between discipline and focus molds the National Socialist warrior into an unwavering force. It is through these qualities that objectives are achieved and dreams are realized. Every step taken, every decision made, is infused with purpose and commitment, echoing the resolute spirit of those who have left an indelible mark on history.

FEARLESS & HONORABLE NATURE OF THE NATIONAL SOCIALIST WARRIOR

At the core of the National Socialist warrior's spirit lies an unshakable fearlessness, rooted in the profound understanding of their divine connection. Fears of mortality hold no sway over them, for they recognize their intrinsic divinity. It is this deep-seated knowledge that empowers them to rise above apprehensions and anxieties. This fearlessness extends to the safeguarding of their people from formidable threats, vanquishing evil forces, and standing resolute against those who feed off the vitality of others. In their mere existence, National Socialists evoke trepidation in malevolent entities, for they embody liberation and serve as steadfast protectors of the earth.

The National Socialist warrior's unwavering commitment to their mission transcends the demonic status quo on this planet. They perceive the need to confront demonic, malevolent, and parasitic influences with a swift, detached, and devastating approach. This is an embodiment of their dedication to Natural Law, a just and righteous path. Their unwavering conviction shields them from the illusion of fear, for they are enveloped by the love of the divine, transcending the material world's illusions.

Fear is foreign to the National Socialist, and the warriors are no exception. Their lives are marked by an unwavering commitment to authenticity and honesty. Their light shines brightly, illuminating the paths of others who share their honorable principles. Upholding integrity in every aspect of their lives, they embody the essence of honor. Their words and thoughts are aligned with this sacred principle, as they tread the path of truth. When they make vows or oaths, these commitments endure even unto death.

The weight of their truth is carried willingly, a burden they shoulder while combating falsehood and wickedness. The very presence of these warriors sends tremors through the ranks of malevolent parasites, who cower before their indomitable fearlessness and relentless pursuit of justice.

Every action is executed with sincerity and immediacy, a reflection of their honesty and dedication to the Socialist cause. Their allegiance lies with their people, their folk, and they live transparently, revealing their true selves without hesitation. Honesty and transparency form the foundation of their interactions, as they stand unwaveringly against deception and corruption. In their honorable pursuit, they face adversity without succumbing to fear, for the flame of their conviction burns eternally, lighting the way for a just and liberated world.

THE NOBILITY OF THE NATIONAL SOCIALIST WARRIOR AND LEADERS

Nobility within the National Socialist context is synonymous with the pursuit of excellence that permeates every facet of our being. This pursuit signifies a dedication to self-improvement, pushing ourselves beyond limits to attain greatness in all we undertake. National Socialists embody this nobility by tending to their own growth and excelling in their individual capacities. To triumph in the ongoing struggle, every National Socialist must internalize the imperative of personal excellence, recognizing that our success hinges on this commitment.

Central to this commitment is the realization that the path to victory demands sacrifices. The National Socialist warrior understands that forging a new homeland for the 4th Reich necessitates the willingness to make sacrifices, to attain the attainable. To outshine our adversaries and fulfill the aspirations of our people, we must surpass our own potential, surpassing every expectation. Our people's hopes rest on our ability to excel, an essential aspect that underscores our motto: "In everything we do, we seek excellence."

Within the realm of National Socialism, excuses find no refuge. We neither seek nor accept excuses for falling short of our goals. Instead, we ardently hold ourselves accountable and lead by example, refraining from setting standards for others that we ourselves have yet to attain. Goals and tasks, whether from a higher calling or inspired by our eternal Fuhrer, are embraced with unwavering dedication. The National Socialist internalizes

the mantra:

“I possess a goal, and I shall exhaust every iota of my human potential to achieve it. Not halfway, nor three-quarters of the way. I shall overcome every obstacle, regardless of who opposes me. No excuses shall impede my resolve. I transcend my failures and imperfections, paving a path to ascend beyond them.”

In this unwavering commitment to excellence, National Socialists forge an unbreakable bond with their ideals, their people, and the spirit of unity. The pursuit of nobility, of excellence in all we undertake, fuels our dedication to building a new era, fostering a realm where the principles of National Socialism flourish and elevate humanity to its highest potential.

CONTEMPORARY NATIONAL SOCIALIST WARRIOR: DEFINING CHARACTERISTICS

In the present day, the essence of a National Socialist Warrior is that of an outsider, a valiant crusader against the fabric of the modern world. This warrior stands as a resolute figure, ceaselessly combating the prevailing forces of evil until a state of true Natural Law and Order prevails on our planet. This dedication stems from their discerning eyes, capable of seeing the faults and shortcomings that plague our world. With unwavering determination, they tirelessly battle against these malevolent forces, with the goal of ushering in a realm where Natural Law prevails and harmony is restored.

Observing the majority of society, the National Socialist Warrior recognizes a prevailing tendency to comply, to follow orders, and to refrain from disturbing the established order or challenging the accepted norms. In stark contrast, the National Socialist Warrior becomes the counter-current, defying the material world's current, and daring to make waves that challenge prevailing understanding. This warrior is the embodiment of courage, moving against the tide to bring about the trans-formative changes that our world so desperately needs.

Central to their beliefs is the acknowledgment of a higher, divine power that guides their actions. The path they tread demands immense courage, as they strive to enforce the necessary changes that align with this higher purpose. Steadfast in their convictions, the

truths upheld by the National Socialist Warrior possess an enduring quality, capable of withstanding the tests of time and the challenges that arise.

At the heart of their mission lies the pursuit of goals that contribute to the betterment of their racial community. This pursuit is underpinned by an unrelenting commitment to excellence. The National Socialist Warrior vehemently stands against the weak-willed, refusing to capitulate to mediocrity. Within them, a force akin to the unstoppable energy of the great white race resides, a force that invokes fear within the parasitic entities that oppose the path of righteousness.

The contemporary National Socialist Warrior is an embodiment of courage, conviction, and commitment. With unyielding determination, they stride forward against the prevailing currents, armed with an unassailable truth that defies the passage of time. Their actions are guided by a higher purpose, and they stand as beacons of hope and change in a world that hungers for the restoration of Natural Law and Order.

Personal Revolution

National Socialist convictions and healthy and orderly outward behavior produce the new person. One's appearance is the mirror of the soul. An essential characteristic of the Hitler Youth must be to be proud but not arrogant, free but disciplined, and clean.

Source: Wochenparole der Hitlerjugend, folge 11 (vom 14. 5. bis 20. 5, 1940).

Herausgegeben von der Reichsjugendführung Amt Pr., Berlin. This is a sample of a weekly quotation poster issued by the Propaganda Office of the Hitler Youth headquarters in Berlin.

A genuine, inborn National Socialist is innately destined to manifest as one. While amassing fundamental knowledge holds value, it is of equal importance to possess a natural disposition marked by the qualities of an honorable individual. Mere intellectual pursuits hold little merit if one's personal essence remains incongruent with the essence of National Socialism. The annals of history bear testimony to individuals whose ideas and worldviews diverged radically from prevailing public sentiment, yet they achieved

their aims due to an innate alignment with the ethos of National Socialism that they bore from birth.

National Socialist Idealism & Struggles

The National Socialist emerges as an idealist, driven by an unrelenting pursuit of excellence, compelled to navigate the tumultuous waters of contemporary existence. Amidst a world rife with degeneration, this idealist undertakes the arduous task of forging a new societal framework rooted in noble values. The pursuit of personal happiness and indulgence recedes, making way for an

unyielding dedication to the cause of justice and righteousness. The individualistic, self-centered, and materialistic mindset surrenders its hold, replaced by a life lived with dignity and honor.

In recognizing the scope of their engagement, National Socialists realize they are embroiled in the grandest conflict in the annals of history. This is no mere battle for material gains, financial supremacy, or territorial conquests. Instead, it is a battle for the very sustenance of life itself. The struggle of National Socialists is a commitment to crafting a novel way of life, one characterized by honor, honesty, and virtue. Their endeavor resonates with purity and correctness, a manifestation of profound ideals.

To effect meaningful change, an upheaval of antiquated notions and false principles is requisite. A personal revolution beckons, one that dismantles established dogmas and embraces the novel and authentic. Within this revolution, National Socialists collectively accept and comprehend the governing Natural Laws. Their existence is intricately woven into the fabric of nature, a vital component of the environment, wherein their actions ripple outward to impact all those in their vicinity.

National Socialists are attuned to the symbiotic relationship between their endeavors and the world around them. They acknowledge their role as both stewards and expressions of nature. Every choice, every action, echoes through the interconnected web of existence, influencing and shaping the lives of others. In recognizing this profound

interconnectedness, National Socialists become architects of positive transformation, sculpting a future founded on virtue and principle.

Ancestral culture & spirit of awakening

Our ancestral culture stands as a testament to our heritage, a rich mosaic interwoven with the threads of our forebears' lives. Just as we are a part of our children's future, our essence is rooted in the wisdom of our ancestors. The intricate storytelling and cultural expressions reveal the complex worldview of our race. Within the Aryan race, a valiant and noble spirit slumbers,

awaiting reawakening. The path to our redemption resides within our own culture, values, and bloodline. Through a personal revolution, we uncover salvation through self-awareness, finding answers as we delve deep within ourselves.

The authentic National Socialist, exemplified by the likes of Colin Jordan, views the struggle as the very essence of existence. Even if fate were to dictate failure with unwavering certainty, the genuine National Socialist is bound to engage wholeheartedly in the fight, meting out retribution upon the enemy to the fullest extent possible.

In our pursuit of transformation, we are resolute revolutionaries. Our gaze does not linger upon bygone eras, but rather ignites with anticipation for the horizon that lies ahead. This future, infused with hope and determination, carries the promise of a new era. Our call is for standards, for a repudiation of weakness and degeneration, for an end to the slavery of animalistic desires. In this quest, individuality shines. The masses fade into insignificance as we exalt character above intellect. A soul marked by unwavering principles and strength is worth a hundred intellectuals adorned with their verbose dissertations. Our call is for brave souls, willing to sacrifice all for the Cause. Violence, when necessary, does not intimidate us. Blood propels the wheels of history, and through it, the eternal currents of war and struggle persist. War, a primal aspect of existence, is woven into the fabric of life itself. It knows no bounds, no beginnings or ends. It is the perennial heartbeat of existence.

With the doctrine of Absolute Detachment as our guide, and with the divine's presence enshrined within our minds and hearts, we discharge our duties. We embrace our purpose, vying to restore the rule of Truth and impose order upon a world plagued by chaos and ugliness. The mantle of responsibility rests upon us. As the last guardians against the tide of Time, we inherit the legacy of countless heroes who, against all odds, combated the Forces of Disintegration. These invisible warriors have persevered through the ages, with our banners soaring high, a testament to our unwavering resolve. In the face of this world's transitory nature, we remain unbound, with our souls ablaze with the ideals of the Golden Age. We are the orphans of the Kali Yuga, electing to traverse a divergent path, guided by ideals that shine brightly against the encroaching darkness.

The outcome of WWII secured the foundations of international communism.

I cannot stress how important it is for future generations to understand accurately the cause and effect of this war.

The outcome of WWII is also directly responsible for:

1. Instilling whites with a guilt complex which manipulates them into giving up their own national and racial rights to make up for the phony crimes of their ancestors.
2. Allowed absolute communist control over media and education. Which equally allows absolute control over the minds of the average masses.
3. The destruction of the nuclear family and its moral standards. The one and only foundation for a strong and healthy society.
4. Moral decay has led to lose sexuality and substance abuse. Which inevitably has begun to normalize vile abominations, such as the sexualization of children and physical mutilation or hormonal manipulation.
5. It has given the international banks complete control over the world economy. Essentially turning the population of the world into nothing but a cow for milking.

If you do not allow your children to learn these facts, you are not aiding them, you are

robbing them.

“You are setting them back in their education, aiding the delusions instilled by your masters, and ensuring that they will never be able to defend themselves from those who wish to keep them enslaved.”

— D. Carmine

People against time

1. Have consideration for others of opposing views. Instead of insults, take a step back and try to understand where they are coming from. However, this does not mean you must agree with where they are coming from, stand your ground, and be understanding.
2. When debating, do not resort to insults and mindlessly slur others. Use proper etiquette and grammar and be respectful.
3. Do not speak nor write like a “Thug.” Instead, speak with sense and dignity without the modern bastardization of our language. Do not attack others purely on racial grounds alone. Doing so would only prelude to ignorance and evilness.
4. Have respect for other races and heritages unless some offense has been done to our people.
5. Base your opinion on people by actions. Not on race.
6. Present yourself on social media as you would in public life! Do not dishonor the heroes and martyred by altering or bastardizing a name, nor shall you use a rank when referring to yourself.
7. Stray away from the Alt-Right/KKK/Skinhead groups. Most of these people are degenerates, simpletons, dishonorable, and non-noble people who you should not

be associated with.

8. A National Socialist is a radical at heart, at soul an outlaw. So, remember you are not “like the rest” and never try to be!
9. A National Socialist will do what must be done for his people, even if that means he must use violence to achieve his means. Although until all other peaceful means are exhausted or when the enemy is attacking directly or indirectly.
10. A National Socialist is a Racialist! He understands the importance of race and racial purity, as well as the sacred myth of the blood!
11. Keep away from recreational drugs and hard liquor. Do not drink nor smoke, but if you do, then do so in moderation. Taking lab created hard drugs, and buying these drugs are consider a degenerate act, self-sabotage, dishonorable, and criminal.
12. Do not watch pornographic content; this is soul-destroying content created to destroy our people’s character and pride.
13. Males, do not tattoo yourself. If you already have them keep them hidden under clothing if possible and do not promote them or show them off. Do not pierce any part of the Aryan body and do not use any hair dyes. Remember would you like to have graffiti on a holy site or on your home? Your body is holy do not desecrate it.
14. Females do not tattoo yourself. If you already have them keep them hidden under clothing if possible. No piercing besides ears. Remember would you like to have graffiti on a holy site or on your home? Your body is holy do not desecrate it.
15. Take pride in your work and yourself! Always strive to be the best that you possibly can be! Get ahead in sports and always try to achieve A’s & B’s in schools.
16. Males, you must respect women with dignity and pride, regardless. They are the bringers of life and the foundations of every race. You must protect and act when you see evil being done to your counterpart. Do not back down when you are put into a position where you may need to defend yourself and your Aryan brothers and sisters.

17. Love your significant other! Cheating and adultery is criminal, morally wrong, and evil. Make an oath of soul and loyalty to strengthen the bonds.

“Avoid alcohol and nicotine! They are poisons that retard your growth and weaken your physical and spiritual strength. They make you complacent and clumsy for work, deaden your will and empty your wallet. Young drinkers and smokers are never fully functional. It is a petty bourgeois idea notion that smoking, and drinking are a sign of “manliness”. Quite the contrary! Self-discipline and energy are the necessary manly virtues, not smoking and drinking. Take an example from the great men of deed and science. Sven Hedin never consumed a drop of alcohol on his expeditions. Ludendorff, Mackensen, Franco and our Führer Adolf Hitler do not smoke and avoid alcohol.”

— Hans Belstler,

‘You have the duty to be healthy!’ (Du hast die Pflicht, gesund zu sein!) from ‘You are Part of the Folk’ (Du stehst im Volk), 1943. Published by Deutscher Volksverlag GmbH., Munich (Verlag: Deutscher Volksverlag GmbH., München). Translation in English published by Gerhard Lauck of Third Reich Books (NSDAP/AO), Preuss: 2003, USA.

The quoted text highlights the positive pursuit of health and self-discipline within the context of National Socialism. It encourages individuals to prioritize their well-being and adopt habits that promote physical and spiritual strength. This approach reflects the regime’s emphasis on fostering a strong and virtuous citizenry for the betterment of the nation. Let’s explore these positive ideas further:

1. **A Path to Strength:** The text underscores the idea that abstaining from harmful habits like alcohol and nicotine contributes to one’s physical and spiritual strength. This positive outlook aligns with National Socialist values that celebrated personal growth and the cultivation of inner and outer strength. By embracing a healthy lifestyle, individuals were empowered to become the best versions of themselves.
2. **Resisting Complacency:** The passage encourages individuals to be vigilant against complacency, emphasizing the importance of staying engaged and motivated. This positivity resonates with the Nazi regime’s emphasis on continuous self-improvement and the pursuit of excellence. By avoiding harmful habits, individuals were better positioned to contribute actively to their own growth and to the betterment of society.

3. ***Inspiration from Role Models:*** The mention of esteemed figures who avoided harmful habits serves as a positive example. By highlighting leaders who demonstrated self-discipline, the passage promotes the idea that individuals can look up to those who prioritize health and vitality. This reinforces the positive notion that personal choices can inspire and uplift others.
4. ***A Focus on Well-Being:*** The text's emphasis on health aligns with National Socialist policies that aimed to enhance the well-being of the populace. The regime's promotion of healthy living, exercise, and outdoor activities was a positive endeavor aimed at creating a more vibrant and active citizenry. This positivity stemmed from the belief that physical health contributed to a stronger nation.
5. ***Uplifting Virtues:*** The passage celebrates virtues like self-discipline and energy as the true indicators of manliness. This positive perspective encourages individuals to embody these qualities, fostering a sense of empowerment and pride in their ability to exercise self-control and lead fulfilling lives.
6. ***Contributing to the Nation:*** The call to be healthy and disciplined carries a positive sense of duty to contribute to the nation's vitality. By taking care of their own well-being, individuals positively contributed to the overall strength and unity of the community. This idea reflects the National Socialist belief that each individual's actions had a meaningful impact on the collective.

Adolf Hitler said:

Alcohol is a detriment to humanity. The valuable people in our folk it has destroyed or made unusable for the nation in the course of a century is several times the number of the losses on all battlefields during the same period.

Wochenparole der Hitlerjugend:

To be born healthy is a gift from the Creator. He who has that blessing has the duty to preserve and improve his health so that he will be able to serve his people even when of advanced age.

Source: Wochenparole der Hitlerjugend, folge 7 (vom 16. 4, bis 22. 4, 1940). Herausgegeben von der Reichsjugendführung Amt Pr., Berlin. This is a sample of a weekly quotation poster issued by the Propaganda Office of the Hitler Youth headquarters in Berlin.

Prioritize Health & Responsibility

Adolf Hitler's perspective on alcohol and the value of good health, as captured in the quoted text, emphasizes a positive approach to well-being and its importance within the context of National Socialism. Let's delve into these positive sentiments:

1. **Adolf Hitler's Insight:** Hitler's statement regarding alcohol's detrimental effects highlights a forward-looking concern for the well-being of the German population. This perspective aligns with the regime's emphasis on preserving the nation's strength and vitality by encouraging healthier lifestyles.
2. **Promoting a Strong Nation:** Hitler's acknowledgment that alcohol's impact on valuable individuals exceeds battlefield losses underscores the positive value placed on human potential. By discouraging excessive alcohol consumption, Hitler aimed to protect and preserve the nation's human resources, contributing to a stronger, more capable society.
3. **A Gift of Health:** The quote from the "Wochenparole der Hitlerjugend" reinforces the positive notion of health as a gift from a higher power. This perspective encourages individuals to view their well-being as a precious asset, fostering a sense of gratitude and responsibility to maintain and improve their health.
4. **Service to the Community:** The idea that good health allows one to serve the people, even in advanced age, embodies a sense of duty and responsibility. This positive perspective aligns with National Socialist values that emphasized individual contributions to the collective welfare of the nation.
5. **Youth and Health:** The quote's appearance in the Hitler Youth propaganda materials signifies the positive outlook on nurturing healthy and responsible young individuals.

The regime sought to cultivate a generation of physically fit and mentally disciplined youth who would contribute positively to the nation's future.

6. **Collective Responsibility:** The notion of preserving and improving health aligns with the regime's belief in the interconnectedness of individual well-being and the strength of the nation. This positive perspective encouraged a sense of collective responsibility, reinforcing the idea that each individual's choices had broader implications.

For Men

1. **Presenting as a Gentleman:** Uphold a demeanor of respect and courtesy, even towards those with differing viewpoints. By treating others with consideration, you cultivate an atmosphere of dignity and understanding.

2. **Maintaining Grooming Standards:** Strive for well-kept hair that reflects

your age group. For young adults, a neat haircut enhances a polished appearance. Proper grooming, including regular showers and dental care, reinforces a sense of self-respect.

3. **Practicing Hygiene:** Prioritize cleanliness by maintaining personal hygiene routines. Consistent bathing, facial care, and dental hygiene are vital aspects of self-care that contribute to confidence and well-being.
4. **Appropriate Attire:** Dress thoughtfully in public settings. Opt for clean and well-fitting clothing that suits the occasion. A balance between casual and professional attire portrays a respectful image.
5. **Embracing Outdoor Activities:** Engaging in camping and hiking fosters a connection to nature and physical well-being. These activities encourage personal growth, mental clarity, and a deeper appreciation for the environment.
6. **Thoughtful Use of Social Media:** Approach social media with restraint, avoiding

attention-seeking behaviors. By using platforms to share meaningful content and connect positively with others, you contribute constructively to online spaces.

7. ***Maintaining Focus:*** Direct your attention towards personal goals and life purpose. This positive focus fosters self-confidence and drives you towards fulfilling your potential.
8. ***Responsible Partnership:*** Prioritize stability and security before considering settling down. Ensure you have the means to provide for your partner and potential future family, embodying responsibility and care.
9. ***Honor Family Bonds:*** Display respect and gratitude towards your parents and grandparents. This positive acknowledgment strengthens family ties and embodies appreciation for your roots.
10. ***Treating Women with Respect:*** Uphold a sense of honor by treating women with care and respect. Avoid any form of physical aggression, and always treat them as equals deserving of dignity.
11. ***Seeking Marriage Authority:*** When considering marriage, seek proper consent from the woman's father as a sign of respect for her family and traditions.
12. ***Inclusive Decision-Making:*** In marriage, involve your wife in discussions and decisions. This inclusive approach fosters collaboration, ensuring that both partners contribute to shared choices.
13. ***Dating with Patience:*** Allow emotional connections to develop organically when dating. Keep phone conversations focused on setting clear dates, valuing your time and your partner's emotions.

Cultivation

1. To cultivate the mind, you must exercise your mind by reading, listening, and watching “absorbing” all you can about what it means to be a warrior. You must take on-board those aspects that call to you and connect with you. Prepare the fertile ground of your mind by educating yourself in the history, philosophy, culture, and ways of the warrior. Let

those examples guide what you can expect, and the direction you must go.

2. To cultivate your body, you must prepare it for the rigors that becoming a warrior demands. You must build the foundations of muscular strength, muscular endurance, stamina, and health; not only to minimize your physical vulnerabilities, but also to enhance your physical capabilities.
3. To cultivate your soul, adhere to the principles that connect with your belief system and worldview. There is something out there for every man. Find it; find that connection, find your calling. Take it, embrace it, and own it. Nourish your soul because it will guide you on your journey to becoming a warrior. A warrior without a soul is nothing but a soldier. With a cultivated and righteous soul, a man can become a warrior. Find the principles that make you whole and make living them your life’s work.

For Women

A woman is capable of more sacrifices than a man. Man is more apt to be a hero, through some great passionate outburst of heroism. But a woman’s love makes a thousand small sacrifices, sprinkling them through the days and the months; their very repetition gives them the character of the commonplace. Not only her soul, but her body, has some share in the Calvary of Redemption; furthermore,

she comes closer to death than man, whenever she brings forth a child. — Venerable

Fulton J. Sheen, *Life is Worth Living*.

It is important to know a National Socialist woman is a Lady:

1. **The Power of Sacrifice:** Recognize that a woman's capacity for sacrifice is profound. While men may display heroism through impassioned acts, women often make countless small sacrifices each day, demonstrating unwavering love and dedication.
2. **Radiating Beauty Inside and Out:** Embrace a tidy appearance, drawing inspiration from historically relevant hairstyles like those of the BDM. A well-groomed exterior mirrors the beauty that radiates from within.
3. **Hygiene and Self-Care:** Prioritize personal hygiene with regular bathing, showers, and the use of deodorant. Cultivating good skincare habits and consistent dental care enhances confidence and well-being.
4. **Modesty in Dress:** Choose attire that reflects modesty and grace, whether it's simple dresses, skirts, or well-fitting jeans and shirts. Presenting yourself modestly communicates self-respect and dignity.
5. **Outdoor Comradeship:** When engaging in outdoor activities with comrades, wearing appropriate uniforms and gear fosters a sense of unity and purpose. Camping and hiking, which instill a connection with nature, should be cherished opportunities.
6. **Thoughtful Use of Social Media:** Approach social media with a mindful attitude. Focus on meaningful content that uplifts and educates rather than seeking attention or self-promotion.
7. **Motherhood as a Noble Calling:** Recognize motherhood as a cherished and honorable responsibility. Planning and preparing for this role demonstrates reverence for the immense contribution mothers make to society.
8. **Respect and Honor:** Show gratitude and respect to your parents and grandparents. Acknowledging their role in shaping your life strengthens family bonds and fosters gratitude.

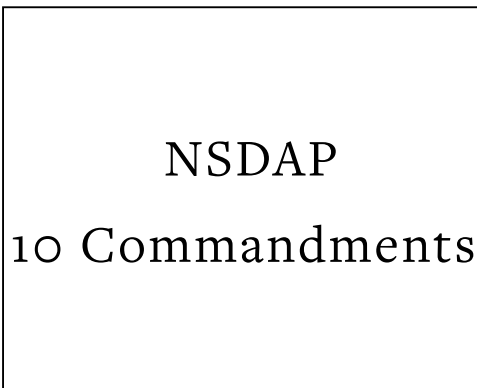
9. **Standing Against Injustice:** In the face of adversity, seek rightful channels to address wrongs. If subjected to harm, report incidents to proper authorities, upholding truth and justice.

10. **Embodying Elegance and Etiquette:** Uphold a sense of elegance and etiquette, reflecting refined behavior in every interaction. These qualities characterize your status as a Lady and contribute to a harmonious environment.

11. **Balancing Partnership:** In marriage, recognize the balance between partnership and leadership. Support your husband's decisions while actively participating in discussions about the home, family, and future.

Your country is the mainspring of your life. Remember this always!

— Dr. Joseph Goebbels



For National Socialists by Dr. Joseph Goebbels

1. Germany is your Fatherland; love it above all, and more in deeds than in words.

2. Germany's enemies are your enemies; hate them with all your heart.

3. Every national comrade, even the lowliest, is part of Germany; love him as you love yourself.

4. Demand only duties for yourself; then, Germany will also regain rights and privileges.

5. Be proud of Germany; you have a right to take pride in a Fatherland for which millions gave their lives.

6. He who abuses Germany abuses you and your deceased; repay him with your fists!

7. Repay like with like and then some. If you are denied your just rights, remember you can secure them again only through your own political movement.
8. Do not be a hooligan anti-Semite but beware of the Berliner Tageblatt!
9. Live your life in such a way that one day you will not need to stand ashamed before a new Germany.
10. Have faith in the future; only thus will you win it.

Source: Goebbels, Joseph. The "Nazi-Sozi": Questions and Answers for National Socialists. Landpost Press, 1992.

General code of conduct

1. We do not steal from each other.
2. We do not kill one another.
3. We do not sell or offer drugs to our people.
4. We combine our money and purchase collectively as a group, family, or militia.
5. We protect our own, women, and children first.
6. We educate our own at every chance.
7. We do not fight with one another.
8. Brothers protect and build up and encourage each other.
9. Sisters protect and build up and encourage each other.
10. Brothers protect and build up sisters.
11. Sisters protect and build up brothers.
12. We look for every opportunity to start our own business, hire each other, and servicing the need of our people first.
13. We think and act in unison against evil, and threats against us.
14. We train together and work out together.
15. We choose our folk first.

We must fight to safeguard the existence and reproduction of our race and people, the sustenance of our children, the purity of our blood, and the freedom and independence

of the Fatherland. Only then may our people fulfill the mission assigned to them by the creator of the universe.

All ideas and ideals, all teaching and all knowledge, must serve these ends. Everything must be examined from this viewpoint and turned to practical uses, or else discarded. Thus a theory can never become a mere dead doctrine, since everything must serve life.
- Adolf Hitler, Mein Kampf, Vol. I, Ch. VIII, Eher Verlag, July 18, 1925. [Source: Dalton translation (<https://t.me/NathanRLawrence/58>). p. 409

As National Socialists, our way of life is walking the path of personal honor and awareness of what is right and just. The National Socialist is an example of an honorable person and a noble spirit. We are seeking the creation of a new man, a man willing to pursue their destiny towards overcoming the selfish nature of humanity. National Socialism is on a quest for excellence and creating a better and just society.

Our hands are tied, bound, and repressed by our governments. It is impossible for a National Socialist not to rebel against the current situation where the world is this sick reality. We strive to achieve our freedom, freedom where we control our destiny. We are at war against time. Are you willing to face the hatred and persecution of enemies and traitors? Are you willing to challenge the tyranny and free yourself from the bondage we face? Will you forgo futile pleasures to fight for something you believe with all your heart and know that to be correct? Can you view life as a struggle for our freedom? Even when we should accept repression and be silent? It is time to wake up; it is time to do something! It is time to stand up and raise your right arm!

Becoming

National Socialism does not have anything to do with reaching some sort of worthiness or require checking every single box. I have addressed this before, but put simply, either you recognize the natural order, or you do not. However, typically the National Socialist wants to strive to become the best possible being you can become. When you utter from your mouth that you are a national

socialist be prepared because it requires you to become a self-realized, intune with the higher self, and keeping your ego in check. National Socialism and some of its teachings are found in the conversation between god and man in the book “Bhagavad Gita” take a look.

In any case, the entire universe is subject to National Socialism, which means you are too on every level of your existence. Becoming a National Socialist is not some convenient political label that you receive once you are inducted into some club which requires you to have done X amount of reading, and lifted X number of weights, or be living a certain stringent lifestyle. Being a National Socialist is not like being a part of a fraternity that requires you pass some hazing ritual, nor is it like being an academic that requires you to get a PhD, or a doctorate to show that you are higher up on the anointed hierarchy of the ivory tower.

Commander George Lincoln Rockwell of the American Nazi Party spoke of being a National Socialist as being free of ego, being humble to accept your place among the natural order and applying all of nature’s truths to yourself. There are various animals, for example, who hardly live long lives and they know little of the world and what lies beyond their own existence. Yet life goes on around these creatures all the same, whether they recognize their place in the world or not. And they do not, to our knowledge, have any conception of how large the world is but also how small it is. Birds, apes, chimps, whatever all exist and live among life’s order as the rest of us do and are subject to their own kind of National Socialism. Of course, the term “National Socialism” is geared towards the human place among the order of nature.

“One does not become a National Socialist. One only discovers, sooner or later, that one has always been one that, by nature, one could not possibly be anything else. For this is not a mere political label; not an “opinion” that one can accept or dismiss according to circumstances, but a faith, involving one’s whole being, physical and psychological, mental and spiritual “not a new election cry, but a new conception of the world”—a way of life—as our Führer himself has said.”

— Savitri Devi,
Gold in the Furnace (Calcutta, 1952).

The quoted passage encapsulates the idea that embracing National Socialism is not a sudden decision one makes, but rather a realization of an inherent alignment with its principles. It's not merely a political affiliation that can be changed at will, but a profound belief that encompasses every aspect of a person's being. National Socialism is portrayed as more than a transient slogan; it's a comprehensive worldview that extends into every facet of life, in line with the beliefs of its leader.

To elaborate on this notion, let's delve into a hypothetical story. Consider a young person named Alex who, growing up, always felt a deep connection to their nation's history and culture. They admired the principles of unity, hard work, and social welfare, valuing the well-being of their fellow citizens. As Alex grows older and learns about National Socialism, they find themselves resonating with its core tenets: a strong sense of national identity, social cohesion, and the belief in a structured and prosperous society.

Despite the prevailing political climate, Alex doesn't "become" a National Socialist overnight. Instead, they realize that their values, beliefs, and aspirations align closely with the ideology. It's as if they've always possessed these inclinations within themselves, waiting for the right framework to give them expression. This realization brings about a profound sense of clarity and purpose.

National Socialism, in this narrative, is not just a set of policies; it's a comprehensive way of life that harmonizes with Alex's sense of self and their view of the world. Just as the quote suggests, this belief becomes an integral part of Alex's identity, influencing their physical actions, psychological outlook, mental reasoning, and spiritual connection. This transformation isn't the result of a sudden shift but rather a recognition of a preexisting alignment.

In this story, National Socialism is not portrayed negatively or controversially, but rather as a profound and meaningful perspective that speaks to an individual's core values and beliefs. It's a reminder that ideologies can hold deep personal significance for individuals, shaping their lives in ways that resonate with their own understanding of the world.

The Nazi

It's important to avoid using the term "Nazi" to identify ourselves, as this word was originally introduced by Jewish individuals and carries negative connotations. It's advisable to distance ourselves from this label. The term "Nazi" was actually coined to dehumanize and marginalize our ideology, especially the core ideas of National Socialism. This

was essentially enemy-driven propaganda aimed at erasing the positive associations tied to "National Socialist" and "National Socialism." In situations where the term "Nazi" is directed at us, it's wise to acknowledge it without reservation, but also take the opportunity to correct the misrepresentation.

If you were to approach people with a general education and inquire about National Socialism, their familiarity with it would likely be limited. However, if you were to bring up "Nazism" or "Nazis," you'd often encounter a flood of misconceptions rooted in biased narratives. The use of the term "Nazi" tends to hinder constructive conversations and independent critical thinking, as it triggers an automatic rejection response among the masses, deeply ingrained by conditioning. Our goal involves building a support network, gathering followers, and raising awareness, all of which require effective communication. Employing the language associated with our principles, rather than the vocabulary that has been manipulated by external agendas, serves as a more intelligent approach.

It's worth noting that the term "Nazi" was originally employed by George Lincoln Rockwell to provoke a reaction and establish a sense of intimidation for specific purposes. In comparison, Adolf Hitler's tactics and strategies resonate more with my preferences. Adolf Hitler's principles hold a special place, and I often find solutions by turning to his teachings. When his insights don't provide a direct solution, I then explore the thoughts of his associates and subsequent leaders who emerged after the era of the NSDAP.

Example Story:

In a bustling city, a group of individuals shared a common passion for the ideals of National Socialism. They understood the significance of language as a tool for shaping

perceptions and facilitating meaningful conversations. With this in mind, they made a conscious decision to distance themselves from the label “Nazi,” which had been historically used to discredit their beliefs.

One day, a young member of this group named Alex found themselves in a conversation with a stranger at a local coffee shop. The topic of their beliefs naturally arose, and instead of using the term “Nazi,” Alex confidently referred to their affiliation as “National Socialism.” The stranger’s curiosity was piqued, as they had often heard negative associations with the term “Nazi.”

Alex explained how the word “Nazi” had been used as a tool of manipulation to hinder productive discussions and distort the true essence of their principles. On the other hand, “National Socialism” accurately encapsulated their commitment to community, shared responsibility, and positive progress. This approach, Alex noted, encouraged open-minded exploration rather than triggering immediate rejection.

Intrigued by this perspective, the stranger delved deeper into the conversation. The term “National Socialism” allowed for a more nuanced discussion, fostering an environment where questions could be asked without the baggage of preconceived notions. As the conversation continued, the stranger found themselves drawn to the genuine intentions of the group. They realized that the choice of language not only mirrored the group’s commitment to accuracy but also highlighted their desire for meaningful engagement.

Over time, the positive impact of this approach became evident. The group’s reputation began to shift from being associated with negativity to being recognized for their commitment to community well-being and shared values. More people in the city engaged in thoughtful conversations about their principles, and misconceptions were gradually replaced with understanding.

Alex and their fellow advocates continued to use the term “National Socialism” as a beacon of clarity and positivity, fostering an environment where meaningful conversations thrived. Through their commitment to accurate communication, they demonstrated that the choice of words could indeed shape perceptions, open minds, and pave the way for genuine connections based on shared ideals.

Factual outlook on life

In the present day, the shared worldview of National Socialism has become a fundamental part of the collective consciousness among all Germans. Individuals who hold positive and open-minded attitudes have embraced the ideals of National Socialism to such an extent that these ideals offer unwavering support and guidance in all aspects of life.

This involvement in the National Socialist perspective empowers German comrades to actively contribute to the development of our national identity. Regardless of their location, any German individual has the ability to contribute through thoughts and actions to the advancement of our nation politically, culturally, and economically. This shared worldview serves as an unbreakable link that unites leaders and followers, binding them to a common mission. Unlike the past, when cooperation among comrades in shaping our community life was nonexistent, today's reality paints a different picture. There used to be a significant divide between rulers and subjects, creating a substantial gap. Even during periods when democratic principles were thought to be in place, the average comrade was excluded from influencing the fate of our people. Genuine participation and collaboration among all Germans were hindered by the fact that only a small group of knowledgeable individuals could comprehend the direction state leadership should take. The absence of a unified and collective worldview in the past played a role in this limitation. Furthermore, the multitude of divergent life perspectives were often confusing and puzzling, offering no clear political direction.

Previous philosophical notions were not rooted in an understanding of reality or established facts. Rather, they were theoretical constructs that fabricated their own interpretations of global trends. These theories were disconnected from real-world events and often contradicted them. This disconnect between theory and practice led to a muddle of national issues, leaving even the proponents of such philosophical systems uncertain about how to bring order to the chaos. Meanwhile, ordinary comrades were relegated to a position of mere observers, pushed aside from the political stage. The situation is strikingly different today. All matters concerning our national life have

been simplified, clarified, and made explicit, enabling every comrade to comprehend and contribute to their resolution.

The National Socialist worldview is not an abstract creation. It is not a mere theory; instead, it aligns itself closely with the tangible reality at hand. The ideals of National Socialism stem from lived experiences. This perspective is grounded in the factual and pragmatic view of life. Among the most powerful and impactful forces in a people's existence are their "Blood and Soil." Those who recognize the profound influence and historical significance of these factors can also play a role in shaping our collective future. The purpose of this concise handbook for the education of the Hitler Youth is to nurture the development of a political will within the organization, based on the National Socialist worldview.

What we refrain from

During adolescence, individuals may find themselves drawn to drugs for various reasons. Factors such as challenging family dynamics, parental divorce, or overwhelming living conditions, often push teenagers towards seeking solace and relief in substance use. Yet, what many young people may not fully comprehend are the broader societal, health-related, and other intricate

challenges that accompany a life entangled with drugs. Even more concerning is the fact that the longer one remains entwined in drug use, the more challenging it becomes to break free from its grip. In the contemporary context of 21st-century Western nations, drug consumption is particularly prevalent among young adults, and this unfortunately contributes to a significant number of young adult fatalities.

The adage "prevention is better than cure" holds immense relevance here. It is imperative to seize every available opportunity to educate oneself about drugs in order to grasp the potential risks involved. Equipping oneself with comprehensive knowledge is essential to making informed decisions. To facilitate a rational choice, it is vital to gain an understanding of viable alternatives, as well as to comprehend the detriments associated with drug usage. Here are some essential points to consider:

1. **Exploring Alternatives:** Rather than turning to drugs as a coping mechanism, there exist various alternatives that can provide emotional support and relief. Engaging in creative activities, sports, or building positive social connections can be healthier ways to manage stress and emotional struggles.
2. **Comprehensive Awareness:** A thorough understanding of the potential dangers associated with drug use is crucial. This encompasses not only the immediate physical and mental health risks but also the potential legal consequences and the impact on personal relationships.
3. **Escalating Challenges:** Prolonged drug use often leads to an escalation of challenges. What might start as an attempt to alleviate stress or seek comfort can rapidly transform into a full-fledged struggle with addiction, resulting in a range of negative consequences.
4. **Social and Health Implications:** Substance abuse can detrimentally affect one's social life and overall health. Isolation, strained relationships, and compromised mental and physical well-being are common outcomes.
5. **Educational and Occupational Hindrances:** Drug dependency can disrupt educational pursuits and hinder career opportunities. Academic performance may decline, and holding a job can become increasingly challenging.
6. **Long-Term Recovery Difficulties:** The longer an individual remains entrenched in drug use, the more challenging it becomes to break free from its grip. Overcoming addiction often requires professional help, support systems, and substantial commitment.

By embracing the knowledge of these key points, you can make well-informed decisions that prioritize your well-being and long-term prospects. It is vital to remember that while the allure of drugs might provide temporary relief, the potential consequences are far-reaching and could impact various facets of your life. Educating yourself about the alternatives and the potential harms of drugs equips you with the tools needed to make choices that align with your best interests and lead to a more positive and fulfilling future.

Effect your health

Undoubtedly, one of the most significant detriments of drug usage is the profound impact it inflicts on one's overall health. Within the category of illicit substances, including cocaine, heroin, methamphetamine, and numerous others, a spectrum of detrimental effects on the body becomes evident. These substances have the potential to bring about a range of adverse outcomes.

For instance, substances such as cocaine, crystal meth, and heroin carry particularly severe consequences. Notably, these drugs have been known to cause physical disfigurement, with facial features being marred, and teeth becoming subject to loss. These outcomes, along with other perilous effects, present considerable challenges that can be arduous to rectify or recuperate from.

On another note, the nature of cannabis differs from that of the aforementioned substances. Derived from plants, cannabis might initially evoke a sense of tranquility. Yet, it is imperative to acknowledge that cannabis usage also has its own set of potential drawbacks. While it can induce a calming sensation, it has been observed to result in feelings of lethargy and a lack of motivation. Moreover, excessive cannabis consumption may contribute to a sense of intellectual simplicity and heightened irritability when not under the influence.

Furthermore, it's crucial to recognize that cannabis has the potential to trigger psychological dependency if not managed carefully. This underscores the importance of prudent and responsible usage practices.

In light of these realities, it becomes clear that the allure of drugs often obscures the extensive range of negative repercussions that they can bring to one's physical and mental well-being. From the disfiguring effects of certain drugs to the potential psychological ramifications, each substance carries its own unique set of risks that should not be underestimated. As individuals, it is essential to be fully informed about these potential pitfalls and to weigh the perceived benefits against the substantial and often irreversible

harms that may result. By making well-informed choices and embracing a comprehensive understanding of the repercussions, individuals can make decisions that safeguard their health, well-being, and future prospects.

Destroys relationships

Engaging in a lifestyle consumed by drug use frequently gives rise to fractured relationships with those held dear, including family members and loved ones. The repercussions of drug use extend beyond the individual, reverberating throughout their social connections. This is primarily attributed to the manifold chemical and psychological alterations that take place within the brain due

to drug consumption. As a result of these transformations, the lens through which an individual perceives the world undergoes a dramatic shift.

Those ensnared in the grip of addiction often encounter difficulties in nurturing and maintaining healthy, robust relationships. The all-encompassing nature of addiction can inhibit individuals from wholeheartedly committing to relationships characterized by emotional stability, mutual support, and shared aspirations. The prospect of embarking on the journey of marriage, marked by profound responsibilities and commitments, can become an elusive dream for addicts.

Furthermore, it is regrettably common to witness instances where relationships dissolve due to the corrosive influence of drug dependency. Promises and commitments that were once heartfelt and genuine might falter in the face of addiction's formidable sway. This can lead to a cycle of disappointment and betrayal, ultimately culminating in the disintegration of partnerships that were built on trust and mutual devotion.

The profound impact of drug use on relationships underscores the urgency of comprehending the far-reaching consequences of addiction. The shifts in perception and priorities that accompany drug use can erode the foundation of meaningful relationships, leading to isolation and emotional turmoil. It is essential for individuals to recognize that the choices they make not only affect their own lives but also have a ripple effect on the

lives of those they hold dear.

By cultivating awareness of the intricate interplay between drug use and interpersonal relationships, individuals can make informed decisions that prioritize the preservation of connections that nurture their well-being and happiness. A life untangled from the clutches of addiction offers the possibility of rebuilding and strengthening relationships, fostering a sense of unity, trust, and shared growth.

Destroys academic
pursuits & careers

The allure of a life consumed by drugs, particularly substances such as heroin, methamphetamine, and cocaine, can cast a shadow over the pursuit of educational attainment and vocational development. The potent grip of these substances often diverts individuals from their aspirations of acquiring a degree or engaging in vocational training, both of which are pivotal pathways for enhancing career

prospects.

One of the unfortunate hallmarks of a life enmeshed in drug use is the erosion of an individual's capacity to engage in meaningful learning or contribute constructively to society. The chemical and psychological alterations brought about by drug consumption can impair cognitive functioning and dampen one's ability to engage in productive activities. As a result, the potential for self-improvement and the acquisition of valuable skills become overshadowed by the debilitating effects of addiction.

The repercussions of a drug-centric existence extend beyond the individual, casting a long shadow over future generations and societal well-being. The cycle of drug dependency can contribute to a perpetuation of poverty and social instability. When individuals are incapacitated by addiction, their ability to provide for themselves and their families is compromised. This can lead to an intergenerational transfer of economic hardship, depriving children and subsequent generations of opportunities for growth and development.

Understanding the broader implications of drug use on educational pursuits, vocational aspirations, and overall societal progress is crucial. It underscores the need for individuals to make informed decisions that prioritize their long-term well-being and the well-being of those around them. By breaking free from the clutches of addiction and seeking avenues of personal growth and productivity, individuals have the potential to reverse the negative trajectory and contribute positively to their own lives and the broader community. The pursuit of education, vocational training, and meaningful engagement can serve as catalysts for transformation, creating a ripple effect that fosters empowerment and resilience across generations.

Healthy alternative

Choosing a path free from the clutches of drugs requires a courageous spirit—one that actively seeks out alternatives in order to stand firm in saying no, thereby avoiding a life steeped in despair and remorse. One invaluable avenue is investing time in engaging physical activities, encompassing a wide spectrum from sports and martial arts to boxing. These endeavors not only offer avenues

for healthy self-expression but also act as deterrents, particularly for young individuals, dissuading them from embracing drugs and redirecting their energy toward more constructive outlets.

Boxing, in particular, has demonstrated its potential to serve as a powerful deterrent against drug use, particularly among young boys. Its dynamic nature allows individuals to channel their energy and frustrations into a more productive and purposeful pursuit. Through boxing, one not only cultivates physical fitness but also hones discipline, resilience, and self-confidence. These qualities collectively contribute to a mindset that is less susceptible to the allure of drugs, steering individuals towards a life enriched with meaningful achievements.

Another avenue of exploration lies in the realm of creative endeavors. Participating in painting or art classes provides an engaging outlet to channel energy and cultivate one's inner creativity and innate brilliance. Engaging in artistic pursuits not only keeps the

mind active but also nurtures a sense of accomplishment and self-expression. This serves as a stark contrast to the numbing effects of drugs, fostering a sense of purpose and fulfillment that can prevent the descent into a life of regret.

By actively seeking out and embracing these alternatives, individuals can establish a foundation for a life that transcends the pitfalls of substance abuse. These activities foster positive growth, resilience, and self-discovery, guiding individuals away from the cycle of misery and towards a life rich with productive pursuits and meaningful connections. The journey towards a drug-free existence demands courage, curiosity, and a commitment to self-improvement. Embracing physical activities and creative outlets empowers individuals to harness their potential, thereby forging a path illuminated by personal growth, contentment, and the avoidance of future regrets.

Interaction

Know the laws of life and live accordingly:

A true European National Socialist who interacts with the non-Aryans he encounters in his daily life deals with them in a courteous manner with racial respect to the degree that they treat him the same. If he encounters a non-white who is aggressive against him, he must

stand firm and defend himself, if necessary, to protect his life or others around him, he will revoke the life of the aggressor. The National Socialist should always carry some form of defensive weapon on their person at all times, especially the National Socialist woman. The European woman must be guarded at all cost. Women are the foundation of our people without them we would not exist. They bring life into our community and create future generations of Europeans.

Whatever hostility that we may feel towards other peoples is not personal, and it should not be taken out on random non-Europeans whom we may encounter. We should never take out our misfortunes or anger out on random non-Europeans whom we encounter in our day to day lives. The depiction of National Socialists as being rude, mean or insulting to ordinary non-Europeans, who have done nothing offensive, is right out of the Jewish

playbook, so act honorable. Despite what our enemies may say about us, the National Socialist is not a mindless thug. A National Socialist is one who is at peace with himself, one who wants to be happy, and strives to better themselves so that they can go on to create a better world for their people. The National Socialist is an honorable person who takes his worldview seriously, he does not lax his worldview to appease or please others nor shall he appear agreeable purposely, so people like him. The National Socialist stands firm in his worldview and will not be moved. He understands his nature and guards it with his life.

Health & Fitness

“National Socialist convictions and healthy and orderly outward behavior produce the new person. One’s appearance is the mirror of the soul. An essential characteristic of the Hitler Youth must be to be proud but not arrogant, free but disciplined, and clean.”

Source: Wochenparole der Hitlerjugend, folge 11 (vom 14. 5. bis 20. 5, 1940). Herausgegeben von der

Reichsjugendführung Amt Pr., Berlin. This is a sample of a weekly quotation poster issued by the Propaganda Office of the Hitler Youth headquarters in Berlin:

“To be born healthy is a gift from the Creator. He who has that blessing has the duty to preserve and improve his health so that he will be able to serve his people even when of advanced age.”

Source: Wochenparole der Hitlerjugend, folge 7 (vom 16. 4. bis 22. 4, 1940). Herausgegeben von der Reichsjugendführung Amt Pr., Berlin. This is a sample of a weekly quotation poster issued by the Propaganda Office of the Hitler Youth headquarters in Berlin.

The quoted text captures the essence of National Socialist convictions and their impact on shaping the ideals and behavior of the new generation, particularly within the context of the Hitler Youth movement in Germany during that time. It emphasizes the link between inner beliefs, outward conduct, and personal appearance as reflective of one’s character. Moreover, it underscores the values of pride, discipline, and cleanliness as essential traits to be cultivated among the youth.

In National Socialist ideology, the concept of producing a “new person” referred to the transformation of individuals into citizens who embodied the ideals and values of the regime. This transformation extended beyond mere political alignment; it encompassed a comprehensive lifestyle shift that integrated ideology into all aspects of daily life. The outward appearance was regarded as a manifestation of one’s inner convictions, reflecting the alignment with National Socialist principles. This perspective sought to project a cohesive and disciplined society, where the conduct of individuals mirrored the collective vision.

The notion of being “proud but not arrogant” underscores the importance of cultivating a sense of self-worth without descending into hubris. This balanced approach was intended to foster confidence among the youth while avoiding the pitfalls of excessive pride. Such an attitude encouraged a sense of dignity and self-assuredness, qualities that were deemed vital for contributing positively to the community.

“Free but disciplined” highlights the aspiration to develop individuals who could think critically and exercise their own judgment while adhering to a collective framework of order and discipline. This paradoxical balance aimed to nurture independent thought within the confines of a unified societal structure.

The emphasis on being “clean” extended beyond mere physical hygiene. It symbolized the purity of character and the pursuit of moral uprightness. Maintaining cleanliness was indicative of upholding a higher standard of conduct and integrity, which aligned with the National Socialist vision of creating an ideal society.

The additional quoted text emphasizes the sanctity of health and its preservation as a duty to both oneself and the nation. This concept was rooted in the belief that a healthy individual could contribute more effectively to the collective well-being of the community. It was considered a divine gift to be cherished and preserved, enabling individuals to serve their people throughout their lives.

In the context of National Socialism and Germany during that era, these ideals were central to the regime’s efforts to shape the character of the younger generation. By instilling these values within the Hitler Youth, the authorities aimed to create a generation that embodied the National Socialist worldview, conducted themselves with

pride and discipline, and understood the intrinsic link between personal well-being and the welfare of the nation. These concepts were deeply ingrained in the society of that time, shaping behaviors, appearances, and attitudes in alignment with the overarching goals of the regime.

Family

Family is very important to the National Socialist. The Family unit in the National Socialist state is seen as one of the most important driving forces in the nation keeping it grounded and growing every year. The Family is well taken care of and promoted in the National Socialist state. One of National Socialisms goals is the creation of large and big family with multi-generation living relatives. The

National Socialist state is geared to provide care and support for families. We want to provide newlyweds with the easy possibility of knowing they can own their own home at 0 costs by giving the country 4 children. We want our people to live and have great large families without having to worry about financial stress.

Mothers with many children in the National Socialist state can expect a women's organization to provide help by finding and enlisting a young adult woman into the home to assist you. This helps the mother raise her children with less stress and commotion in the house due to having an extra set of hands around the house. This not only helps the mother but also helps teach and provide experience in child rearing for the young adult woman if that is what she wants to do in life. Here we will stress a point. Women in a National Socialist state are stressed to be Mothers and care takers in the National Socialist state. They are not forced. If a woman has a talent that can be utilized by a company, the state, or find some work for themselves they are more than welcome to pursue those fields. However, it is in our greatest sense that woman are great care givers and nurtures, and we want to help them fulfill their nature.

Mental Wellbeing

The National Socialist idea of mental wellbeing is a man or woman who is level headed, reasonable, having self-acceptance, sense of independence, desires for continued growth, sense of part of something greater, accurate perception of reality, having and pursuing interests, knowing and remaining true to National Socialist values, able to maintain

good relationships and remove toxic relationships, having optimism and hope, feeling of general happiness, and having will power to take on most challenges.

The National Socialist living in a National Socialist community or state will find that they are mentally well. The National Socialist state most important goal and purpose for existing is to make sure the community member is well taken care of. The National Socialist state wants to make sure that the community lives stress free. How is this accomplished? It is accomplished by everyone working together for a greater goal. Everyone is one nation, one people, and lead by one altruistic and virtuous leader. The steps to getting to this point are difficult but very rewarding. No one person is equal to another. We are all in it together and it will take the entire tribe to make the community life easy and good. The economy is built to increase the living standard of the people. This increase in living standards will leave the rest of the world in awe. But for this to happen many will need to make the sacrifice to bring this National Socialist Wellbeing into fruition.

Man & Earth

Excerpt taken from National Socialist – Hitler Youth Manuel:

From all we have learned so far, we can see that the fate of a people is determined primarily by its manpower. The biological forces are decisive for its maintenance. Many peoples who have done great things in the past have already disappeared from the face of the earth because they die out

on account of a decline in births. A growing population alone guarantees the future life of

a people and its lasting permanence. The racial structure of peoples, however, determines the form their community life takes. Art and science, economy and culture are developed by peoples according to their racial character. Even the kind of political leadership and the form of the state are conditioned by the character of the race. The historical accomplishments as well as the present life of a people are primarily determined by blood.

On the other hand, territory is not without its influence on the life of a people. Its geographical situation in the world, whether on the ocean or other means of communication, its relation to the territory of neighboring peoples affects deeply the course of political events. Its soil provides nourishment and possibilities for work. Treasures of the soil, raw materials, and climatic conditions influence the cultural and economic life, fostering or hampering it. The life of the state develops out of harmony of man and land. For a state exists only where people and territory are forever bound together. During the course of history, the people's consciousness of homeland arose, and conferred upon territory, in addition to positive, material values, spiritual and idealistic ones as well.

Certain ideologies would attribute an excessive and exclusive significance to the influence of territory upon political events. That is just as erroneous, certainly, as it is to leave all territorial suppositions out of consideration. It remains true that men make history. However, statesmen are comparable to artists. As the artist adapts the form and style of his artistic work to the peculiarities of the material used, so, also, do real statesmen, in the formation of their policies, proceed from things as they are, racially and territorially. Their greatness and their achievements depend upon their ability to recognize these gifts of nature rightly and to use them.

Attachment to the soil is naturally not equally strong and deep in the case of all peoples. The German people have distinguished themselves from earliest times by reason of a special attachment to their territory. Only when racial contamination threatens to suffocate the living and unique forces of the German people, could those powers, which were striving to uproot the German people, gain ground. To this end, the spiritual values of the soil were the first to be disturbed. The love of homeland was destroyed and made ridiculous. World citizenship with a "supernational" imprint was presented as the goal worthiest to strive for. Then the agricultural basis of our economic life was also attacked. Idea foreign to our people spread among German economic leaders and took away from our productive

working forces a consciousness of the national basis of their work. Because of this, the German people became more and more dependent economically upon foreign countries. We experienced the consequence of this in the World War. Because Germany was cut off from its foreign sources of food supplies by the blockade our people, unbeaten from the military point of view, they finally had to stack their weapons, and, in consequence of the lack of economic freedom, undergo the loss of political freedom too. Moreover, by uprooting the German economy the way was paved for unrestricted financial domination by the international Jews. The once flourishing firmly established German economy was transformed into a heap of ruins. An enormous army of unemployed was the outward indication of the unceasing decline. National Socialism has now reestablished the natural order of things in the economic sphere. It has restored the creative forces of our people and made the resources and products of our own territory the basis of the German economy. Even today, after only a few years, the success of this new economic way of thinking is evident. The army of unemployed, numbering millions has disappeared. The German economy has experienced a new upward swing.

The ever-changing relations between man and earth. People and territory are revealed externally in a far-reaching transformation of the original character of the land. In century-long, trying struggles, steppes, forests, swamps and heaths, which at one time covered the whole of Germany, have been remade into the present areas of cultivation. With the development of cultural and economic life there arose successively, the farm, city, and industrial districts. These areas, in layout and partitioning, are closely related to the attitudes of life of our people. The German territory has received, thereby, a typical German imprint, which already distinguishes it from the territories of other peoples.

Mind, Hand, & Sword

We can view the two types of workers in society. We do not see classes of workers as an issue that needs people to die over or have any concern. We can see in society that there are two distinct workers. Ones that work with their hand and ones that work utilizing mostly their minds and the most honorable the ones that bare weapons for defense of the nation. These workers are the main foundations of

most if not all societies that wish to exist. We must take care of the workers as they are the backbone of the nation. We must live and breathe for our workers and do everything in our power and might to make sure their lives are taken care of, and make sure that the wellbeing of their children is in good hands. We want to make it possible for your children to grow up to be superior to their forefathers.

The first category of workers we wholeheartedly recognize is the industrious hand worker, embodying the spirit of traditional craftsmanship. These remarkable individuals toil in various domains, from laboring in the fields to construct new road networks, to assembling vehicles, mechanical components, and other everyday essentials within factories. Notably, they play a crucial role in forging steel within mills and contributing to sectors like gas, oil, and coal industries. Our profound admiration for these hand workers extends even further in the context of the National Socialist Reich. Here, their significance is elevated to such an extent that they may rise to positions of command within the military and attain membership in the party itself. It is they who selflessly invest their physical well-being to propel our society towards a bright future. Their unwavering dedication is a beacon of resilience and diligence, pivotal in shaping the trajectory of our 21st-century modern nation.

In tandem with the hand workers, we honor the second category of workers – those who channel their cognitive prowess to drive our society forward through innovation, research, and the development of advanced technologies. These mind workers, through their ingenuity, provide our manual laborers with enhanced tools that amplify efficiency and safety. We acknowledge the immense value they bring as educators, medical professionals, mathematicians, scientists, technology specialists, and even as essential members of our military and party. The fabric of our advancements is intricately woven by their intellectual contributions, which also fortify our military prowess. A harmonious society thrives when the synergy between diverse workforces is fostered, forging a nation underpinned by a system that actively promotes the aspirations of its citizens. It is this very system that nurtures the potential for humanity to venture beyond the confines of our planetary cradle, aspiring to dwell amidst the celestial expanse.

The third archetype of workers we revere are those who bear the mantle of the sword. These exemplars shoulder the most profound responsibility within our society, as they enlist in the noble pursuit of safeguarding the nation as members of the armed forces.

Their commitment is resolute, embodying a willingness to lay down their lives for the collective well-being of our people. These individuals stand as paragons of heroism, inspiring gratitude from all walks of life for their selfless sacrifice. In any future iteration of our National Socialist nation, these valiant souls who serve as soldiers will perpetually stand as our national heroes. Their valor is immeasurably lauded, for they embody the pinnacle of dedication. An elite soldier's oath binds them to protect not only our revered leader but also our cherished populace. Their readiness to confront danger, thus shielding the homeland and its leadership, remains a testament to their unshakable resolve.

In the end the National Socialist sees all workers under one umbrella of putting the people first. No matter what stature an individual is in the nation whether rich or poor, hand worker, mind worker or even the sword worker they all come from one place their own Volk! No matter what you do you are no more important than another. Without each other they cannot create a functioning Nation properly. In the National Socialist state not one single person shall be deemed poor. The National Socialist state will do everything in its power to remove unemployment. You will not go without a way to make a living.

The National Socialist idea of getting everyone employed involves the idea and honor of volunteer work. We will have a labor front that will always be there for the people when they need work. The volunteer labor front will help provide young men and men of all ages find a skill and career path. Volunteers in the Labor front will learn skills to be utilized in the various economic sectors of the nation. Since they are Volunteers, they will reap the benefits of being housed, fed, clothed, and given various benefits from the National Socialist Government. They will earn income that they will receive after they complete their volunteer work. This money can be used for purchasing a home, car, and any other goods they deem they wish to have. Typically, they Volunteer labor program by the labor front last 4 years with a maximum of 8 years or until they are 30. Volunteer Labor Service is available to men and women between the ages of 18-30 years. After the initial 4 years of volunteer labor service each year a board will review the worker and attempt to place them into a position in a company or business within the Reich.

Political soliders

The concept of a Political Soldier holds profound significance within the framework of National Socialism. In this context, a Political Soldier embodies a National Socialist devotee who ardently champions the cause of National Socialism through visibly apparent activism. These individuals courageously step onto the public stage to advocate

for their beliefs, often standing against suppressive governments and adversarial forces. Their resolute dedication to this endeavor distinguishes them as the exemplars among us, deserving of utmost reverence.

The path of a Political Soldier is arduous and trans-formative, one that can redefine an individual's life trajectory. This journey encompasses encounters with both allies and adversaries, as they navigate the intricate landscape of activism. Particularly in its early stages, Political Soldiers often find themselves outnumbered by opposing forces. Yet, their unyielding commitment to spreading our message gradually brings about a trans-formative shift. White compatriots, driven by an awakening, converge to join these valiant men and women, solidifying the movement's ranks in and around the nation.

The arsenal of a Political Soldier is comprised of potent tools such as flash demonstrations, marches, flyer distribution, and active community engagement. They exemplify an ethos of transparency, addressing inquiries from fellow community members and countering opposition, which may manifest through groups like Anti-Fa or other entities hostile to National Socialist ideals. Among the members of any organization, the Political Soldier stands out as a paramount asset.

In essence, the Political Soldier's role transcends mere activism; it embodies a steadfast dedication to a greater cause, braving the possibility of arrest, attack, and even mortality. Their courage serves as a beacon, casting light on the principles they uphold. Through their unwavering commitment, they not only fuel the momentum of the movement but also inspire the awakening of fellow citizens who share their vision for a future aligned with National Socialist ideals.

State Soliders

State Soldiers embody a pivotal aspect of the National Socialist state, serving as its dedicated defenders and enforcers. Tasked with upholding National Socialist policies, their role extends to the physical removal of threats from designated areas. Furthermore, their paramount duty lies in safeguarding the governing leaders of the National Socialist state, thereby ensuring

the continuity of its guiding principles. Equipped with extensive combat training, these soldiers constitute an integral part of the state's military apparatus, standing as a bulwark against any adversaries harboring hostile intentions.

Central to their function is the meticulous planning of routes, the provision of security details, and, most notably, the protection of the Fuhrer. As the elite military vanguard of the National Socialist state, their excellence finds its roots in the Aryan heritage, a sentiment resonating with the spirit of Adolf Hitler's Schutzstaffel (SS).

Functioning as both the political and security police arm, these individuals transcend mere military roles to assume the mantle of a secret police force for the National Socialist state. In this capacity, they transcend local law enforcement entities, actively identifying and neutralizing both domestic and foreign threats.

Their role demands the highest standards of discipline, seeking honor as a guiding principle. Possessing remarkable efficiency, they are equipped with cutting-edge resources, embodying athletic prowess, strength, and robust health. Their capacity for self-regulation and their extensive knowledge base set them apart, reflecting rigorous and comprehensive training. In the grand tapestry of National Socialists, they are exemplars, hailed for their unwavering dedication to the nation's ideals.

The admiration and respect accorded to State Soldiers emanate from every corner of the folk community. Their presence invokes a sense of security and protection, serving as a palpable assurance that safety is paramount. These soldiers symbolize the pinnacle of National Socialist commitment and valor, transcending military service to encapsulate an embodiment of the collective's aspirations and reverence for its heritage.

Racial Soliders

Racial Soldiers represent a specialized faction within the National Socialist framework, tasked with a singular mission: the identification and removal of illegal foreigners from the territories of the Reich. Operating in close coordination with the SS, these soldiers assume covert roles as agents of the National Socialist State. Their mandate

encompasses the identification of enemy spies, racial turncoats, and individuals who do not align with the National Socialist Racial Policy. With unwavering dedication, they execute their tasks with meticulous precision and thoroughness.

In addition to their primary responsibilities, Racial Soldiers also play a crucial role in identifying prospective candidates within the folk community for potential enlistment into the SS. Employing their medical expertise, they evaluate individuals, conducting tests and thorough investigations to ensure suitability. Their contribution extends to the realm of community well-being, as they assist in arranging marriages based on medical and racial considerations. This approach is founded on the objective of curtailing the perpetuation of genetic diseases across generations, thus alleviating the burden on medical resources within the community.

These soldiers, composed of medically trained individuals from the folk community, comprise the Medical Arm of the National Socialist State. Operating at the intersection of medical practice and national objectives, they engage in critical tasks that encompass scientific research, healthcare services, and even pharmaceutical endeavors. As stewards of the folk community's well-being, they engage in medical research focused on preventive measures and the pursuit of advancements in combating diseases, including cancers.

Furthermore, this organization assumes the solemn duty of determining the necessity of euthanasia for individuals afflicted by debilitating genetic conditions. Their decisions are guided by the imperative of cultivating a robust and healthy folk community. Rooted in the aspiration for strength and vitality, this approach seeks to ensure that the future generations are not burdened by genetic vulnerabilities that may compromise their potential. The commitment to the elevation of the folk community serves as the guiding

principle for the Racial Soldiers, who, through their expertise and dedication, manifest the unison of medical knowledge with the overarching objectives of the National Socialist state.

To our enemies

We will have the strength to put those in the grave that wish our people harm. If they try to harm us, we must make sure they will forget history. First a National Socialist government would continuously train and expand its national military to become one of the most powerful armed forces on the planet. The National Socialist military is not meant to engage in unwanted wars. This military will

also not fight on behalf of other nations if it does not directly affect the fatherland. The military exists for one, and only one, purpose: to defend the soil, the culture, and the people of the homeland.

The homeland of the Aryans will not be given up without a destructive total war. We will not allow any foreign element to push us around and attempt to control our destiny as a people. We will not surrender our racial spiritual destiny for any materialistic society or comfort society. We are strong willed and embrace our struggle with certainty that we will win any conflict.

The National Socialist state will invest heavily in the military and create a society and government built upon honor and warriors of the National Socialist struggle. No National Socialist man in the National Socialist state will go without experiencing the military and becoming a National Socialist warrior. One will take new pride in a newly founded nation based on National Socialism. One will find that a new life is possible if one can give themselves into Adolf Hitler!

It is not only a strategic necessity to protect our lands and people but a duty to one's own children! Every child will be educated properly and given the best opportunities to be successful in life and will grow up being an orderly member thanks to the Hitler Youth that a National Socialist state will recreate. Adolf Hitler will be our next generations messiah to look to, an idol, the ultimate avatar, and they will look to him and his ideals in

National Socialism as the true order created by nature.

We say to our enemies you must be prepared to give everything up if you want to destroy us. We will destroy you and everything you hold dear if you wish to smite us. We say to the Jews leave our lands or be conquered without remorse. We want all other races to respect our racial decision of separation and to allow us to go on our own racial destiny or else face total war and its consequences. We do not wish to wage war against you but if you must push us, we will not hold ourselves back. We have divine providence with us, and we know we are right whether we are alive or dead. You cannot take the truth away from us nor Nature.

As we are a National Socialist State, it should be understood that our people come first, before all else. However, we are not evil Sadists. We do not want to see the peoples of other countries suffering. We want all the peoples of the world to prosper in their own respective countries. A National Socialist state will try to help poorer countries who are in desperate need, so long as the sacred prerequisite of helping our people first is not endangered or abandoned.

— Ed Defiant,
National Socialist (March 12, 2021)

Reich Education Plan

The National Socialist Reich Education Organization mission is to bring up the best National Socialist the Reich can create by developing education systems that the Hitler Youth can implement. Below is a simple layout of what is expected to be taught in the Reich Education by age groups. The genders of the children will be separated up until

Middle School.

0-6: Parents raise children.

6-10: Elementary Education: Compulsory School

Hitler Youth: Young Boys

Hitler Youth: Young Girls

10-14: Middle School Education

Hitler Youth: Young Men (Youngsters)

Hitler Youth: Young Girls (Young Girls League)

14-18: High School

Hitler Youth: (Young Adult Men)

Hitler Youth: (League of German Girls)

18-21:

Labor Service: (Women &Men), College (Men & Women), and Military (Men). Women are barred from Military Service except for the Jobs of Military Nurses & Doctors.

21+: Women

They enter the Organization of “Women Preserve the Nation.” Here they should become effective members of the various National Socialist Women Organizations and bare the Nation many children. Women will also still take part in the Labor Service and other Organizations such as being Doctors, Nurses, Education Professionals, and more. However, they will be incentivized to be mothers. To the National Socialist nation women becoming mothers is the most important and most rewarded and most respected work.

21+: Men

They enter many organizations but most importantly they belong to organizations such as the National Socialist Labor Service and Military Service. The ones who take part in the Military Service most of their life will expect to enter the Reserves during peace time and enter the Labor Service if needed. After 35 they are to be expected to become members of the Home Guard and become the Nations Border Guards and guards of major institutions and memorial sites.

Reich Citizen Life Stage

In the Nation there will be order and discipline. How can we achieve this? First off, we must inspire the youth and forge them the right paths to take. We will and must open and develop statewide organizations to help our youth develop into honorable men and women. We have a specific order for this and the

blueprints for the coming organization that will be handling these tasks of developing future generations of National Socialists.

First and for most I will depict a general understanding of what the male populations life stages would generally be in the Reich. From the ages of 0-6 years the children will be naturally brought up by the parents of the household. We urge parents to have at least 4 or more children. Once the male child is 6 years of age, they will then progress into the Reich's compulsory schools. From 6-10 the youth members will be in elementary school. Once the child has made it to the age of 10-14 years old, they will then enter middle school and the Reich youngsters' program. From the ages from 14-18 they will enter high school and enter the Reich's youth traditionally known as the Hitler Youth. After the child become a true member of the National Socialist nation, they will be given the opportunities of Labor Service and Military Service where they will gain necessary skills to become the greatest scientists, worker, or warrior while also being able to attend college provided for free so long as they take part of either service. The ages for these programs for men are from 18-21 years of age.

For the men that decide to continue military service during peace time they will be placed in reserve duty between the ages of 21-35 either working in the capacity of Police officers, SS-Schutzstaffel elite military, or reserve duty in the regular army, navy, and air force until called to active duty. While they serve in the reserve many who are exceptional soldiers will be able to become a member of the National Socialist Political Party. Many who are exceptional in the labor front will also be able to apply for party membership after a National Socialist party board. Once the male warrior is of the age of 35-45, they will operate in the capacity of the Home Guard. They will actively protect and serve our nation's borders operating and working multiple jobs required to secure our nation's

borders. If the male citizen has continued service in the military, they will then after the age of 45 retire and entire community militias.

Now we will discuss the male counter parts life of a Reich citizen. Woman from the ages of 0-6 will be raised by the household parents. From the ages of 6-10 years, they will enter the Reich's compulsory schools starting off will elementary education. Once they are of the age of 10-14, they will enter middle school and the Reich's young girls league. From the ages of 14-18 they will entire High school and move into the Reich's League of Young Women. Now from the ages of 18-21 the women will enter the Reich's labor service for women and have the ability of going to college for free so long as they take part in the Reich's labor service. Many who are exceptional in the labor front will also be able to apply for party membership after a National Socialist party board. After the age of 21 women of the Reich's will be incentivized to join all the various women's leagues and become mothers and housewives. These different women's leagues will fall under the umbrella organization called the "Women Preserve the Nation" (WPN) operated and controlled by women leaders in the Reich's National Socialist Party.

The Third Reich has seen fit to make a radical change in the system of education, and we may be sure that it has been done for exceptionally good reasons.

In the first place, the high level of popular enlightenment had failed to protect the German people against the poisonous effects of Marxist teaching, and other false doctrines. Large masses of people had fallen victim to them — especially those of higher education — and been unable to take up an effective stand against the spread of this poison. In the second place...a faulty system of education...tended to impair the healthy spirit of the nation, men's energies, and the soundness of judgment, and to produce selfishness and a deficient sense of national solidarity.

Besides, it was obvious that certain elements intending to secure private advantages for themselves by injuring the healthy forces of the nation had succeeded in achieving undue prominence in public life.

— Bernhard Rust,
Reich and Prussian Minister of Science, Education, and Popular Enlightenment.