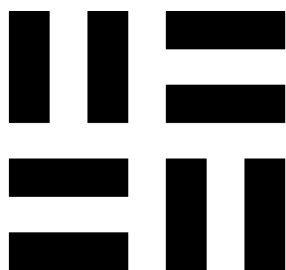


The Myth

Alfred Rosenberg



Sunwheel
Society

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Rosenberg

Based on *Der Mythos des zwanzigsten Jahrhunderts*
by Alfred Rosenberg

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Preface

On October 1, 1946, Alfred Rosenberg was convicted and sentenced to death at Nuremberg, one of just twelve to receive this sentence. Rosenberg had never occupied a military post, directed a military operation, nor ordered any one killed. The International Military Tribunal found him guilty of all charges for which he was accused:

1. War crimes
2. Conspiracy to wage war
3. Crimes against peace
4. Crimes against humanity

The president of the Tribunal had just a few years earlier presided over Stalin's show trials during the Great Purges in which approximately one million civilians were arrested and executed for "counter-revolutionary" behavior. Before the Tribunal began, he stated, "The fact that the Nazi leaders are criminals has already been established. The whole idea is to secure quick and just punishment for the crime. If the judge is supposed to be impartial, it would only lead to unnecessary delays."

Among the prosecution's claims were that 20,000 Jews were vaporized with "atomic energy" at Auschwitz; 840,000 Soviet POWs were killed at Sachsenhausen in one month using a pedal-driven brain-crushing machine; and that the camp dead were made into lampshades, soap, handbags, gloves, slippers, etc - all of which are now recognized as false by mainstream historians.

The normal rules of evidence were suspended and the chief prosecutor stated, "This Tribunal is a continuation of the war effort of the Allied nations. It is not bound by the procedural and substantive refinements of our respective judicial or constitutional systems."

The International Military Tribunal would find numerous German and Japanese leaders guilty of war crimes and order their execution. Senator Robert Taft called the executions "a blot on the American record which we will long regret" and Supreme Court Chief Justice Harlan Fiske Stone described the Tribunal as a "high-grade lynching party."

One American judge on the Tribunal, Charles Wennerstrum, stated, "If I had known seven months ago what I know today, I would never have come here. The prosecution has failed to maintain objectivity aloof from vindictiveness, aloof from personal ambitions for convictions. Lawyers, clerks, interpreters, and researchers were employed who became Americans only in recent years, whose backgrounds were embedded in Europe's hatreds and prejudices."

No Allied nation or representative was ever tried for war crimes by the Tribunal or any other court even as Hiroshima, Nagasaki, Tokyo, and other Japanese cities still lay in smoldering ruins. Germany, having lost 3,600,000 civilians to Allied-directed starvation, bombing, and murder, faced the largest mass rapes in history.

The Germanic people began to experience their deliberate cultural genocide through social conditioning programs which were further implemented throughout the Western world. These behavioral modification programs were designed by the "Frankfurt School" psychiatrists and American Psychiatric Association President Donald Ewen Cameron, who argued that German people's genetic disposition to war made them unsuitable to hold authority or have children.

Dr. Cameron, who led the psychiatric testimony at Nuremberg, believed that behavioral scientists should act as the planners for society and that the newly formed United Nations should apply these social conditioning principles globally. A few years later, Dr. Cameron began the CIA's infamous "MKUltra" behavioral modification project, psychologically torturing thousands of civilian victims.

Known personally as compassionate and incorruptible, Rosenberg was self-educated and exceptionally well-read. By the time he wrote *The Myth* (*Der Mythos des zwanzigsten Jahrhunderts*), his views had crystallized into a new synthesis of history, philosophy, nature, and culture that fundamentally challenged the political and religious establishments.

The revolutionary philosophy of *The Myth* was almost certainly the reason for which he was convicted and executed. Perhaps even today it is the most dangerous idea in the world. But dangerous to whom and why?

Why is the direct study of Rosenberg's philosophy so rare and apparently discouraged even among professional historians and political scientists? Why is the potentially most important book of the Axis now obscured into

presumed insignificance, especially when Rosenberg was executed for its contents?

These questions remain for the serious student of history to consider. More fundamentally, the direct examination of Rosenberg's philosophy, however condemned by Capitalism and Communism alike, challenges the freedom and objectivity of the modern critical thinker to consider for him or herself The Myth of Rosenberg.

Introduction

All present day struggles for power are outward effects of an inward collapse.

The dead of the war were victims of a catastrophic epoch that had lost all its values, but at the same time, the martyrs of a new dawn, of a new faith. The blood which died, begins to live and the cells of the Folkish soul renew themselves.

History and the task of the future no longer signify the struggle of class against class or the conflict between one church dogma and another, but the settlement between blood and blood, race and race, Folk and Folk, and that means the struggle of spiritual values against each other.

Soul means race seen from within and, conversely, race is the external side of a soul. To awaken the racial soul to life means to recognize its highest value, and, under its dominance, to allot to other values their organic position in the State, in art, and in religion.

That is the task of our century; to create a new human type out of a new view of life. And for this, courage is needed; courage of each single individual, courage of the entire generation growing up, indeed of many following generations. And to all doubts and questions the new man knows only one answer: I will triumph!

Not for a moment do I believe that here a solution to the great themes placed before us by destiny has been achieved. But I certainly hope to have clearly posed questions and to have coherently answered them as the foundation for the bringing about a day of which we all dream.

— Alfred Rosenberg

As culture has become alienated from race and nature and released from the bonds of blood, the ensuing generation fell victim to the individualistic system of intellectual absolutes. It separated itself more and more from its natural environment and mixed with alien blood. It is through this desecration of the blood that personality, people, race, and culture perish.

Nordic Europe will only escape if it halts this desecration, turning away from bloodless absolutes and spiritually empty delusions, and begins to listen sincerely once again to the subtle welling up of the ancient sap of life and values.

Race is the image of soul. Racial history is simultaneously the history of the religion of the blood but, conversely, the great world story of the rise and fall of peoples, their heroes and thinkers, their inventors and artists.

Today, historical vision can see deeper into the past than was imaginable at an earlier time. We have long since been forced to abandon the theory of an identical origin of myths, art, and religious forms among all peoples. On the contrary, the strongly substantiated proof of the frequent traveling of Sagas from people to people, and their taking root among many different groups, shows that the majority of basic myths have a fixed point of radiation — their place of creation.

When the first great Nordic wave rolled over the high mountains into India, it had already passed through many hostile races. The institution of caste was the outcome of this instinctive aversion. The fair Aryans thus linked themselves to an acceptable image of the human type, and created a gulf between themselves as conquerors and the black-brown natives of pre-Aryan India.

According to this opposition of blood and blood, the Aryans evolved a worldview which, for depth and range, cannot be surpassed by any philosophy even today. But for later men only the teaching remained, devoid of its vital racial prerequisite and soon the rich, blood based meaning of caste was entirely lost.

Today it is only a division between technical, professional, and other classes, and has degenerated into the vilest travesty of the wisest idea in world history. The later Indian perished in the attempt at isolated contemplation of the self in the midst of racial pollution, whose modern products are wretched mongrels, seeking healing for their crippled existence in the waters of the Ganges.

From the sixth century B.C. on, Iran underwent a vast expansion by the Aryan Persians. Under Arshama, there arose one of the greatest personalities of Indoeuropean history, Zoroaster. Concerned about the fate of the Aryan minority, he developed an idea which is only now beginning to revive in the Nordic west — protecting the race by endogamy within kin. But since the Aryan ruling aristocracy were sparsely scattered, Zoroaster tried to reinforce this imperative by creating an ideologically bound community of faith.

Ahura Mazda, the eternal god of light, became a cosmic idea — the divine protector of Aryans everywhere. He had no special abode or temple like the gods of the orient and even of later Rome. He was simply the holy whiteness of perfection. His enemy is the dark Ahriman who is locked in struggle with him for world domination.

In this struggle, we must fight on the side of Ahura Mazda just as the Einherjar in Valhalla would fight for Odin against the Fenris Wolf and the Midgard Serpent. Man must not, therefore, withdraw into world renouncing contemplation and asceticism. He must see himself as the struggling bearer of a world preserving idea; he must arouse and arm all the creative powers of the human soul. Whether as a thinker or an active creator, man must always serve what is highest. Wherever he goes, he serves the creative principle — when he sows and reaps; when he is true to himself; when he considers a handshake as an inviolable oath.

But struggling man is surrounded by evil and temptation. To be able to oppose these forces successfully, Zoroaster invokes the Aryan blood which calls upon every Persian to serve the god of light. In a final struggle, Ahura Mazda defeats Ahriman and constructs his kingdom of peace. For a time, the Persians derived great strength from this splendid religious epic. But in spite of such an heroic attempt, the dilution of Aryan blood in Asia could not be stemmed, and the great kingdom of the Persians declined.

Yet the spirit of Zoroaster and his Myth continued to influence the greater world. The Jews adopted Ahriman as Satan, and evolved their own entirely unnatural system of racial admixture out of a Persian system devised to preserve racial purity. This was combined with an obligation ridden religious law which was, of course, wholly Jewish. The Christian church appropriated the Persian idea of a savior as a prince of peace, although adulterated with the Jewish idea of a messiah. And, today, in the heart of northern Europe, there has awakened to heightened consciousness the same racial soul idea which was taught by Zoroaster.

Persian culture was an Aryan grafting upon a Semitic oriental trunk. As the commerce and money power of the lower races began to gain for them material influence, power, and honors, the graft began to decompose. The kin marriage imperative was forgotten, and the equalizing of all races necessarily led to bastardization. Cut into the rock walls of Bisotun on the order of a great Persian emperor are the words, "Darius, the great king, king of kings, of Aryan race."

Today, the Iranian mule driver passes, uncomprehendingly, by this wall; a sign to the multitude that personality is born and dies with the race.

Most beautifully of all was the dream of Nordic man made manifest in Hellas. Wave upon wave came from the Danube valley and overlaid the earlier population of mixed Aryan and non-Aryan immigrants, bringing fresh creative powers. The ancient Mycenaean culture of the Achaeans was predominantly Nordic in character. Next, Dorian tribes stormed anew the citadels of the racially alien aborigines, subjugating them and overthrowing the dominion of the legendary Phoenician Semitic King Minos. Until then, he had been master of all the area which was to be known in later times as Hellas.

As sturdy masters and warriors, the Hellenic tribes supplanted the decaying civilization of the Levantine traders, and with the labor of the subjugated races, constructed an incomparable creative culture. A true, aristocratic constitution proscribed any miscegenation.

Dorians, and then Macedonians, protected the creative blond blood up to the time when these tribes, too, were exhausted by chronic warfare, and the vastly more numerous forces of the near east infiltrated through a thousand channels, poisoned Hellas and, in place of the ancient Greeks, produced the effete Levantines who share only the name with their predecessors. The Hellenes have vanished forever; only dead images in stone, only a few isolated remnants remain to proclaim the glorious racial soul which once created Pallas Athena and Apollo.

The history of Rome essentially parallels that of Hellas, although it is set against a greater expanse of territory and a larger political power structure. Rome, too, was established by a Nordic folkish wave which poured into the fertile valleys to the south of the Alps long before the Gauls and the Teutons. Presumably this wave blended with the still pure indigenous tribes of the Mediterranean race, producing a hybrid character of the

greatest toughness and tenacity which combined nimbleness of intellect with the iron energy of masters, farmers, and heroes.

Ancient Rome, about which history tells us little, became a true folkish state through sound breeding, and was united in the struggle against the whole of orientalism. All the brains and strengths, which would be squandered later when Rome engaged in world conflicts, were formed and banked, as it were, in this prehistoric period. The three hundred ruling noble families supplied the 300 senators, and from them came also the provincial governors and the senior army officers.

By the destruction of Carthage, the near eastern parasites were no longer centered in Jerusalem, but had already spread their strongest tentacles from Egypt and Hellas to Rome itself, to which city everyone possessed of ambition and greedy for profit was drawn. As a result of alien racial immigration, there arose from a previously legitimate popular electorate — peers with common roots — a degraded mass of characterless human rabble, a permanent threat to the state.

By the middle of the fifth century B.C., the first step towards chaos had been taken. Mixed marriages between patricians and plebeians were made legal. Racial mixing thus became for Rome, as it had for Persia and Hellas, the seed of ultimate decay of folk and state. In 336, the first plebeians had pushed their way into the Roman assembly, and by about 300 into the priesthood. In 287, the plebeian popular assembly had become a state institution. Traders and moneylenders pushed their interests.

Rome's initial treasure house of racial strength was exhausted by four hundred years of democracy, destructive of race. The Caesars came now from the provinces. Trajan was the first Spaniard to wear the purple; Hadrian was the second. The values held by Marcus Aurelius, another Spaniard, were already enervated by Christian influences. He disenfranchised the paterfamilias, which had been the strongest tradition in republican Rome, and which was the last remaining source of type formation.

There followed Septimius Severus, an African. "Pay the soldiers well and scorn everyone else," he advised his son Caracalla. Influenced by his Syrian mother, (daughter of a priest of Baal in Asia Minor), Caracalla, the most loathsome bastard ever to sit on the throne of the Caesars, declared that all free inhabitants of the Roman empire were citizens of Rome.

In this sea of bewildering diversity, Roman, Syrian, African and Greek elements were intermingled. The gods and the ceremonies of all lands found a place in the venerable forum. There the priest of Mithras sacrificed bulls, latter day Greeks prayed to Helios, astrologers and oriental sorcerers touted their miracles.

The Emperor Elagabalus harnessed six white horses to a gigantic meteorite and had this dragged through the streets of Rome as a manifestation of Baal of Emesa. Behind him were dragged the old gods, and the people of Rome applauded. Street singers, barbarians, and stable lads became senators and consuls — until Elagabalus, too, was strangled and thrown into the Tiber, that final resting place of so many thousands for two millennia.

In the course of studying ancient Roman customs, myths, and definitions of law and the state in all areas, we see that the very ancient values which were associated with Africa and the near east, suddenly or gradually transformed into their opposites (even when retaining their old nomenclature).

No mention is made of the new factor in this upheaval, or if it is mentioned, it is without any inquiry into its real nature. The academic world falls back on the threadbare development of humanity cliché, which apparently rose up in the service of ennoblement. Since this version of a sudden, almost magical, leap toward a higher spiritual level and superior forms of social organization eventually became discredited, even newer interpreters of history invented the theory known as cyclic culture.

This new doctrine was just as vacuous as the theory of universal development, which has validity only in the mind of the academic or the priest. There was as little mention of the creators of this cultural revolution as there was of evolution in the writings of nineteenth century popes.

Out of the blue one day, a cultural revolution drops magically upon Indians, Persians, Chinese, or Romans, and effects a total transformation of human creatures who had previously embraced different mores. We are told of a kind of vegetable-like growth, the blossoming and decaying of mystical cycles.

The Roman culture cycle and new development did not stem from the native Etruscan Phoenician stock, but in spite of it and its values. The new culture bearers were Nordic immigrants and a noble Nordic aristocracy

which began to contest the soil of Italy with the aboriginal negroid Ligurians and the near eastern Etruscans.

It is true that in this environment the Nordic aristocracy had to make a number of concessions. However, it demonstrated its true character in the most bitter of struggles, and more relentlessly than the more artistically gifted Hellenes had done, when it expelled the last Etruscan king, Tarquinius Superbus.

The Etruscans, Ligurians, Sicilians, and Phoenicians (or Carthaginians) were not an earlier stage of development, nor were they tribes of the Roman people which had each made its contribution to the general culture. The true shapers of the Roman state stood implacably against them all, and, on the basis of racial folkish principles, subjected and partially exterminated them. Only that spirit, that will, those values which revealed themselves in this struggle, deserve to be called Roman.

The Etruscans present us with an unequaled example of the way in which the Greek religion and way of life afforded them neither progress nor spiritual elevation. The Etruscans had encountered at one point the Atlantic Nordic Mythi, which were by then embodied in Greek tradition, and they imitated Greek plastic and pictorial art as best they could, even appropriating the Hellenic pantheon. But they succeeded only in corrupting everything they touched and turning each attribute into its opposite.

The same inner sense of identity binds the rising asphalt humanity of the megalopolis in a very significant way to all the wretched refuse of Asia. The legends and the tombs of the Etruscans make very clear the reasons why the virile, healthy farmer folk engaged in so desperate a war against them. Two examples epitomise the character of the Etruscans; the sacred prostitute and the priest magician who, by means of dreadful rites, kept at bay the terrors of the underworld.

The great whore of Babylon of whom the Apocalypse speaks is no fairy tale or metaphor, but an historical reality attested to a hundredfold. On high festival days at all the centers of these various racial groups, the official prostitutes were enthroned as the embodiment of a common sensuality and universal lechery.

Even the Greek solar myth that the sun dies and is then reborn as a god out of the dark night and with redoubled potency, was appropriated as an Etruscan motif. But in the hands of the Etruscan priests this becomes

Asiatic magic, witchcraft linked with pederasty, masturbation, the murder of boys, magical appropriation of the manna of the slaughtered by the priestly murderer, and prophecies derived from the excrement and the piled up entrails of the victims.

The meaning of the constantly repeated customs of the Etruscan religion is to be seen in the fate of the shamefully abused boy prostitute who is slit open to symbolise the birth of the diurnal sun from the egg that his apparition has developed when fertilised by the semen collected in bowls. With the performance of this ritual, the manna of the murdered boy is supposed to pass to the priest, who is the representative of the Chosen, as the Etruscans — like the Jews — called themselves.

It is necessary as a prelude to be quite clear about the true nature of the Etruscans so that we may understand fully that the Nordic Latins, the true Romans, had the same experiences as the Nordic Hellenes before them and the Nordic Teutons after them. As a numerically small people, they waged a desperate struggle against the forces of hetairism, with their strong emphasis on patriarchy and the family. They purified the great whore Tanaquil by transforming her into the faithful protectress of motherhood and portraying her with dresses and a spindle as a guardian of the family. Against the sorceries of an outrageous priesthood they posed the hard Roman law and the dignity of the Roman senate.

Yet the preponderance of numbers, prevalent superstition, and the usual international solidarity of rogues and charlatans gradually eroded the old honorable Roman life. This was exacerbated by the necessity of maintaining Roman strength by enlisting the support of the racial cesspool of the Mediterranean peoples.

Haruspices declared that victory was only possible by adopting the cult of the Great Mother. This was brought from Asia Minor, and the senate abased itself by going down to the shore on foot to receive it. In this way, the priesthood of Asia Minor entered the eternal city along with the great whore of the Pelasgians, and took up residence on the sacred Palatine, the focal point of the old Roman thought and culture.

The haruspices triumphed. The Roman papacy was their immediate successor, and the temple hierarchy, the college of cardinals, represented an amalgam of the Etruscan near eastern Syrian priesthood, with the Jews and the Nordic Roman senate.

The medieval picture of the world also derives from these Etruscan haruspices, that frightful superstition of magic and witchcraft to which the millions of Europe fell victim. Even in Dante, in a grandiose form, contains the ferryman of hell, the fiery swamp of the Styx, the bloodthirsty Pelasgian Erinyes and Furies, the Cretan Minotaur, those fiends in the form of disgusting birds who torment suicides, and the amphibious monster, Beryon.

The grave inscriptions and paintings in Tuscany reveal that all these ideas of the underworld are of Etruscan origin. Just as in the Christianized upper world of the middle ages, the idea of eternity is depicted with people hung by their hands and tormented with burning faggots and other fiendish devices. The Etruscans generally dwelt with sadistic pleasure over every possible representation of torture, murder, and sacrifice.

Musically untalented, lacking any poetic gifts, incapable of producing an organic architecture of their own, and without even the rudiments of philosophy, this near eastern people devoted itself to the study of birds' entrails, and to complex magical and sacrificial rites. Not without some technical ability, it was almost wholly dedicated to commerce, and because it was tenacious, it poisoned Roman blood and transmitted its obsession with hellish torments in the world to come to the churches.

The ghastly and bestial demons became an enduring and effective tool of the popes, and, through the conceptual world that had been poisoned by the church of Rome, dominated our middle ages. Only when we have learned to recognize the utterly alien origins of these concepts and muster the resolution to rid ourselves of this diabolism will we have cast off the middle ages.

Into this raceless stew which was now Rome came Christianity, largely to be explained by its concept of a sinful world and redemption through grace, which was its natural compliment. The doctrine of original sin would have been incomprehensible to a people whose racial identity was unadulterated. In such a people there dwells a secure confidence in itself and in its will, which it regards as Destiny. The concept of sin was as alien to the heroes of Homer as it was to the ancient Indians, the Germans of Tacitus, or the epics and sagas of Dietrich von Bern.

Race pollution shows itself in a number of stigmata; in an absence of clear direction in thought and action; an inner self doubt; the feeling that existence is simply the wages of sin and not the necessary and mysterious

imperative of self development. Personal depravity leads to a yearning for grace, and this is the only hope for the products of miscegenation.

The great personality of Jesus Christ, whatever form it might have taken originally, was distorted and confused immediately after his death with all the rubbish of Jewish and African life. In the near east, Rome ruled with great firmness and exacted the taxes efficiently. Accordingly, among their subject populations there arose the desire for a liberator and leader of the slaves; hence the legend of Christos. Beginning in Asia Minor, this Christos myth spread to Palestine, where it became linked with Jewish messianic yearnings, and was finally attached to the personality of Jesus.

Besides his own utterances, there were falsely attributed to him the words and doctrines of near eastern prophets. The Christian movement, disrupting old forms, seemed to the Pharisee Saul to hold great promise of practical usefulness. In a sudden decision he joined its ranks and, possessed by an unrestrained fanaticism, he preached international revolution against the Roman empire. In spite of all subsequent attempts at reform, his teachings still remain the Jewish spiritual basis, the Talmudic oriental aspect of both the Catholic and the Lutheran churches.

Paul accomplished something which is never admitted in churchly circles. He made the suppressed Jewish national rebellion internationally effective, thus paving the way for the further spread of racial chaos in the ancient world. The Jews in Rome knew very well what they were about when they placed their synagogues at his disposal as places wherein he could make his proselytizing speeches. The fact that Paul, despite occasional criticism of the Jews, knew quite well that he served a Jewish cause is to be seen in several all too candid passages in his letters.

About the year 150, Marcion, who was a Greek, once again represented the Nordic idea of a world order based on organic tension and hierarchical structure. This was in direct contrast to the Semitic conception of a capricious god who exercised a boundless despotism. Marcion therefore rejected the old testament as the book of laws of so false a deity. Similar efforts were made by a few of the Gnostics.

But Rome, now racially polluted beyond redemption, was utterly committed to Africa and Syria, and smothered the simple essence of Jesus with the accretions of late Roman goals of world empire and ecumenical church. In this the near eastern amalgam of superstition, insane magic, and sensual mysteries gathered to itself all that was chaotic, broken, and

degenerate, thus infecting Christianity with that schismatic character which still afflicts it to this day. Thus a servile religion, its true nature disguised through the misuse of the great personality of Jesus, entered Europe.

"Here is neither Jew nor Greek, here is neither slave nor free, here is neither man nor woman," wrote Paul to the Galatians — that last remnant of a great Celtic migration down the Danube valley and into Asia Minor. On the basis of this nihilism, which is a denial of everything organic, he then calls for a belief in Christ. This constituted a total rejection of all the culture creating values of Greece and Rome — although to be sure, Christianity took over a degenerate form of such values — and effected their disintegration.

Today, those supporters of national rights who yet preach the ideal of a united mankind and laud a single, organized, visible, ecumenical church which is to determine and embrace all public life, all science, all art, all ethics, on the basis of a single dogma, display the end result of those ideas, born of racial chaos, which have poisoned our true nature through the centuries. This is racial pollution and spiritual murder elevated to a world political program.

Emperor and pope once fought for this universalist and antinational idea; opposed to it were the German kings. Developments in England, France, Scandinavia, and Prussia gave added strength to this defense against chaos. The collapse of 1918 tore apart our very vitals, but at the same time laid bare to the searching soul the threads which had woven their fabric of mixed blessings. From the tribal consciousness of our ancient land, by way of the ideas of the old kings, through the new leadership and the faith in a united folk, there is born today, as the greatest flowering of our soul, a racially based folkish consciousness.

Needed is a clarion call for defense against African infiltration, for the closing of frontiers on the basis of anthropological considerations, and the establishment of a Nordic European coalition for the object of cleansing Mother Europe of the filth of Africa and the Levant.

But the Teuton has not, unfortunately, kept up his guard. Magnanimously, he conceded to alien blood those same rights which he had gained for himself as a result of his great sacrifices through the centuries. He carried tolerance of religious diversity and scientific speculation into areas where he would have done better to lay down strict limitations; the areas

involving the creation of the national state and of the folkish type. He failed to see that a spirit of tolerance, as between catholic and protestant religious convictions, was not at all the same thing as toleration of anti-Germanic racial values. This failure on the part of the Teuton was a sin against his own blood and from there sprang that sense of a great national guilt.

It was the blood sacrifices of the nations upon the battlefields of the world which gave the democratic men of the east and their bastardised accomplices in the large cities the opportunity to achieve ascendancy. That human type which first began to gain predominance in the France of hundreds of years ago, has since — financed by the wealth of the Levant — assumed the leadership of democracy in our lands.

Democracy originates in the last analysis from the natural affinity between decadent spirits which see upright character as a living reproach, and thus seek to ally themselves with what is degenerate. Behind the glittering facade of touted principles, or Realpolitik considerations, there flows a current of subconscious racial power, a surging flood filled with the sewage of racial chaos.

Historians who deal with the painful history of the struggles between the Roman church and the heretics always declare that these events must be viewed on the basis of the world picture and the conditions prevailing at that time. In so doing, they have fallen victims to a fatal error. They have failed to see that, in addition to transitory circumstances, there exist immutable and basic laws which, although they contend in various forms, nevertheless remain constant in the direction of their effect.

The struggle of Nordic man against ecumenicalism is a two-thousand-year-old fact which has simultaneously been a condition of the times. Therefore, an understanding of present events also retains its basic justification in assessing the contending forces of race and racial chaos in times past. A new foundation must be laid for the future recorders and researchers of western development through study of the unchanging values of the racial soul which makes possible an ascending progress for the strong of heart.

Freedom in the Germanic sense means inward independence, the scope for research, the extension of knowledge, and true religious feeling. Freedom for near eastern hybrids and swarthy mongrels means unrestrained license to destroy other cultural values. To grant outward freedom to everyone without distinction is to deliver oneself over to racial chaos.

Only freedom as a bond between racial kindred guarantees the highest development. But this requires protection of the racial type. The 300,000 Huguenots who fled to Germany were either of pure Nordic race or were representatives of a type which was conditioned by Germanic character. There was thus no difficulty in assimilating in fraternal harmony with the Germans. On the other hand, Kant traced his ancestry to Scotsmen, Beethoven to Hollanders, and Houston Stewart Chamberlain, an Englishman, brought to light from their hidden depths the most beautiful treasures of the German soul. What all this shows is a happy cross fertilization of men and ideas on the basis of a Germanic perception of life.

Something utterly different is demonstrated today in the so called pan Europeanism which is promoted by all internationalists and Jews. This program is not aimed at the assimilation of Germanically conditioned elements in Europe, but at the coalescing of the racially chaotic refuse of megalopolises and business deals between large and petty traders. In the final analysis, it is the repression, at the behest of Jewish finance and enforced by the presence of military, of the Germanic forces throughout the world.

A review of history from the remotest past to the present day presents the manifold forms of Nordic creative power to our gaze. Aryan India gave the world a metaphysic which has never since been equaled; Aryan Persia constructed for us the religious Myth from which we still draw sustenance; Doric Hellas had a dream of earthly beauty which we see in static perfection never again attained; Italic Rome taught us that formal state discipline with which a threatened community must fashion and defend itself; and Germanic Europe gave to mankind its most radiant ideals.

The Nordic nature taught the necessity of character as the foundation for all culture, and the highest values — the concepts of honor and freedom of conscience — fought for on battlefields everywhere as well as in the studies of scholars. If it does not triumph in the great struggle which is coming, the west and its blood will perish, just as India and Hellas are dissolved forever in chaos.

This is the foundation of a new world view, of a new yet old idea of the state, of the Myth of a new comprehension of life, which alone will give us the strength to throw off the arrogant dominion of the aliens, and to construct a culture in conformity with our own racial character, permeating all facets of existence.

Every race has its soul and every soul its race — its own unique internal and external architectonic shape, its characteristic form of appearance and demeanor of lifestyle, and a unique relationship between its forces of will and reason. Every race cultivates its own highest ideal. If, by the massive infiltration of alien blood and alien ideas, this is changed or overthrown, the result of this inner metamorphosis is chaos and, by epochs, catastrophe.

For a highest value demands a specific nexus of other precepts of life which are subject to it; that is, it determines the style of existence of a race, a people, or a group of peoples within a nation. Its elimination therefore involves the dissolution of the entire inner tension necessary for organic creation. To the extent that the invading ethos succeeds in weakening the original races and peoples and their ideas — even physically undermining them and subjugating them — it signifies the death of a culture soul and its disappearance, even in its external manifestations, from the face of the earth.

The life of a race, of a people, is not a philosophically logical development, nor even a process which unfolds in terms of natural law. It is the formation of a mystical synthesis, of an activity of the soul, which cannot be explained by rational deduction nor made intelligible through analyses of cause and effect. Comprehending the inner heart of a culture consists therefore in elucidating its highest religious, moral, philosophic, scientific, and aesthetic values, its total rhythm and, simultaneously, the reciprocal relationship and arrangements of human powers. Thus any philosophy which goes beyond formal rational criticism is less a perception than a confession of faith; a spiritual and racial credo and an avowal of character values.

The racial soul of northern Europe stood fast in a continuous resistance to these phenomena of decay until, in spite of all, new and hostile centers of power arose. The nineteenth century revealed the existence of three fully developed and contiguous systems throughout Europe. The first was the original Nordic west, based on freedom of the soul and the concept of honor; the second was the fully matured Christian system which required humble and submissive love in the service of a centrally governed priesthood; the third was the naked harbinger of chaos — materialistic individualism with its goal of world dominion by money as a force, unifying and type-forming. These three forces contended, and still contend, for the soul of every European.

But even in the midst of the most terrible collapse, the old Nordic racial soul has awakened to a heightened consciousness. It has finally grasped the truth that the coexistence of different, and perforce mutually exclusive, highest values cannot also coexist with equal rights, as, to its present detriment, it once believed possible. It understands that what is racially and spiritually akin can be assimilated, but that which is alien must be unflinchingly excised, or if necessary, destroyed. This is not because it is false or bad in itself, but rather because it is racially alien and fatal to the inner structure of our being.

Our duty today is to see ourselves with the utmost clarity, and either to acknowledge our own highest values and the ideas which sustain the Germanic west, or to reject our true nature in body and soul forever. The real struggle of our times does not so much involve external power displacements and inner compromise but rather the rebuilding of the spiritual cells of the Nordically conditioned peoples. It concerns the reinstatement to their dominant place of those ideas and values from which everything we understand by culture stems. It concerns the preservation of the racial substance itself.

Possibly for a long time to come, the political power situation will continue to our disadvantage. However, if one day we can visualize and create a new, yet very old, type of German somewhere who, conscious of soul, race and history, unhesitatingly proclaims the old, yet new, values; then around this nucleus will gather all who now stumble in darkness though rooted in the ancient soil of the European homeland.

But we have only one choice: to go under or to take up the fight for a recovery. To begin this fight with clear understanding and an iron will is the task of our generation. The historical task of the movement of national renewal which now arises is to strengthen the foundations of our culture, despite their subsequent perversion by Roman Jewish doctrines and Syrian African world views, and to assist in the victory of Nordic values.

All these racial psychological and perceptively critical considerations and historical references display a great multiplicity of the forces of racial soul or racial chaos struggling with each other for predominance. But they show also a certain consistency in the conduct of the Nordic or mainly Nordically conditioned elements.

All the gods of the Indoeuropeans are gods of the heavens, of light and of day. At another level, mythology is permeated with the heroic and linked

with the inquiring spirit and the yearning for knowledge. In this way the gods became the representatives of various impulses of will and spirit. The sun god of the ancient Indians was prayed to in the early morning not only for fertility but also for wisdom, while Odin sacrificed one of his eyes in the quest of knowledge. At the high point of philosophical problem solving, we find the Upanishads, Plato, and Kant who, in spite of profound differences of approach, arrive at identical answers concerning the ideality of space, time, and causality.

It was thus perceived that diversity did not mean chaos, nor a perceived unity mean merely an amorphous sameness, extremely important because it places us not only in the sharpest opposition to all absolutist and universalist systems (which on the supposition of an ostensible humanity seek to establish a unitarianism of all souls for all time) but also brings us into conflict with genuinely new forces of our own time which have likewise buried their dead, and with whom we often have sympathetic contact. Such forces, in justifiable defense against a vile, sterile, and suffocating rationalism, now seek refuge in a return to the primal depths, and declare war on the spirit as such in order to find their way back to a unity of body and soul which lumps together under spirit all reason, intellect, and will, such as through a sentimental return to nature and the glorification of the primitive.

The emergence of a sharply defined consciousness must be seen to have constituted the first alienation of the heroic primitive man from his creative, natural state with its feeling of awe and reverence. This natural state is represented by the primitivists as alone being true life, and as having been corrupted by purely rational ideas and concepts. The conscious intellect is, as it is propounded, only a formal tool, and is thus devoid of content. Once it is enthroned as a legislating sovereign, it signifies the end of a culture, and as a proof — overlooked by the vitalists — of racial poisoning.

It is quite unnecessary that reason and purpose be inimical to spirit. We have seen how, in contrast to peoples of the Semitic type, the attitudes of soul, will and reason of the Nordics toward the universe were essentially in harmony. We are not, therefore, concerned with the abstraction of primitive man, to whom one might justifiably assign a confidence in worldly existence, but with a clearly defined racial character.

The nature of primitive man — as far as we can reasonably conjecture — was not universally heroic. Jewish legends begin with stories about cattle

raising, not of heroic deeds. The biblical account of the exodus of the Jews from Egypt is accompanied by the tale of all the treasures which they had stolen from the Egyptians. Even among themselves, their swindling and parasitic behavior in the promised land is the antithesis of the heroic.

Genuine heroism is also lacking among the Phoenicians in spite of their lengthy voyages conducted along the sea coasts. And the pure Semite — the Arab for example — though he is capable of courage and ferocity, is almost wholly uncreative. The Etruscans, to be sure, have left a record of obscene practices and monuments, but nothing which would permit us to assume any creative spiritual faculties.

On the other hand, heroism is basic to the character of the Nordic peoples. This heroism of the ancient mythic period — and this is what is decisive — has never been lost, despite reverses of fortune, so long as the Nordic blood was still alive. Heroism, in fact, took many forms, from the warrior nobility of Siegfried or Hercules to the intellectual nobility of Copernicus and Leonardo, the religious nobility of Eckehart and Lagarde, or the political nobility of Frederick the Great and Bismarck, and its substance has remained the same.

The universal character which has been postulated as existing in antiquity does not exist and is a fallacious modern abstraction. It is not true that only the physical instincts of man are close to nature, while what is spiritual belongs to another sphere. This movement towards historical man will only prove fruitful when, from the monolithic concept of universal nature, it releases the organic forms and the races, and recognizes their individual life rhythms, studies the conditions which have stimulated creativity, and the conditions under which decay or diminution of the driving spiritual impetus begins. Then the new, naturalistic romanticism will be compelled to take leave of abstract universalism as a reaction to unbridled rationalistic individualism, and also to renounce its basic hostility to the will and the reason.

The greatest achievement of Nordic man's whole history was the recognition that nature was not to be mastered by magic (as the near east had believed), or by intellectual schemes (as the later Greeks thought), but only by the most conscientious study of nature. The Germanic west has not allowed itself to be robbed of this kind of vitalism by the church of Rome in spite of excommunication, poison, and the stake. And this vitalism was both cosmic and, at the same time, conversely, because Germanic man

felt in a cosmic solar way, it enabled him to discover the rule of natural law upon the earth.

It was precisely this very profound feeling which enabled him to shape the patterns of science and to evolve symbolic ideas which alone afforded him the tools, despite the intermittence of continually formative consciousness, to approach so closely to the eternal flux. That one school today idolizes these symbols and patterns signifies an identical condition of decadence, as does the idolization of vitalism in itself, as if the greatest allegory of inward freedom is either to be condemned along with its essential components and methods, or to be idolatrously worshipped.

Likewise, those who today rage against technology and heap maledictions upon it forget that its appearance derives from an eternal Germanic impulse which would have to be destroyed along with it. Truly, this would mean a descent into the same barbarism which was the ultimate fate of the Mediterranean cultures. It is not technology which today destroys vitality. It is man himself who has degenerated. He has become inwardly deformed because, at weak moments in his historical experience, alien seductions were dangled before him — world conversion, humanity, universal culture.

Today, it is necessary to break the hypnotic spell, and not deepen the sleep of our generation, nor to preach the irreversibility of fate, but to assert those values of the blood which, once understood, can give a new direction to the younger generation and make possible a Renaissance of culture and breeding. Understanding of the nature of the past struggles of the organically determined Indoeuropean peoples against alien forces, and after comprehending the development of our own natural life and our characteristic attitudes to the universe, we feel and understand the longing of our generation to reject the transitory present day, and recognize an eternal now.

Thus we can bring reason and will into harmony with our Germanic current of soul and spirit; indeed, if possible, with that true Nordic tradition handed down to us from Hellas and ancient Rome. Philosophically, this means to give the aberrant modern will a noble motivation in accordance with its primal nature. In heroic conduct, whether of warriors, philosophers or scientists, we see what is of essential nature, and we know that all heroism groups itself around a supreme value. This has always been the idea of honor, spiritual and mental. Honor, like its corporeal representatives, was and is involved in a war of soul and spirit against the

values represented by alien races or the miscegenated offspring of racial chaos.

Respect for religious belief was just as natural to the pagan Teutons as to the later Aryans; only the assertion of the claim by the Roman church that it alone offered salvation hardened the European heart and necessarily called forth defensive struggles in the opposing camp which, since likewise conducted for an alien natured form, resulted in spiritual narrow mindedness (Lutheranism, Calvinism, Puritanism). The churches of all denominations declared: as the faith, so the man. This was necessary for every church, and promised success, since in this way the value of a man was made dependent on its coercive principles, and men were thus spiritually enchained to the chosen church organization.

The Nordic European creed — whether consciously or unconsciously — has always been: as the man, so the nature or content of his belief. If the belief protected the highest values of character, then it was real and good, irrespective of what expressions of human longing might otherwise have surrounded it. If it did not do so, if it repressed proud personal values, then it must have been felt in the deepest innermost heart of every Teuton as bringing destruction.

It is evident that almost everything which has preserved the character of our race, our peoples and nations, has been in the first place the concept of honor and the idea of duty inseparably connected with it, originating from the consciousness of inward freedom.

"Better to give up life, than to lose honor: the giving of life one feels only for a moment, but the loss of honor day by day," says a folkish proverb.

The ancient Indian kingdom kept to this manly concept of honor, and made it the prerequisite of its social structure. But when this concept of honor was replaced by ritual religious philosophical systems denying all earthly limitations, coupled with racial decomposition, religious and dogmatic, then economic, viewpoints appeared authoritative. With the philosophy of Atman Brahman transferred to earthly life, the Aryan denied his race, hence his personality, but as a result also the idea of honor as forming the spiritual backbone of his life.

With a self reliance unique in history the Viking appears. The unbounded feeling of freedom pushes one Nordic wave after the other out into the unknown, as the population increases. With a squandering of blood and

heroic unconcern, the Viking sets up his states in Russia, in Sicily, England, and France. Here primal racial impulses dominated without restraint and discipline, unhampered by reflection of purpose or an exactly determined system of law. The sole emphasis which the Northman carried with him was the concept of personal honor.

A happy contentedness with earthly existence, remote from all trading interest, was the basic feature of Nordic man when he appeared in the west as a force, forming history, in spite of all youthful impetuosity.

Here the nerve of destiny in our entire history is touched; our European and German future is decided from the nature of the valuation of the idea of honor. This feeling of responsibility demanded of each individual personality was the most effective defense against the moral swamp, against that hypocritical decomposition of values which in the course of European history has come over us as an alien temptation in the different forms of humanity which sometimes it called itself democracy, sometimes social sympathy, sometimes humility and love.

Around this concept of honor, then, ultimately revolved the lasting struggle over millennia, when Nordic Europe saw itself facing the armed Roman south, and was finally subjugated in the name of religion and Christian love. However, with Christianity, a different spiritual value penetrated through and laid claim upon first place: love, in the sense of humility, mercy, subjection and asceticism.

Christianity, in the way it took shape as a system, did not recognize the ideas of race and nation, because it represented a violent merging of diverse elements: it also did not recognize the idea of honor, because in pursuing Rome's later aims of power it proceeded with subjection not only of bodies but also of souls.

It is not easy for any German to express a negative evaluation in face of the Etruscan Jewish Roman system, for despite the way the latter is constructed, it has nevertheless been ennobled by the sacrifice of millions of German people. They have taken over what is alien in this, together with what is strange but spiritually related; respected the first less, shaped the second lovingly, and asserted many a Nordic value within the whole.

Nonetheless, today, at a time of great spiritual change, the truth demands the examination of what emanates from Rome concerning whether it is furthering of life, or harmful to the nature of the Germanic west. Then we

see that fundamentally the same struggle by the Greeks and Romans has fallen to the Germans. They can just as little escape this struggle as the other two great Nordic folkish waves, because the latter in their ebbing backwards carried within themselves the Asiatic spiritual values once overthrown by them, and the human material embodying these values.

But if one traces back the causes why this was so successful, then one will discover that one of the most important factors was the challenge of Germanic greatness of heart, alongside the earlier technical superiority of the older, more experienced south, and at a time of religious crisis in Teutonic life which alone would not have explained such a long lasting victory. This greatness of heart, which is shaped allegorically forever in Siegfried, which presupposes with an opponent the same valuing of honor and open form of battle, indeed whose childlike honesty cannot believe the contrary, has contributed to many a hard defeat for the Germans in the course of their history; once when it began to admire Rome, in recent times when it carried out the emancipation of the Jews and thereby granted poison equal rights with healthy blood.

And both these powers, hostile to us, still call upon the greatness of heart found with the gravely sick, call for the latter's justice, preach love of all humanity, and make efforts to finally gnaw away all remaining resistance of character. A complete triumph of this humanity would have the same consequences as once the victory of hither Asia over Athens and Rome, so that the latter, once the deadly enemy of the Etruscan Pelasgian Syrian world, became virtually the chief representative of these same forces after the original values of ancient Rome had collapsed; a collapse which was due to physical decomposition and the preaching of the aloneness of humanity and love.

But the doctrine of love was not a typeforming power even in its most beautiful form, but a power melting resistance. If the consciousness of personality, of defending honor and of manly duty, are transformed into humility and sympathy-filled dedication, then the impulse to resistance against the forces organizing and directing the belief in the latter is broken.

A herd and a shepherd! This is, taken literally as was demanded, what had been the clearest declaration of struggle against the German spirit. Either he subjects himself to it completely (as at times in the middle ages) or he rejects it according to feeling and consciously in principle.

It is characteristic of Roman Christianity that where possible it eliminates the personality of its founder, in order to put in its place the church structure of a rulership by priests. Jesus is admittedly set up as the highest and holiest, as the source of all faith and bliss, but only for the purpose of investing the church representing him with the halo of an eternal and untouchable glory. For between Jesus and man, the church and its representatives intrude with the assertion that the way to Jesus can only lie through the church. Since Jesus does not live upon earth, man is in fact only concerned with this church which is fully authorized to bind or release forever.

The utilization of the belief in Jesus Christ for the power politics of a self deifying league of priests forms the essence of Rome in the same way as under other names it formed that of priestly politicians in Egypt, Babylon, and Etruria. To strengthen the power of the doctrines and statutes protecting the priestly male league, a great art of dialectics was used by pious men which traced back all church edicts over 1500 years to the gospels, with the emphasis, however, that the church alone possessed the right to dispense faultless dogmas of universal validity.

As a basis for this doctrine, the words of Jesus to Peter are quoted, according to which he calls him the rock upon which he will build his church. The fact that these words were a forgery inserted into the ancient texts much later by a true servant of the church, naturally does not prevent this demonstrably untrue doctrine from being repeated all over the world as the message of Jesus.

This passage in Matthew 16 is in fact an exceedingly clumsy one among the many pious forgeries, for a few verses later Jesus calls this same Peter a Satan who should get behind him, which Jesus also says in Mark 8. Would he have wished to build up a church upon such a man so clearly described, whose betrayal of him Jesus likewise foresaw? Such an assumption approaches an open abusing of the personality of Christ.

The last elimination of human self reliance in favor of an unreal office is perfected in the sacraments: The sacramental blessing is not produced by the personal moral and religious efforts of the receiver of them, but far more through the objective completion of the sacramental token itself. With this, the annihilation of the personality is demanded, its valuelessness as religious doctrine is announced.

In the midst of a people who had placed honor — personal honor, family honor, race honor, national honor — above all else as the center of life, the open broadcasting of such a demand would never have been able to be carried through. This has only been possible through the skilled replacing of the concept of honor by that of Christian love, followed by humility and devotion. That this sacramental token is represented as having been established by Jesus himself, should be noted only as a small proof of with what lack of concern history is formed and structures of religion are built.

The blood related customs of Nordic man and his knightly way of thinking were unable to be completely driven out even with fire and sword. So the church then proceeded to the incorporation of popular pre-Christian parables into its system which was apparently ready even before early Christianity.

All destruction of the Wotan symbols and the cursing of the old belief did not help. So in place of Wotan, Christian martyrs and saints such as Holy Martin were set up. Cloak, sword, and horse were his symbols (thus the same symbols as Wotan, Odin); the respected groves of the sword god became in this manner the places of Holy Martin, the saint of war, who is still worshipped today by German pilgrims.

Saint George and Saint Michael also represent the renaming of old Nordic deities who through this baptism arrived in the domain of the Roman church. The she devil Lady Venus has been transformed into Saint Pelagia; Donar, the thunderer and the cloud god, became Saint Peter guarding heaven; the Wotanlike character of the wild huntsman is imparted to Saint Oswald, and on chapters and carvings the redeemer Widar is shown tearing the Fenris Wolf to pieces.

The church thus had to accommodate itself, to set its saints upon fiery steeds, to send them swinging sword and spear into battle with dragons and other foes, to acquire honor and fame or to save captured virgins from the clutches of an evildoer. The statues of Roland and saint George are examples of this kind which were only gradually replaced by those of Mary: in place of the symbol of honor the allegory of love appeared.

The Nordic gods were figures of light with spear and radiant cross and swastika, the symbols of the sun, of fertile ascending life. Since long before 3000 B.C., Nordic folkish waves carried these symbols, as can be proved, to Greece, Rome, Troy, and India. Minutius Felix is zealous against the pagan cross; until finally the Roman (shaped like a T) gallows upon which

Jesus was nailed, had to be recast to this pagan, now Christian, cross, and the pagan sun or cross of heaven appeared as saintly light above the heads of church martyrs or messengers of faith.

In Rome they were deeply outraged concerning this primal strength of ancient Nordic tradition which even Bonifacius and his successors up to the present day could not completely destroy. But there was nothing left other than to rename the other figures of the gods as Christian saints, and to transform their features in this manner.

From Bonifacius by way of Ludwig the Pious, who made efforts to exterminate everything Teutonic with fire and sword, and a total of over nine million murdered heretics, we pass to the Vatican council which up to the present represents a unique attempt to assert a merciless uniform spiritual belief: one form, one compulsory dogma, one language, and one rite, identically for Nordics, Levantines, Negroes, Chinese, and Eskimos.

For two thousand years the eternal blood of all races and peoples revolted against this. Examination of the inner motives for this, reveals that this struggle was essentially one for predominance, concerning what should be regarded as a supreme metaphysical value, a character value: Love, humility, denial, and submission or honor, dignity, self assertion, and pride.

As the mercy of god is provided only through the church, so also are good deeds and mercy only a gift of the church to the unfortunate, to the sinner. This represents a cleverly weighed competition for broken men, with the purpose of binding them to a center of power, and bringing before them both their nothingness in the sight of god, and simultaneously the power represented by the triumphant church.

But this thought process also lacks everything which we would describe as knightliness. People determined by the concept of honor would assert that someone in need should be supported not in the name of condescending love and mercy but in the name of justice and of duty. This would have had as consequence not a subservient humility but an inward honesty, not the breaking of personality but its strengthening, that is, the reawakening of the consciousness of honor.

To this context belongs pity, of the Christian kind, which has also appeared in a new form in the humanitarianism of freemasonry, and which led to the greatest desolation of our entire life. From the coercive dogma of unrestricted love and the equality of all mankind before god on the one

side, from the teaching of human rights supported by democratic racelessness and without nationally rooted ideas of honor on the other, European society has virtually developed as a protector of the inferior, the sick, crippled, criminal and rotten.

Love plus humanitarianism has become a doctrine decomposing all commandments of life and the life forms of people and state, and, as a result, has come into conflict with present day avenging Nature. A nation whose center was represented by honor and duty, would not preserve the corrupt and criminal, but eliminate them.

The idea of intercession by the church emanates from this same mode of thought which abandons the idea of honor. If one strips this doctrine of all its trimmings, that is, takes it just as it is intended, namely not as real intercession and spiritual remembrance of the departed, but as an action which influences the passage of the soul after death, then we have the most ordinary magical belief such as the south sea peoples still practice today.

From a philosophical aspect, the dogmas of selling indulgences and of effective intercession represent the final outcome of a world outlook whose type is the medicine man. The medicine man whose prayer brings or prevents rain, whose curse kills, who has concluded a pact with god or the gods and can force or at least influence him (or them) in every way by some magical practice. The medicine man as a demonic figure can utilize independent thought by his supporters just as little as consciously honorable actions.

Logically, to secure his position, he must make efforts to eliminate the one as well as the other with all the means at his disposal. He must excessively cultivate all too human anxieties and hysterical tendencies; he must preach witch mania and demonic sorcery; he must suppress with censorship, fire, and sword all inquiry that can lead to other results or even to liberation from the entire world picture taught by the medicine man. The medicine man throws such as Roger Bacon into prison in the same way as Galileo; he must declare the work of Copernicus outlawed and under ban, and make efforts to destroy all systems of thought which wish to assert honor, duty, and loyalty between men — teachings in accordance with a personality of high value, as powers shaping life.

Rome has thus not only understood how to secure the representation of god in the eyes of millions, but also kept awake the belief in the universal

power of its practices as being only possessed by the priest (such as indulgences, the last anointing, and so on) in contacting the other world.

At the same time the pope knew how to escape responsibility for this sorcery. The teacher and headman of a primitive tribe boasting of magical powers will be killed, if his sacrificial ceremonies are fruitless and lead to drought or a universally destructive flood. The emperor of China was equal to god; as the son of heaven he was worshiped as such, but he was responsible for the prosperity of people and state. The pope has rendered impossible the further examination of his assertions by those believing in him as a result of his transferring their effect from this world into the other. However, if healing by hypnosis happens occasionally to be successful, then the catholic papers are filled with news about this, although they tenaciously keep silent about the thousands who leave the places of pilgrimage unaltered.

The final stone in the structure of the medicine man philosophy was laid by the Vatican council. Here the medicine man was declared as god, an infallible god for the duration of exercise of his office. Strictly speaking, Jesus is no longer represented, but deposed; deposed and replaced by the Roman system, crowned by the medicine man invested with all power, who calls himself pope.

On July 18, 1870, the Jesuitical Vatican council spoke its final creed, "We teach and declare that according to the will of the lord, the Roman church has predominance of proper authority of office over all others that the judgement of the apostolic chair over which there is no higher power, may be withdrawn by none of a new confession, just as it is permitted none to sit in judgement over its judgement. The chair of saint Peter remains always unspotted by any error. We declare it as a principle of faith revealed by god: that the pope in Rome, when he speaks from his doctrinal chair decides a doctrine firmly adhered to by the entire church, concerning faith or morality, is capable of the divine support promised him by saint Peter, possesses that infallibility with which the divine redeemer wished to provide his church in deciding a doctrine concerning faith or morality. Therefore if anyone should risk contradicting this our decision, which god forbid, he is under ban."

It is not a question of the pope dispensing any special commands as infallible, but solely the fact that this possibility is permitted him. A fragment of that intangible something which every people feels as center of its soul, has been broken off. The pope will not, of course, openly

demand anything dishonorable, but the fact of the presentation of a complete *carte blanche* authority on the part of the catholic world alone shows sufficiently that in service of love manly honor has been cast away. This signified the abandonment of individual honor, of national and racial honor, in favor of demands for government by a priestly society declaring itself to be god.

Loyalty by vassals and loyalty between men were regarded by the old knights as above possessions and happiness, as with the author of the Edda. The Havamal closes with the words, "Possessions pass away, Relatives die, You yourself die as they. One thing I know That lives forever: The famous deeds of the dead."

In the Beowulf poem a mingling of the Germanic feeling of honor with the Christian idea of redemption is attempted, namely insofar as Beowulf undertakes to save outraged, tortured humanity; but he does not fight with the aid of the principle resist not evil, but as a hero, the terror of the wicked.

But a certain soft undertone already makes itself perceptible in Beowulf. With the exception of one loyal man, the followers of Beowulf abandon him when they are seized by forebodings of death. However, the dishonorable and disloyally fleeing men have banishment pronounced over them: "Now to all your race be refused The gift of swords and of bright treasures, Joys of homeland and of the native hearth: Bare of the rights of our life Shall each be, when far away, The noble learn of your flight, that infamous deed. Death is better For each noble man than a disgraceful life."

The Germanic knight also allows unpraiseworthy actions to be placed to his account, actions which result from weakness of will or the breaking through of lower impulses. But when he afterwards accepts them and takes the consequences upon himself, then we understand this more than the cowardly behavior of the first apostles. A grim figure like Hagen seems to us significantly greater than, for instance, Peter the rock. Hagen throws away his honor in service of his king and at last dies for it proudly and unbroken. The gossip Peter denies his lord at the first test, doubly and trebly; the sole expression of emotion which allows him to appear sympathetically, when he draws his sword, is very typically overshadowed by his later cowardly lies.

The papacy (irrespective of the fact that a number of really great men have also sat on the so called chair of Peter) had to build up its rule on the prerequisite of spiritual slavery and racial decomposition of the

Germanically determined peoples. Everything which a slavish mentality called love gathered under Rome, everything which strove for honor and freedom of soul, parted more and more consciously from the Roman spiritual world.

Then the new French world of thought had its version of love in the new doctrine of humanitarianism, which was the religion of the Freemasons, providing up to the present the spiritual foundations of an abstract universalistic culture. It also gave (around 1740) the stamp to the political slogans ever since: liberty, equality, and fraternity, and gave birth to chaotic, racially decomposing humane democracy.

Masonry is a humanitarian league for the spreading of tolerant and humane principles, in the striving for which the Jew and Turk can have as great a share as a Christian, so ran the constitution set up in 1722. Since this league recognized only mankind, no racial or religious difference was made from the start. The idea of humanitarianism was to form the principle, the purpose, and the substance of freemasonry. It is more far reaching than all churches, states, and schools, than all classes, peoples, and nationalities; for it extends over the whole of mankind.

The Roman church and the freemasonic antichurch are thus united in tearing down all barriers which have been erected by spiritual and physical forms. Both call upon their supporters in the name of love or humanity, in the name of a boundless universalism, except that the church demands complete subjection, subordination within its domain (which naturally is to be the entire earth), while the antichurch preaches an unrestricted destruction of frontiers, makes the suffering and joy of the individual man into the measure of its judgement, which must be regarded as the cause of the present situation, namely, that the material well being of the individual has become the highest good for democracy and receives the first place from it in the life of society.

This disintegrating view of the world was and is the prerequisite for the political teaching of democracy and of the coercive dogma of the necessity of the free interplay of forces. Thus all the forces which work for the loosening of state, national, and social bonds, necessarily made effort to render themselves of service to this philosophy of freemasonry, consequently also the league of mankind. Freemasonry in Italy, France and England, became a political league of men, and led the democratic revolutions of the 19th century.

Today we see the busy representatives of the international stock exchange and of world trade moving almost everywhere behind the leadership of the antichurch, all in the name of humanitarianism. The hypocrisy of the present day exploiters of humanity is without question more degrading than those attempts at slavery which in the name of Christian love have so often plunged Europe into unrest and chaos.

Thanks to the preaching of humanitarianism and the doctrine of human equality, every Jew, Negro, and mulatto can become a citizen of equal rights in a European state; thanks to the humanitarian concern for the individual, there are hosts of luxury institutions for the incurably sick and insane in European states; thanks to humanitarianism, the confirmed criminal is regarded as merely an unfortunate without any concern for the interests of the people as a whole, is let loose again into society at the first opportunity, and not hindered in his capacity of reproduction. In the name of humanity and freedom of spirit the pornographic journalist and every dishonorable scoundrel is allowed to trade in every imaginable brothel literature; thanks to humanitarianism Negroes and Jews may marry into the Nordic race, indeed even occupy important offices.

This humanitarianism, unconnected with any racial concept of honor, has among others, made the indescribably corrupt system of stock exchange swindling into a respected profession; indeed this organized band of criminals in frock coats and top hats today decides at world trade and expert conferences veritably autocratically over the fate of millions of hardworking people.

In the wake of this freemasonic democracy swindle, the entire Marxist movement falsified the beginnings of a healthy protest by the workers, and controlled all social democratic parties in the service of the stock exchange with aid of Jewish finance, Jewish leaders and the Jewish, partly individualistic, partly universalistic, ideology. The industrial worker of the 19th century, cheated of his destiny, suddenly uprooted, robbed of all balanced judgement, fled to the alluring preachments of a proletarian international, believed that by class struggle, that is, by destruction of half his own body, he would be able to become free, intoxicated himself on the power attained, and poured over this the whitewash of humanism.

The paradox both of democracy as well as of Marxist doctrine consists in that they both in actuality represent the most brutal, dishonorable materialistic view of the world and consciously foster all impulses which will aid decomposition, but at the same time give assurances of their

mercifulness, their love for the subjected and exploited. In a clever way the spiritual readiness for the sacrifice of the proletariat is called upon, to make the latter inwardly dependent on its leaders as we see in Marxism the idea of sacrifice and of love playing the same role as in the Roman catholic system.

The humility of the Christian church and freemasonic humanitarianism were two forms by which the idea of love was preached as the highest value to human groups which were to be directed from some ambitious center of power. The fact that many teachers of Christian humility as well as liberal humanism had no such intention did not play any role at all; it is merely a question of how the value proclaimed was utilized.

It is ill fated that today ancient Greek love is described by the same word in so called Christian teaching. The Eros of Greece was a spiritual exuberance, linked always with creative feeling for Nature, and the divine Plato is a completely different figure from that presented to us by theologians and professors. From Homer to Plato, nature and love have been one, just as the highest art in Hellas remained racially connected.

But church love set itself up not only against all ideas of race and people, but it even went beyond this. Zeno the holy said in the fourth century A.D., "the greatest renown of Christian virtue is to trample with the feet upon Nature."

It is not unnatural love, not an unrealizable community of the good and faithful, not a universal humanity with decomposed blood, which has always had a creative effect in culture and art, but, as in Hellas, fruitful Eros and racial beauty, in Germania honor and the dynamic of race. Whoever disregards these laws is incapable of showing the way to a strong future for the Germanic west.

The spiritual and political situation of our times is therefore the following: The old Syrian Jewish eastern church system has dethroned itself starting from a dogma which did not correspond to the laws of spiritual structure of the Nordic west, in the effort to push to one side the culture carrying and creating ideas of the Nordic race — honor, freedom, and duty — or to become evangelistic, this process of poisoning has led many times to the gravest disasters. Today we recognize that the highest central values of the Roman and protestant churches, as a negative form of Christianity, do not correspond to our soul, that they stand in the way of the organic powers of the peoples determined by the Nordic race, that they have to

make way for the latter, must allow themselves to be revalued in the sense of a Germanic Christianity.

From the perspective of one who is detached, godlike, free, beautiful, and has a noble soul, all the traditional highest church values appear to be of a second and third rank. Love, humility, compassion, prayer, good works, mercy, repentance — all these are good and useful but only under the one condition that they strengthen the power of the soul, elevate it, make it become more like god. If they do not, then all these virtues become useless, even harmful.

Church values merely signify something in relation to a moment outside them, be it god, soul, or the creature. The nobility of the self reliant soul is the highest of all values. Man must serve the cause of the noble soul alone. We of the present day call it the deepest metaphysical root, this idea of honor, without any relationship to any other value.

The idea of freedom is inconceivable without honor just as honor is without freedom. The will must be impelled toward the highest good, and then adhere to it unmoved. This represents the opposite of the teachings of the Roman clergy and of the present day, increasingly rigid, protestant churches which would like to exterminate the personal will in order to then place love above will. From a love subordinate to the free will there awakens the true concept of loyalty.

The Roman thought process, which existed before Peter's calling, shows its origin only too clearly. The unapproachable terrifying god enthroned over all; the Jehovah of the so called old testament who is praised in contrition and prayed to in fear. He created us from nothing. When it suited him he performed magical miraculous deeds and shaped the world to his glory. Roman Jehovah means magical despotism and magical creation out of nothing — ideas which are insane to us.

Today, an awakening finally begins from this powerless state. We do not approach life from a conformistic dogma, especially from that of Jewish Roman African origin. But being of this kind has as its essence the racially linked soul with its necessary supreme values of honor and freedom. These supreme values determine the structure of the other, lesser values. This race soul lives and unfolds itself in nature. It awakens certain qualities and suppresses others. These forces of race, soul and nature are the eternal prerequisites of existence and life, from which culture, belief, art, and so

on, result as spiritual being. This is the final inward development, the new awakening Myth of our life.

The spiritual birth of our culture was not perfected at the time of the so called Renaissance or during the Reformation — the latter period was more one of outward collapse and desperate struggles — but in the 13th and 14th centuries, when the idea of the spiritual personality became for the first time the supporting idea of our history, religion, and philosophy of life.

In place of the static Jewish Roman outlook, Meister Eckehart asserts the dynamic of the Nordic western soul; in place of monistic violence he demands the recognition of the duality of all life; in place of the doctrine of subjection and blissful slavery, he preaches belief in freedom of soul and will; in place of ecclesiastical arrogance by the representatives of god, he places the honor and nobility of the spiritual personality; instead of enraptured, self subjecting love, he offers the aristocratic ideal of personal spiritual detachment and loneliness; in place of the violation of nature appears its perfection.

And all this means that in place of the Jewish Roman view of the world, the Nordic spiritual creed appears as the inward side of German Teutonic man — of the Nordic race. Eckehart flatly rejected the view that there could be doctrines in which one simply must believe merely because this was demanded by his superiors or by tradition. To substantiate this claim he calls on reason and on the doctrine of freedom of the soul. He tells his listeners that if they wished to follow his teachings, they must be prepared to stand, body and soul, with the truth. It is characteristic of his freedom of spirit that he did not summon up church dogmas; indeed, not even the bible, as Luther, but based his arguments solely on free rational perception.

Nordic man believes deeply in an eternal law of nature: he knows that he is manifestly linked to it. He does not despise nature but accepts it as the allegory of something supernatural. He also finds an essentially different nature with every other person, likewise concealing within itself an equally rich microcosm with many references.

Germanic man appeared in world history as creator. He sailed around the entire earth. He discovered millions of worlds. In the heat of a tropical sun he excavated prehistoric, long forgotten cities. He researched poems and myths. He sought after legendary fortresses. With indescribable effort he deciphered papyrus rolls, hieroglyphics, and inscriptions on clay fragments.

He investigated thousand year old mortar and stone. He learned all the languages of the world.

He lived among Bushmen, Indians, Chinese, and formed for himself a varied picture of the souls of the peoples. He saw technology, morals, art, and religion grow up from beginnings of the most diverse kinds of works of a different nature. He comprehended personality because he was himself one. He grasped the activity of peoples as action, as shaped spiritual power, as an expression of a uniquely personal inwardness. He not only had interest in the fact that men thought and acted in such and such a way, but he did not rest until he had learned to grasp the inner forces — whether rational or intuitive — which shaped the destiny of civilizations.

He built his collections of facts and deeds with a strong sense of both purpose and direction. His talent for researching and writing history is deeper than just having a sense of what to save or discard. He brings true philosophical overview to his study. He knows what things serve man, civilization, and race.

The Teuton — especially the German — feels in his heart the value and dignity of personality. He is filled with a conscious intuition of it, knowing that it must be felt as well as known. He is driven by a vital feeling, by the greatest activity of soul, to observe, investigate, and fathom his fellow men.

Therefore, he has understood history as the development of a people's personality. Because the Germanic spirit instinctively feels the eternity and immortality of personality, because it does not dispute the intuitive self-awareness, so there lives within it the longing to investigate what can be learned of alien personalities.

The conscious interpretation of any kind of culture as the expression of something never previously existing and never recurring, of something mysteriously unique — that is the fundamental mood of the Nordic Germanic spirit with its mystique of action. This is the reason why Europeans were able to decipher hieroglyphics and Babylonian clay fragments. For this same reason, entire generations devoted their creative power in excavations in Greece and Egypt and on the Ganges and the Euphrates. They sought to recapture and interpret that spirit.

If the European spirit had signified only a shaping of the outward person, then this organic widening and concentration would never have occurred. But at the basis of this lies the uniqueness of personality felt nowhere else

in the world with like strength and dignity. History is therefore felt with great awareness; it unrolls before our mind's eye. Everything stands uniquely colored and shaped, portentous and alien at the same time.

In the midst the Nordic man stands as the embodiment of the attainment of personal consciousness — that last mystery of existence. Don Quixote, Hamlet, Parsifal, Faust, Rembrandt, Beethoven, Goethe, Wagner, and Nietzsche, all lived, spoke and created, witnesses to this experience. Here also the Nordic concept of action grows into something completely different from what Lao Tse understood by doing, or what appeared to Buddha as harmful because of its bringing suffering.

One must differentiate even more this idea of action from that energetic Jewish activity which has always revealed a purely materialistic purpose. The motivating force of Judaism is always material gain. Action for western man is the expression of an inner essence in a development of soul without earthly purpose. Thus it is a form of our spiritual activity. We attribute a dignity to action which alone can lead us to knowledge of ourselves. Here, I recall those profound words of Goethe, "Every well considered deed releases a new capacity within us."

A completely different soul speaks here than in the writings of Lao Tse. Whereas Buddha fears suffering, Goethe accepts suffering, even sees it as necessary, as elevating, "Whoever cannot despair, should not live."

Like the great Meister Eckehart, he frequently finds soul expanding bliss in one single moment. In the experience of a creative deed, the whole of suffering is made worthwhile and thus overcome. Nothing can be compared with this power of the soul.

The spiritual attitudes of different people stand before our eyes. The otherwise different Chinese and Indians are on one side; the Jew, as antithesis and contradiction (not as spiritual antipode), is on the other. And, beyond them, the Nordic Germanic man is the antipode of both directions, grasping for both poles of our existence, combining mysticism and a life of action, being borne up by a dynamic vital feeling, being uplifted by the belief in the free creative will and the noble soul.

In the religious disposition, even when it is not openly expressed, is revealed the feeling toward something eternal; the characteristics of this frame of mind are, for us, a sign that the primal spiritual power of man which is alone creative, is really alive. From this frame of mind comes the

saint, the great student of nature, the philosopher, the preacher of moral value, the great artist. If a man or a people lacks this mood which is formless but which is alone capable of giving birth, then it also lacks the prerequisite to produce a great and truthful art. Its erroneous subjectivity will then necessarily gain the upper hand.

This truly religious primal ground is lacking, except for small residues, in the race of the Semites and their bastard half brothers, the Jews. In the entire old testament we find no trace of belief in immortality of the spiritual soul, unless it be the reflection of the proven outward effect of the Persians on the Jews during the banishment. Instead, the Jewish aim is the creation of a paradise on earth. For this purpose, as is stated in the later holy books, the righteous (that is, the Jews) will creep into the promised land from their graves all over the world, emerging through holes bored in the earth by unknown forces solely for them.

The Targum, the Midraschim, and the Talmud describe with delight this astonishing state of affairs in the expected paradise. The chosen people will then rule over the entire world. All other peoples will become its slaves, then die and be born again in order to go anew to hell. The Jews, however, will not go there, but will lead a blessed life on earth. Jerusalem will be rebuilt in the most splendid way. The sabbath boundaries will be set with jewels and pearls. If anyone should have debts to pay, then he will need only tear a pearl from the hedge and he will become free of all obligations.

Fruit will ripen every month, grapes will grow as large as an entire room, grain will grow of its own accord, the wind will blow the corn together, and the Jews will only need to shovel up the meal. Eight hundred varieties of roses will grow in the gardens, and streams of milk, balsam, honey, and wine will flow through Palestine. Every Jew will possess a tent over which a golden vine will grow on which thirty pearls will hang. In this paradise eight hundred kinds of flowers will bloom. In the midst the Tree of Life will grow, radiating five hundred thousand kinds of taste and scent. Seven clouds will lie over the tree, and the Jews will knock its branches so that its magnificent perfume is wafted from one end of the world to the other.

This land of milk and honey grew with religious sanction and then celebrated its rebirth in Jewish Marxism with its splendid future state. The greed of the Jews exists because of their bankrupt theology, whether of the past or present. At the same time, they almost completely lack a truly spiritual and artistic creativity. The primary religious element is lacking.

The outward belief in spiritual immortality has never been an inwardly determined driving force.

For this reason, Jewish art will never be personal and will never attain a really objective style, revealing only technical skill and subjective ostentation destined for outward effect and mostly linked with coarse obtrusiveness. Jewish art is almost unique in that it is related only to instinct. It awakens neither aesthetic self forgetfulness nor the human will. It merely — at its best — gives vent to technical judgement or it arouses only subjective feeling.

It was already proved by Duhring that the commandment to set up no gods for the nation can be traced back to the complete Jewish incapacity for formative art. The contemporary despairing attempts by Jewish artists to prove their talents through futurism, expressionism, and new objectivity are a living witness to this old fact. Individual attempts to create a higher culture should not be denied, but Jewry, as a whole, lacks a soul from which really great values are born. When, as in our times, Jewish artists take a significant place in artistic life, this is an unmistakable sign that we have fallen away from the right path: that within us — it is to be hoped only temporarily — an essential spiritual power has been buried under cultural rubbish.

Germanic or Nordic western art's inner goal is the embodiment of supreme spiritual action expressed through new means and in a continuous new form. From subjective attitudes and individual creations (that is, unities) a new spiritualizing of the world developed which, after it had unfolded its splendor, sank back into shapelessness ready for recasting. This is the life pulse of Europe, a pulse which beats more rapidly and dramatically than that of other peoples.

We affirm the flow of life, the diversity of spiritual conditions and times. Over and beyond this, we feel the blessing of the mysterious powers of life binding us and, in this case, especially one in particular; the feeling of space which binds us to the same, eternal forms of representation. The unbroken western personality will not attempt to soar away from the earth in eternal longing. It will respect the earth, the shape and the inspiration in it. It will see in what is finite a parable for infinity; it will permeate the soul with strength.

Whoever has eyes to see observes a search to developing consciously an inwardly truthful shape as the new formative will of our life. The time

will come when from this new search for truth will arise this search in our homes, theatres, town halls — everywhere.

Once Wagner wanted this: an art as religion. The common original source of the individual arts appeared to him to proclaim a new epoch. We are not at first able to create this religion of the future, because we are still only isolated, lonely ones. A work of art is the living representation of religion, but religions are not invented by the artist, they only arise from the people.

Against him stood a world press which had sold itself out, a sated Philistinism, an era completely devoid of ideals. In order to suppress what was truly daring and struggling, the princes of money formed a cartel with Jewish theater directors and press lords. The latter praised everything that is insolent, corrupt, artificial, impotent, and crippled. It fought ever more resolutely and consciously against every true renewal of the world as it once had against Richard Wagner.

For they knew that what is great means the death of what is small. A new value, once recognized, obliterates what is worthless. In this greatest struggle we live and breathe today more than ever. We can no longer shut ourselves off and become forgetful of the world or from the flow of life. We, in fact, can no longer do this since we know that an entire international collaboration confronts with deadly hostility the new values of the awakening race soul.

The resolute, contemporary Philistinism decays in its living body in spite of all the hymn singers in the media of Jewish advertising. It murmurs about mankind and about peace between the peoples, and about justice. But it has not an ounce of true full blooded humanity to impart. It writes in newspapers which mock the true right of a nation to the intrinsic expression of its essence. Stagnant like political democracy itself are its chanters who, year by year, only suck out our life substance. The contemporary prophets of Democracy and Marxism have no belief in others and they carry no personal values within themselves.

The millionfold host of workers in mines and those before the flames of the blast furnaces were enslaved and robbed. They experienced want and suffered from all the terrors of an obtrusive new machine rulership. They sought for a leader figure, but found none.

But in place of a Nordic movement true to its racial type, came a cowardly rabble of Marxist leaders who allowed themselves to be bought by anyone

who had the money. In place of a totality, class stepped forward as a Jewish value. The worker forgot that one may not betray folk and Fatherland, but must be victorious; but under Jewish leadership he destroyed both.

In the midst of the collapse our new generation has sought a new art, but with the knowledge that such could not be born until a new supreme value could be established over the whole of life — until it shall have taken possession of us. Only in the midst of battles was the Germanic Myth awakened. Those who experienced it most strongly are covered by the sod or the billowing waves of the sea. The others fell into the mire of the collapse. The majority lost their faith in fighting at all for anything that was of value.

Today, however, what is universally personal comes from the individual. He knows with all others that the millions of dead German heroes are the real living, that they gave their lives for nothing other than the honor and freedom of our people, that in this deed lies the sole source of our spiritual rebirth, and that this is the sole value under which we can live without contradiction. The heroic memorials and memorial groves will be shaped through a new generation to create places of pilgrimage to a new religion, where German hearts can be formed anew again and again in the sense of a new Myth. Then will the world be born again through art.

On Mount Zion a dream was cultivated for centuries, the dream of gold, of power, of lies and hatred. This dream drove the Jews around the entire world, a restless, strong dream. Here it creates reality, there it destroys reality. The Jew's dream, experienced for the first time in all its power three thousand years ago, almost became reality after many aborted attempts in which he misused god and dreamed of world domination. Because we had ceased to search for our dream, and because we had lost our dream, we had even attempted to experience the dream of the Jews, causing the German collapse.

The great future which I announce and demand, lies still far before us, but, the fact is that we have again begun to dream our own primal dreams — not with willed intent but far more spontaneously — all in the same direction. Today we have at last begun to dream again and it is again the old, yet new, dream of Meister Eckehart, of Frederick the Great, and of Lagarde. But many still have not the courage for this dream as alien dream visions still often hinder their spiritual effectiveness.

A determined will, grounded on a clear order of rank of values, coupled with organic strength of outlook, will also one day — despite all hindrances — enforce its realization in all domains. The values of character, the lines of spiritual life, the colorfulness of symbols run alongside each other, entwine with each other, and result in a man. But only when in complete full blooded abundance, when they themselves are consequences, is that which emanates from one center — that which lies beyond the empirical — born. This incomprehensible synthesis of the individual consciousness of the peoples, of a community as a whole, forms its Myth.

However, not only a creative dream vision unfolds such strength. It unfolded as well in the vast and destructive strength which emanated from the Jewish parasitical dream of world domination. For over three thousand years he has carried forward the black magic of politics and trade. The children of Jacob operated the golden nets that enchained the great hearted, the tolerantly thinking, or the weakened peoples. In the demon Mephistopheles we find such a figure of corrupted power. It is found today in the laws that direct the lords of the grain and diamond exchanges, the World press, and the global League of Nations.

The strength of Nordic spiritual flight has been crippled. Where any kind of wound is torn open in the body of a nation, the Jewish demon always eats itself into the infected part and, as a parasite, it exploits the weak hours of the great nations of this world. His mentality is not to fight as a

hero for enlightened, constructive rule, but to make the world liable to financial interest. This is the direction of this parasite, — not to fight but to creep; not to serve values, but to devaluate — these things constitute his law according to which he has moved and from which he can never escape as long as he exists. In this great, perhaps final, conflict between two souls that are worlds apart, that is where we stand today.

If one wishes to probe thoroughly into the depths of Jewish admissions and similar confidences which frequently appear, then everywhere the same result is revealed: Parasitism. In this context the concept will not be grasped as a moral evaluation but as the characterization of a biological fact, in exactly the same way as we speak of parasitical phenomena in the plant and animal world.

The Jew penetrates into society through the open wounds in the body of the people, feeding off their racial and creative strength until their decline. The Jew — the Pharisee — himself possesses no talent for indigenous growth, no organic shape of the soul and therefore no racial shape. Heretofore only one researcher has alluded to this extraordinarily important point which, according to strictly scientific proof concerning the biological laws operative with the Jewish parasite, finds its closest explanation in that the outward diversity of Jewry does not stand in contradiction to its inner unity but — however remarkable this may sound — as its condition.

Its parasitic life activity likewise is manifested in a certain blood selection, remaining always the same, always the opposite of the constructive labor of the Nordic race. Conversely, wherever in the world parasitic cells formed, these have always felt themselves drawn to Jewry. This was exactly the case when the scum of Egypt left the land of the Pharaohs along with the Hebrews.

It corresponds to this parasitical devaluation of creative life that the parasite also has his Myth. In the case of Jewry this driving force is like the delusions of grandeur by an insane man. This is the Myth of the Chosen. Since the image of god is formed by man, so it is naturally understandable that this god has sought out this people among all others. From this demon of eternal denial springs the uninterrupted gnawing away at all expressions of the Nordic soul; that inner impossibility to affirm the greatness of Europe; that everlasting combating of a real cultural form in the service of shapeless anarchism which is only scantily cloaked by prophecies devoid of essence.

Jewish parasitism as a concentrated enormity is thus derived from the Jewish Myth, the domination of the world agreed to by the god Yahweh for the racial cultivation of Ezras. The Talmud of the rabbis has created a common outlook and a blood of unbelievable tenacity. The character of the Jews in their intermediary activity and decomposition of the alien types has remained always constant, from Joseph in Egypt to Rothschild and Rathenau; from Philo by way of David ben Solomon up to Heine.

Until 1800 the unscrupulous moral code had first place for the training and breeding of the Jewish type. Without the Talmud and the Schulchan Aruch, Jewry is not conceivable as a totality. After a short epoch, when the Jews also appeared emancipated at the end of the 19th century, the antiracial idea has stepped into the foreground as fully justified, and has made its stamp in the Zionist movement.

This Zionism proclaims its wish to found a Jewish state. A desire may quite honorably exist among a few leaders for some final redemption to build a pyramid of life on the soil of the Jewish nation. Building such a state results in a vertical structure in deference and contrast to the horizontal layering of former existence. But an attempt to really form an organic community of Jewish farmers, workers, craftsmen, technicians, philosophers, soldiers, and statesmen, contradicts the instincts of this antirace. Such an idea is condemned to collapse from the start. If the Jews were really let loose among themselves, they would produce no culture.

Orthodox Jews represent the real Jewish essence. They absolutely reject those parts of Zionism that imitate western philosophies of life. They lay claim to a world mission, fighting consciously against the attempt to make out of Israel a nation like any other, with such a thought dismissed as representing a decline. A leading Zionist, Martin Buber, established the fundamental outlook of the Jewish nation, "Israel as a whole nation is superior to all other nations and is to march with prophetic mission at the head of the peoples."

We are moved by these words, thus understood to be the central points in the Jews' program. The Jewish nation, its world hope and world task, are summed up in this idea. This world hope of the chosen consists in living off all the nations as a sucking parasite. It consists in allowing Jerusalem to take shape only as an occasional center of counsel from which instincts, which are thousands of years old, could be strengthened and enlarged through rational planning.

The essence of the present day world revolution lies in an awakening of racial types — not in Europe alone but over the entire earth. This awakening is the organic countermovement against the last chaotic forerunners of the liberal economic trading imperialism whose looted victims fell from despair into the Bolshevik net in order to complete what Democracy had begun: the elimination of race and folkish consciousness. The faceless idea of internationalism has thus reached a high point: Bolshevism and world trusts are its symbols.

They point to the decline of an era such as, in its hypocrisy and dishonor, the history of Europe has never before seen. Chaos has today been elevated almost to a conscious program point. As the final consequences of a democratically disintegrated era, the unnatural messengers of anarchy announce their presence in all the great cities of the world. The explosive material is present in Berlin just as in New York, Paris, Shanghai, and London.

As a natural defense against this world danger, a new experience passes like a mysterious fog over the globe. This idea places concepts such as folk and race instinctively and consciously into the center of its thinking. It is linked with the organically established supreme values of every nation, around which its feeling evolves, determining the character and the color of the culture from old. What was partly forgotten, partly neglected, is suddenly grasped as its task by millions: to experience a Myth and to create a type. From out of this type we must build our state and life.

We have seen that behind all religious, moral, and artistic values a racially conditioned people stand and that, through unhindered race mixing, all true values are ultimately destroyed, while the individualities of the peoples vanish in a racial chaos, to vegetate away as an uncreative mass or become subservient, intellectually and materially subordinated, to a powerful new race will. However within these world spanning contrasts of races and souls of life there is another polarization of peoples: the male and the female.

If the deepest outward racial and spiritual features, the orientations and structures of values of man and woman in a type conditioned people are also identical, then nature has created a sexual polarity alongside the other polarities of physical and ideological kinds, in order to produce organic tension and creation as the preconditions of all creation.

This fundamental insight has a twofold result, namely, that certain peculiarities of male and female — although on different planes and within a different typecast — are nevertheless similar according to the simple eternal laws of the physical structural planes of this world, and also that attempts at elimination of the sexually conditioned tensions must necessarily have a diminishing of creative powers as a consequence. This means that sexual collectivism, such as in the case of situations of miscegenation, will end in the debasement of the people. It also means that race mixing debases the offspring as well.

The opinion must be expressed that the recognition of the fact of sexual polarity as alone maintaining creation, producing, and releasing tensions, must be an eternally unshakeable conviction because it has been substantiated a thousandfold. Man is superior to woman in all realms of research, invention, fabrication, and creation. The value of woman rests upon the equally important mission of blood preservation and racial propagation.

In spite of the woman's freedom during the Renaissance, the era of the Sun King, Jacobinism and present day democracy, nothing new has been revealed other than what Aristotle expressed in a few words, "Woman is woman by virtue of a certain lack of capability."

This lack of capability is the consequence of a nature directed at the fruitful and the subjective. The woman of all times and races lacks the strength of both intuitive and intellectual vision. Everywhere that a mythic shaping of the world, a great epic or drama, or a scientific hypothesis explaining the cosmos has appeared in world history, a man stands behind them as creator. Thus everywhere that something type-forming arises, the man is operative as the creative cause.

Two of the greatest male acts of all time are called State and Marriage. If woman enjoyed respect among the Teutons, then it was not because there were matriarchal conditions. On the contrary, it was because patriarchy was completely realized. That system alone provided consistency and, as a result of the racial typification of Nordic man, it was linked with the greatest respect for women.

Accompanied by that magnanimity was a part of the eternally searching free nature which, in times of crises, can also become a great danger for the whole, as exemplified in the emancipation of the Jews. When that was

approved, the idea of the political emancipation of women was recognized in the state legal domain.

The traditional view is that the family forms the cell of the state. This view has grown into a coercive dogma which, in the face of Marxist and Democratic attempts to disintegrate all ideas of the family, has constantly been reinforced. This argument not only clouds the stage for the study of the questions of women's rights, but it inhibits judgement as a whole as it concerns the nature of the present movement for renewal and of the new state concept of our future.

The state has nowhere been the consequence of a common idea, but the result of an alliance of oriented men conscious of their goal and purpose. The family, having on occasions proved itself as the stronger, and on other occasions the weaker, supporter of state and folkish architectonics, has often even been placed in its service, conscious of its goal. But nowhere was it the most important pillar of a state, or, in other words, of a community based on political and social power.

The first purposeful association that arose anywhere in the world was the warrior clan, or tribe, or horde. It was formed for the purpose of creating a common security against a hostile alien environment. In the subjugation of one tribe by another, the defeated league of warriors was incorporated into the victorious one. Thus the first cell of the purposeful state association arose, existing unconsciously in the idea of a state.

Everything which we describe allegorically about Rome, Sparta, Athens, and Potsdam begins with the alliance of warrior men. The bases of the state systems of China, Japan, India, Persia, and Egypt also rest upon this primal ground which, under calmer external conditions, received a different kind of character. In its core, however, it always remained an allied league of men, even until the decline of one or the other culture.

The woman's capacity for sacrifice forces her into the service of a type. Only the power of another idea releases her from the system of training. Such an idea may use her as an element of disintegration — as in Hellenic democracy, as in late faceless Rome, as in the present day movement of Emancipation — or, in order to make their power of passionate dedication serviceable to a new, type-forming, ideal after a revolutionary transition.

The demand for equal political rights for women was the natural consequence of the ideas of the French revolution. These rights were

promoted by liberal, so called human rights, philosophies. The emancipation of the Jews followed from the preaching of the insane idea of human equality. Thus, the demand for present day female emancipation was raised in the name of boundless individualism, not in the name of a new synthesis.

As a reinforcement of this demand came the shaping of the social situation through world trade and overindustrialization. Women were forced to assist their men in the factories in order to maintain the life of the family. The entry of women into the work force lowered the man's wages. As a result, the period of bachelorhood was unnaturally lengthened. This increased the number of unmarried marriageable women.

In 1905, the League for the right of women to vote, founded in 1902, announced the following demands: admission of women to all responsible community and state posts, admission of women to the practice of law, communal and political voting rights, and so on. This was the program, a deliberate reaching out for control of the state. In the entire course of world history, every lasting combination of state and social architectonics has been the consequence of the male will and masculine creative power. To concede a fundamental permanent influence of women in the state must be to represent the beginning of evident decay.

In this connection it is not a question of good will or positive cooperation, nor of one or another competent — even great — female personality, but of the essence of woman, which, in the last analysis, approaches all questions lyrically or intellectually, never viewing things as a whole. Our feministically democratic humanity, which is so sympathetic to the individual criminal, but forgets the state, the people — in brief — the type, is thus really the breeding ground for all efforts which deny norms or only participate in them emotionally.

It is characteristic of the nature of the protagonists of a women's state that their attack — in harmony with the entire Marxist and Democratic Jewish press — is directed instinctively against Germanic Militarism, that is, against the disciplining and type creating foundation of our state. This will be true as long as there are cultures, peoples, and states.

None of our modern cultural nations is in a position to thank a victorious war fought scarcely a generation ago for its political existence. But every war, every emphasis on the furtherance of militarism, represents a diminishing of the cultural powers and influence of women. The

emancipated have no eyes for understanding the fact that every culture for 8,000 years has arisen only under the protection of the sword. All have perished without salvation when the unconditional will to self assertion was no longer present.

Just as the man infected with Marxism sees only his class and his fellow believers, so the emancipated see only the woman — not woman and man, sword and spirit, people and state, power and culture. And, just as the Mythless and characterless nineteenth century stood helplessly in the face of Parliamentarianism, Marxism, and all the other disintegrating forces, so today we experience the fragmentizing feminism of democratic politicians who see themselves thereby as especially liberal.

This liberality or rather, the weakness, of the male, type-forming, power, has encouraged the women's movement to express what the entire thing is directed at: the conquest of power. The exercise of power is sweet. The woman chases after it as much as the man. That female energies seek an outlet when men are tired is a phenomenon of natural necessity.

An entire literature came into being to provide a basis for this general claim to power. It attempted to prove the absolute equal rank of women. The fact that women gave birth was put forward with refreshing logic as the cause of this fundamental equality.

If one alludes to history as the chief witness for the absence of strength, type-forming, in women, then they complain about the violent repression which has hindered them, without noticing that this concession alone is decisive. The greatest male geniuses have often been children of poverty and oppression, but nevertheless they have grown to become rulers and shapers of men.

There is more falsehood than truth in the assertion that, historically, women have been oppressed. Even in the gloomy middle ages, noble women enjoyed a better education than the knights who rode out to battle and adventure. They also had leisure enough to study anatomy and astronomy at the household hearth.

But never from the midst of these women has there emerged a Walther von der Vogelweide or a Wolfram. There was no Roger Bacon who was hunted through all of Europe by the church. No woman became one of the founders of our science. Woman could not create because she lacked the

conceptualization which is native only to man. There is no magic or power that permits creativity. It is simply a gift given only to man, never women.

Greece gave intellectual freedom to the hetairai, if not to the wife. Nevertheless, apart from the lyrically sexual Sappho, nothing noteworthy happened. This freedom of women was far more a clear sign of Hellenic decline. The Renaissance also gave women equal opportunities with men. Women such as Vittoria Colonna, Lucrezia Borgia, are known only to us, not because of their own deeds, but because of the way they were immortalized by men such as Michael Angelo. Woman has simply failed to produce or create lasting values of genius.

The intrusion of the woman's movement into the collapsing world has taken place on a broad front. This female liberation program has, by natural necessity, entered into a mutually reinforcing alliance with all other forces of disintegration — with world trade, democracy, Marxism, and Parliamentarianism.

The enormous industry of woman in all domains has been given only a modest display when deeds and victories were counted. There are only a few significant women: Sonya Kowalewsky; Madame Curie, whose genius suddenly vanished when her husband was run over in a street accident; and a legendary inventress of the sewing machine. Otherwise, although there has been a succession of competent women physicians, art and crafts women, female secretaries, scholars and natural scientists, none has produced synthesis.

The supposed science of emancipation declares that the so-called female qualities were merely created by the thousand year old rule by men and when woman ruled, as had occurred at times, female qualities were formed in the man. It suggests that, therefore, shouldn't only the performance be evaluated, not the sex?

This logic is just as typical as it is widespread. Essentially, it springs from the barren theory that man is nothing other than a product of his environment. This Darwinian white elephant must even today bear the burden of providing the ideological support and scientific backbone of the champions of women's rights.

Two incompatible sequences of thought run alongside one another. On the one side, it belongs to the art of propaganda to call upon male knightliness and sympathy to establish that women have been cheated of

their freedom and culture by men, leading them to demand an alteration in the future. On the other side, efforts are today made to prove that men generally had mismanaged things, that the century of women approaches, and that in the past there were significant feminist states in which men played the role of obedient house pets.

From this we are supposed to draw consolation in that the collapse of the male state would not bring chaos in its wake, but, on the contrary, a real culture and a real human state would commence. Let us, for a moment, agree. Simply stated, the doctrine fails because we can and have been trying to show that women founded no states. They have not created science. It is merely because they were oppressed? But simultaneously, naturally, unwillingly, another thing is proved: that women with, or in spite of all, freedom have neither founded nor maintained a state.

Things are not as simple as, nor are they solved by, establishing an equilibrium between a male and a female political system. The establishment of equal rights is not, despite claims to the contrary, a cultural goal worth striving for. A swing of the pendulum away from the formation of a male type does signify a time of degeneracy. The pendulum does not swing over to form a new type; rather it lands in a swamp.

Even if women have become rulers during the course of European history, through dynastic succession, whether they have ruled well or badly, they did this within, and supported by the existing form of a male state. They have subordinated and adapted themselves to his type, in order after death to once again make room for a man.

The Americans, who granted women equal rights from the very beginning, are praised for this, but then, this was to be expected. If one studies the history of the United States, then he clearly notices two types of rule by women in American society, despite the fact that it has a male state. The American man still ruthlessly forces his will on society. The ceaseless hunt for the dollar almost exclusively governs his existence. His culture is represented by sport and technology. All paths of art, science, and politics stand open to the emancipated woman. Her social position is undoubtedly superior to the male.

The consequence of this rule by women in America is the strikingly low cultural level of the nation. A real cultural and vital type will come into existence in America only when the chase after the dollar has been tamed

and when the contemporary technological man has begun to think about the nature and aim of existence.

In spite of the social predominance of woman, the state is nevertheless, by necessity, masculine. If diplomacy and national defense were also female controlled, then America could not maintain its existence as a state. The essence of the state can be very different in content, but, from a formal aspect, it must always exercise power. Power is won and maintained in this world only through struggle, in the struggle for life and death. If we are to seriously regard the female demand for political power, then we must assume they can maintain that power with a female army. It is not necessary to discuss this absurdity or the organic impossibility of such a thing.

The fact is, that in the first instance, the state created and preserved the family, and not conversely. The fact is that it is the male state, which, for example, lays a duty upon the male party, whether guilty or not, in a divorce to maintain his divorced wife in a manner to which she is accustomed. But one never hears from women who call for equal rights that in the case of unfaithfulness by the wife, they wish to see an identical obligation laid upon her to care for the deceived husband. This would be a completely justified demand if no differences are to exist between the sexes. In actuality though, the campaigners for women's rights want nothing in their deepest nature more than to be maintained at the expense of the man.

Just as the Jews everywhere call for equal rights and by this mean only their own privileges — so the emancipated woman must eventually face the fact she is really not demanding equal rights, but a parasitical life at the expense of male strength. Moreover, she wishes to have social and political privileges. Liberalism taught freedom of movement, free trade, parliamentarianism, emancipation of women, equality of men, human equality, equality of the sexes, and so on. The chaos of the present is the revenging angel which punishes liberal man for such irresponsibility.

Today, in the midst of the collapse of the feminized old world, the Germanic idea demands strength, type-forming, restriction, discipline, protection of racial character and a straightforward recognition of the eternal polarity of the sexes. The awakening individual sees that the god of the ballot paper is an empty scrap of rag without importance. The universal, identical, secret yet direct, voting right is not a magic wand but a tool of disintegration in the hands of folkish hostile demagogues.

Is this universal right to vote then to be taken away from women? Yes! But also from men! A folkish state will not undertake to make major decisions through anonymous male and female voting masses. Such decisions will be made by responsible personalities.

The experts on the liberation of women time and again find themselves, along with their enthusiastic followers, in an agreeable, united front with Democracy and Marxism, all of which aim at the decomposition and destruction of our race. From the right to absolute personal freedom necessarily follows the denial of racial barriers. Our emancipated women lay claim to the right to have sexual intercourse with blacks, Jews, Chinese.

Women, as the chosen preservers of the race, can also become the destroyers of all foundations of the folkhood, if permitted to complete their emancipation. These truly emancipated women have disregarded every moral restriction along with the concept of honor and duty. They recognize only the concepts and ideas of development, ratios of power, relayering. But the idea of degeneracy, the necessary counterpart to the idea of development, is almost completely disregarded.

They therefore speak little about the fact that with an increasing drive toward a women's state, female, as well as male, prostitution would proliferate. A preview of conditions in the hypothetical female state is provided in certain centers of our democratically controlled great cities. Delicately tripping dolls in lacquered shoes and lilac stockings, hung with bracelets, with fragile rings on their fingers, with blue eyelids and red lips — these are the types which would become universal in the coming female state.

Emancipated women do not look upon all this as decline and decay. They see it as a swing of the pendulum away from the hated men's state and toward the women's paradise, as an allegedly necessary historical development. As a result, every difference in value is given up, every bastard, every cretin swollen with pride, can regard himself as a necessary member of human society and lay claim to the right of license and equal rights.

The cry for equal rights, or more correctly, for the female state, has a very characteristic undercurrent. Their demand in science, law, and politics, shows Amazonlike features, that is, tendencies to be competitive with man in decidedly male domains; to appropriate his knowledge, ability, and actions, and to imitate his diverse activities in life.

But alongside this goes the demand for erotic freedom and the removal of sexual restraints. The purely individualistic idea is the leading cause of all decadent social and political conditions. If one were now of the opinion that woman should activate all her powers in order to protect her children from the consequences of dissolution, then what we see is emancipation doing exactly the opposite.

Woman demands the right to enjoy erotic freedom within her female sex. Serious minded individual women have certainly opposed this impulsiveness. Nevertheless the erotic revolution has been extensively implanted through the efforts of the campaigners for women's rights. Liberationist Anna Augspurg wrote, "A woman who possesses self respect, cannot enter into a legal marriage."

Made bold by a violent emphasis on the value of personality and self determination, crazed women threw away the last protection of their sex and destroyed the last thing which offers them and their children security in life. The emancipated woman responded by demanding that the state assume sole responsibility for the care of her children. What state? Is the state then to become nothing but a welfare institution that will take care of the consequences of unbridled sexuality?

Here, there is the denial of the idea of duty on one's own part when irresponsible demands are made upon others. A truly emancipated state does not exist at all. For, without the concept of duty, the survival of a state is inconceivable over the long run.

The campaigner for women's rights curses marriage as legal prostitution, but, if in place of the man, it is the state which pays, how is anything altered in the whole affair? If man only thought subjectively, that is without relationship to the community, then ultimately he could attempt to justify this. He could go from one woman to another, amusing himself according to his capabilities, with the woman left to foot the bill if she is left pregnant.

The necessary consequences of the doctrine of emancipation are of great concern to us. Already, the time draws enticingly near when scientists will succeed in discovering harmless ways to destroy the fetus. As far as abortion is concerned, we offer the opinion that this is only an offense because the state is governed by men. Things would be completely different in a state run by women. Then women would automatically be granted

permission to destroy the fetus. Abortions are permitted only as a female right tied to the physical freedom of woman.

The abortion movement can be described as an act of despair in the face of present day social conditions. It is one thing to promote the decline of the people, and yet another to attack it with passionate will. A state power which sets as its goal the elimination of its children corrupts us all. This signifies total racial and cultural decline. This practice denies the possibility of salvation for women and men, for our entire people.

In the face of present conditions Nordic man is absolutely not to be taken under state protection. On the contrary, he is, in the first place, responsible for the crises in contemporary life. But his guilt lies in a completely different direction from where the emancipated woman seeks it! His crime is that of not having been any longer a complete man for the same reason woman has frequently ceased to be a woman.

The man became devoid of an outlook on the world, of a world view. He has allowed his former religious faith to collapse and his scientific conceptualization to become shaky. He has also lost his type and style forming power in all domains. Therefore liberated woman reached out for the helm of state as an Amazon. She therefore demanded an erotic anarchy as proof of her emancipation. But she has not emancipated herself from the masculine state. She only betrayed the honor of her own sex and of nature.

Whoever wishes to avert European decline must release himself from the liberal, disintegrative of the state, view of the world and gather all forces, men and women, each in the allotted sphere, under the watchwords of racial protection, folkish strength, and state discipline. It represents a decisive insight for the cultivation of a future generation of Germanically conscious men and women that man proceeds in life by inventing, shaping, and synthesizing in the world; whereas woman proceeds lyrically.

If the average man in ordinary life does not always reveal great intellectual architectonics, it remains a fact that great foundations of state, codes of law, organizations, type-forming, of the political, military, and churchly kind, comprehensive philosophical and creative systems, symphonies, dramas, and sacred buildings have all been created by the synthesizing masculine spirit.

Opposite of this, the woman represents a world which in its beauty and originality, is not inferior to that of the man. It faces his in equal rank.

The Amazonlike emancipated woman — as we have seen — is guilty of the crime of making women lose the high respect due her nature. It incorporated the values of the man into her own. This signifies a spiritual disturbance, a demagnetizing of the female nature. Despite the liberation of the emancipation movement, woman has not become architectonic but merely intellectual — as Amazon — or purely erotic — as representative of the sexual revolution.

In both cases she has forfeited her innermost essence and has still not attained masculinity. The same also holds conversely, for the emancipated man. From the standpoint of woman; state, code law, science, and philosophy could be regarded as something external. What, then, is the purpose of the existence of forms, schemes, or consciousness?

Is the spontaneous flow of things, the unconscious in living experience of what is deepest, not great and beautiful? Must one always have need of works in order to prove the existence of a soul? Are these forms and works of the man often not born out of an atmosphere of the lyrically feminine which would not have come into existence without the woman?

Life is being and becoming, consciousness and subconsciousness simultaneously. In his eternal becoming, the man seeks to create a being through the formation of ideas and works. These things form the world as an organically architectonic structure. But woman is the eternal guardian of the inner soul.

The Nordic Germanic myths represent the goddess Freya as the protectress of eternal youth and beauty. If one robbed the gods of her, then they would age and decline. Through her relationship to Loki, primeval mythic wisdom is revealed.

Loki was a bastard of the gods. There was once a lengthy discussion concerning whether he should be recognized as being of equal rank to other gods in Valhalla. Finally, this was granted.

This bastard Loki played the role of contractor when Odin's fortress was to be rebuilt by giants. He then offered Freya as payment! When the gods heard of this agreement, they refused to honor it, whereupon Loki cheated

the giants. Then Odin, the guardian of the law, himself fell into the pangs of guilt. His attempt to make expiation was the downfall of Valhalla.

In this myth we find a deep perception which is awakening again only today. The bastard thoughtlessly handed over the symbol of racial immortality, of eternal youth, and thus pulled the noble into participation in his guilt.

What may Odin indeed have whispered into the ears of dead Baldur when he accompanied him on his last journey? Translated into present day language, the Germanic Myth says, "In the hand and in the nature of woman lies the preservation of our race."

A people can still pull itself up out of political servitude, but never again from racial pollution. If the women of a nation give birth to black or Jewish bastards, if the muddy tide of black art passes unhindered over Europe as today, if the Jewish brothel literature comes into homes, if the Syrian of the Kurfurstendamm is also regarded as a folkish comrade and a marriageable man — then such conditions will ensure that Germany — and the whole of Europe — will be populated in its intellectual centers by bastards. With the teaching of erotic rebirth, the Jew of today reaches out — aided by the teachings of the emancipation of women — at the roots of our entire being.

Just when an awakening Germany will be ready with an iron broom and ruthless discipline to perform a spotless cleaning is uncertain. But, if anywhere, then in the preaching of remaining pure in race, lies the holiest and greatest task of woman today.

This means the guarding and preserving of that unconscious, of that still unconcentrated, but particularly original, life. We speak here of the life upon which the substance of art, architectonics, and of our racial culture are dependent, those values which alone make us creative.

But instead of heeding this most important and greatest need of all, many women still listen to the decoying cry of the enemies of our race and folkhood, and are ready in all seriousness — for the sake of ballot paper and parliamentary seats — to declare war unto the death on men. Apparently, so that she will not remain a second class citizen of the state, woman has been incited to work for the right to vote, as if, under the present rule by money, our destiny is actually decided by elections!

Meanwhile, the instinct toward choosing a man is dirtied by open and secret soul and race polluting magazines and books. Woman today brings money into the Jewish stores from whose display windows the glittering decadence of a corrupt time shines forth, while present day liberal and lukewarm man is too weak to stem the entire current.

Lyrical passion of woman which, in times of privation, can become just as heroic as the formative will of the man, seems to have been long buried. It is the task of the real woman to clear away this rubble. Emancipation of women from the emancipation of woman is the first demand of a female generation which wishes to save folk and race — the eternally unconscious, the foundation of all culture — from decline.

The age of Victorianism and the dreamy romantic girl's life are naturally finished once and for all. Woman belongs deeply to the total life of the people. All educational opportunities must remain open to her. Through rhythmical exercises, gymnastics, and sport the same care must be given to her physical training as is the case with a man.

Nor should any difficulties be created for her in the vocational world under present day social conditions, in which respect the law for the protection of mothers should be more strongly implemented. Doubtless, however, the efforts of those who would renew our folkdom after breaking up the folkish alien democratic Marxist system, must prepare the way for a social order which no longer forces young women — as is the case today — to stream in droves to the labor markets of life which consume the most important feminine energies.

Hence all possibilities for the development of a woman's energies should remain open to her. But we must be clear on one point: only men must be and remain judges, soldiers, and rulers of state. Today these professions demand more than ever an unlyrical, indeed, tough, attitude, recognizing only what corresponds to a type and what is folkish.

If we give up here we act forgetfully of our duty toward past and future. The toughest man will be just hard enough for the iron future. When the death penalty is fixed for mocking of race and folk, when the jail awaits those who pollute the race, then we will need nerves of steel and rugged formative powers until what is monstrous to some has again become necessary.

Different souls must not be leveled, equilibrated, but must be regarded as to organic essence, cultivated in their peculiarities. The architectonic and lyricism of existence is a dual chord. Man and woman are the poles producing the electricity of life. The stronger every essence is for itself, the greater the effect of labor, the cultural value, and life will of the entire people will be.

Whoever arrogates to himself the power to undermine this law must find his decisive enemies in the real man and the real woman. If no one protects himself any longer against racial and sexual chaos, then decline has become irreversible.

Previously, the highest value of the Teutons was extensively dealt with. This is served — in a different manner — by the Germanic man and the Germanic woman. But, to cultivate it as a life type can and must be the task of the man, of a league of men.

We stand in the midst of an enormous process of fermentation. Many personalities and bodies still struggle against the Medieval church and freemasonry but only in an instinctive, negative, defensive fight. They are still disunited because the type of the future must first be worked out and the supreme value of honor has not yet been unconditionally accepted.

The great idea emanates from a few, but in order to form others into leaders, these few must tolerate in leading posts only personalities to whom the ideas of honor and duty have become the supreme values. All who relax this requirement — from whatever reasons — will ultimately have a harmful effect on the future.

Power, soul, and racial adjustment must coincide in order to help the coming type. To carry this out is the first and last task of a leader of the Germanic future, if it is to continue to exist after the revolution of 1933, the work of a league of men conscious of their goal.

These men must be clear concerning what value is to be regarded as supreme in the coming life of the nation. This highest value, around which all remaining commandments of life must be grouped, must correspond to the innermost essence of the people for only then will it tolerate the necessary tough discipline. This discipline will last decades and we must bear this discipline gladly. This one single innermost turning point must, however, be completed as from it everything else results.

Out of the dogma of the representation of god, the Church created its moral, theoretical, and effective practical political power. This mythical based dogma alone determined — until the present day — the types and the history of peoples who number in the millions. Today, this dogma is consciously rejected and combated and, through a faith likewise growing to mythical power, it will be replaced by the belief in one's own soul and race values.

This belief is the idea of honor — Germanic honor — not Christian love, not freemasonic humanity, not the Roman philosophy. A belief, a Myth, is only real when it had grasped the entire man. In the best interests of the future, all political, tactical, and propagandist considerations must step back, for it is the Myth which must determine the type of the future man. If one has recognized this, then it will have already begun to take shape in the present.

We would like to observe and affirm that the intangible idea of folkish honor has its roots in the strongest grounds of all, in the most material of all reality; in the farmland of a nation, in its living space. In the previous century our arable area became smaller and smaller. Closely pressed, millions pushed into the world cities, and the human flood ever increased.

Our directionless leaders called for industrialization, for export and world trade. In their need, they fell under the influence of Syrian conspirators who wished to turn the millions of the propertyless not into men hungry for living space, but into the Marxist Jewish revolutionary proletariat. With the theft of the idea of living space, the poisoning of our soul was achieved. The idea of folkish honor suddenly appeared as an insubstantial phantom.

The truly creative idea of freedom can only fully blossom within the totality of the folk, when our race has air to breathe and land for farming. An effective vital honor will therefore only be seen at work in a nation which has sufficient living space at its disposal. It is farmland upon which a strong and happy race scatters its fruit bringing seed. For this reason neither Jewry, alien to the soil, nor Rome, equally alien to the soil, recognizes the idea of honor. More precisely, they do not recognize this idea because there is no longing active within them for farmland.

Socialism generally describes an ideology which demands the subordination of the individual to the will of a collective, be this class, church, state, or people. Not every submission of the individual to the command of a

collective is socialism, any more than every socialization signifies state control or nationalizing.

One could regard monopoly as a kind of socialism which is what Marxism does in practice as, through its antilife doctrine, Marxism helps socialism to increase so that it concentrates power in a few hands. Such a concentration of power places the so called dictatorship of the proletariat in control in the place of rule by the great world exploiters. Fundamentally, this signifies no alteration of circumstances; it is only world capitalism under other symbols.

For this reason Marxism everywhere marches with democratic plutocracy. The bourgeois parliamentary state legislates thousands of socialistic encroachments. It inflicts tragedy by favoring reparations on all enterprises through compulsory mortgages. It regulates tolls, loan interest, and division of labor.

But the millions of people standing under Marxism's triumph are not treated as a totality. To a great degree they are mere objects, exploited by the Marxist oriented members of the community. The true state stands neither in service of the bourgeoisie nor of the Marxist class struggle.

However much this double sided class struggle of parliamentarism and Marxism may strive, neither of them can pass and carry out a truly socialistic measure. This can only be done by the representative of a system which is able to grasp the people as an organism, which regards the state as a means to their external security and inner peace, to whom the totality nation is thus the measuring rod for the individual and smaller collective restricting actions.

Out of this thought process, for which the world has finally become ripe, we are witnessing the great struggle between nationalism and socialism. The old nationalism was manifoldly not sincere. It was a mere cover for large agrarian and industrial, and later, finance capitalist, private interests. But, the synthesis of real nationalism with real socialism is not a struggle, but a synopsis with foundations.

A model socialistic measure was the transfer to state ownership of our railways. As a result, these facilities were withdrawn from arbitrary private control. In operational safety this act represented a folkish preserving prerequisite which was for the good of every citizen. Another real socialistic measure was the communalizing of the electricity works and of the city

water supplies, whose services are available to all without difference of class and religious creeds.

Socialistic institutions are city mass transport, the police, the public libraries, and so on. It is a matter of complete indifference whether these institutions were developed in a monarchy or a republic. The monarchy, as the examples of the German Reich railways and the Reichsbank show, was fundamentally more socialistic than the Weimar republic which, after the signing of the Dawes dictate and other documented subjugations, brought much — bank and the railroad included — completely under the control of private — even foreign — financiers.

Charity for its part — as the alms of a dictator to oppressed millions, or as a personal act of good will — heals no wounds, it merely covers pustulent sores and is the counterpiece to unrestricted exploitation. Occasionally, the greatest swindler even builds hospitals for his victims whom he has plundered over decades. He then has himself celebrated as a philanthropist by his newspapers.

The real state of Germanic conception consists in that struggle for influence which is linked to definite prerequisites, allowing it to develop only under the rule of character values. For these reasons it is understandable that a real socialistic measure — to be interpreted as such from its consequences — will be neutral toward the idea of private property. It will recognize it where it ensures a security for the whole, and will restrict it where it conceals dangers.

Modern economic individualism as a principle of state signifies the equating of a successful swindler with a man of honor. We can directly follow the connection on the one hand between individualism and economic universalism during the past hundred years in the political domain and, on the other hand, in the democratic and Marxist movements.

These socialist movements started out to establish the happiness of the individual and, at the same time, it proclaimed a culture of mankind which aimed at a pan Europe. In the final analysis it seeks a world republic, whether it be a republic of the men of the stock exchange or a dictatorship of the proletariat. This would become a protective form of dictatorship headed by the world bank in a combination of universalism with bloodless individualism. But individualism and universalism are, regarded fundamentally and historically, the world outlooks of decadence; in the best cases they create an unfortunate man who is split apart by certain

circumstances and who flees to a last rigid dogma in order to escape from an internal collapse.

We see two great movements — nationalism and socialism — struggling with one another through the recent centuries. The fact is that at the basis of both of them there is an organically healthy core. This organically healthy drive, which necessarily lies, completely irrespective of what men and system may have gained, in the mastery of these forces, will end the dispositions of thought during the course of time.

Nationalism linked with liberal democracy leads to the growth of industrial trusts, more world trade, the wholesalers, and the world banks. The economic interests of these trusts were frequently represented as national interests while the interests of industry and profit were placed above the interests of the entire nation.

Only a new vitality can create a new nationalism. It must link itself consciously and unconsciously with all previous Germanic struggles for freedom. Our new idea places folk and race higher than the existing state and its forms. It declares protection of the people to be more important than protection of a religious creed, a class, of the monarchy, or the republic. It sees in betrayal of the people a greater betrayal than high treason.

It recognizes no inner obligation toward a structure for its own sake and no struggle is illegal for us if it proceeds against the members of a doctrine politically falsifying true religion, which could proclaim betrayal of the country as its fundamental faith. The new Reich requires from each person in public life not an oath to a state form, but an oath to recognize folkish national honor according to his power and capacity.

This honor must become the supreme value for each citizen. This right of citizenship, which previously everyone received as a gift upon his adulthood, must be acquired by effort in a new state. Citizenship can be acquired through blameless conduct in educational institutions and in practical life. A citizen who offends the honor of the nation abandons his claim to receive rights of any kind from this people.

Men who for reasons of conflict of conscience are unable to make an oath to the folk will not be persecuted by the state. But it is self evident that, as a result, they must lose any claim to the rights of state citizenship. Therefore, they may not become teachers, preachers, judges, soldiers, and so on.

The liberal ideology — as a consequence of its folkish hostile absence of barriers — introduced the idea that by the doctrine of freedom of mind and the doctrine of equal rights for all, activity of a political and instructive nature was interpreted completely without any relation to a shaping center. Therefore equal rights were allowed not only to a fighter against the state form but, beyond this, to an agitator against the folkdom.

The latter had the same rights as one who had risked his life a hundred times in the trenches. The intellectualizing liberal bastard even regarded it as particularly humane to cultivate international world ideas while arrogantly deriding every expression of the rights of his own people. It is self evident that chaos must follow.

It is also self evident that there will always be and must exist very different personalities and groups within a people. A people of brothers is Utopian and not at all beautiful. Complete brotherhood signifies the leveling out of all grades of value, of all tensions, of all dynamics of life.

But all these diverse personalities should be reflected within one ideal. They must be tested as to their value on a measure of value, namely, to ascertain if the ideas preached and the measures demanded are suited to ennoble and to strengthen the Germanic folkhood, to strengthen the race, to elevate the consciousness of the nation's honor.

The activity of folkish hostile parties in the past as well as in the present has eaten away at and lacerated the soul. On the one side, the adherents of Marxism and of the Church still remained citizens, while on the other, they had to recognize values found outside of the country as their highest values. The problem of the coming Reich as fulfillment of a Germanic longing thus consists in preaching a new world view to these tormented, falsely led millions, to present to them — on the basis of this new Myth — a new supreme value. The new world view will purify the value of the folkhood and national honor which have slept within the dross of centuries.

The state apparatus can only carry through its work of typifying of the people in an imperfect manner. State laws can only be of a rounding off or restricting, not of a vital, nature. The state can and must, for example, suppress a Bolshevik Fatherlandless party. But it can only do that in the long run if a strong life renewing will and creative social labor stand behind it.

A consciously built up league of men will have to carry through this work. It is the task of this founder of the new state to shape a league of men, let us say, a Germanic Order, which is composed of personalities who have had a leading participation in the renewal of the our people. The members of this Germanic Order will be appointed by the first head of state after the foundation of the new Reich, from all strata of the people.

A precondition of this are achievements in the service of the folkdom, irrespective of domain. The council of the appointed Germanic Order will, in this manner, be replenished by new appointments upon the death of a member. The supreme head of the state — President, Kaiser or King (we say the Leader) determines his successor for the ruling council of the Germanic Order. As a result, on the one side, the folkish serving forces of the council of the Germanic Order rise from all strata of the nation, upward by way of city and district associations, in each case conditioned through outstanding personal achievements. The connection between folk and leadership thus remains preserved.

Today the people can only rarely see a great man directly. Therefore in ordinary life, the choice of President or King, as chosen directly by the many millions, is only determined by money bags. It follows from this that in 99 out of 100 cases no real folkish Leader arrives at the head. It also follows that a parliamentary government may come into existence through the intoxication of the masses and such is the case in the immoral Democratic parliamentary systems. Therefore, in the coming Germanic folkish state, there must finally be a break with this deceitful democratic demand. Democracy spawns only as a tool of capitalism and the monied classes.

Beyond the borders of the village community, of the medium sized town, the average man loses sight of any measuring rod for his judgements. It is self evident that he is then able to evaluate a personality as to its value only if he is in a position to judge the latter's effect on the spot. This is impossible where party groups influence the elections of mostly unknown men. It therefore follows that in democracies, party lists, not personalities, are decisive in the elections.

For this reason in a Germanic Reich of the kind we long for, the present form of election must gradually give way to the principle of appointment of responsible leaders through the Leader by folk and state. Those appointed to the highest posts will then appoint those in the lesser posts. As a result every group will be considered in relationship to the whole in

the manner appropriate to it. In this respect, freely creative activity can appear and be provided for without divisive separatist outbreaks.

Bismarck described the secret ballot as un-Germanic and so it is. Through this anonymity the cowardice of the individual is recognized as a mode of thought. Among other things, the feeling of responsibility is deliberately undermined. Applied to an entire people, it signifies the cultivation of spiritual vagabondage.

Human feelings, however, will be unavoidable even in the best state. A rejected candidate will only too easily hold as an enemy anyone who rejects him out of purely objective reasons. Such would be unsuitable and bring about many undesirable difficulties as a consequence.

It is something different when it is not a matter of the usual elections but of great questions of destiny affecting every German. Under the sign of parliamentarianism every individual member was less responsible for his actions and behavior than an absolute monarch. A parliamentary cabinet referred in its decisions to the celebrated principle of majority government.

If a political program is successful, then the parliamentary minister is a great man. If it fails, then the minister concerned, at least in the most extreme cases, withdraws without having to be held responsible. This fact encourages the most unscrupulous parliamentarians in accordance with their nature to recommend themselves anew as ministers.

This would not be the case if any real responsibility existed, as is presupposed as self evident with an army leader. The parliamentary minority cultivated through this honorless system naturally describes this condition as an expression of the familiar progressive spirit.

In reality, it is a shabby, bestial product of the cowardice of the majority which wishes to insolently sit in judgement over each and all, but which crawls irresponsibly behind the mass of parliamentary members. The parliamentarian is not even to be called to give an account before his electors. He is elected by the entire people, as the language of the democratic Marxist swindler runs, thus, a firmly outlined circle of electors is not legally established.

These things would change if the ministers at fault could be called to account by the head of the Reich before a political court in the same way as a defeated general before a court martial. Then ministerial rivalry would

become significantly rarer, and only really responsible men would strive for those positions.

These thought processes have as a goal the conquest of a dogma which is today worshipped by all like a golden calf. This dogma is the unrestricted freedom of movement. Today, one sees a folkish murdering stream flowing away from the land and the rural areas to the great cities. The latter swell in size, unnerve the folkdom, destroy the threads which link men with Nature, entice adventurers and business speculators of all shades, and promote racial chaos.

From the city, as the center of a civilization, a system of advanced posts for Bolshevik decline has grown within the world cities. Unnatural, witless, cowardly intellectuality links itself with the brutal, typeless rebellious fury of bastardized slaves. The enslaved who are still of good race and folkish strata fight on false fronts — led by Marxism — for their freedom.

Subject to destiny, inevitability is the name of the new expression for weakness of will or cowardice; but it has even become the words of solution from those political criminals who wish to maneuver our people into the misery of a slave-like final condition! This is ensured according to plan by the press of international Marxism. These Reds unite a will-less herd of millions behind them as the faithful retinue, as a mass ready for revolution, in order to perfect a long-prepared work of destruction.

At bottom of all these oracular cries about the irreversibility of development lies the un-Germanic, coercive dogma of unrestricted freedom of movement as a guarantee of personal freedom. But the rejection in principle of the right to freedom of movement signifies a prerequisite for our entire future life. It must therefore be established even if such a claim to power is felt by millions at first to be a grave damaging of personality. There remains only one choice: one must perish miserably on the asphalt, or he must seek to regain health on the land or in a medium sized city.

All joint stock companies, cartels, and so on, need not be concentrated in two or three cities. They need not take over the entire apparatus of government. It is not true that more and more new factories must arise in our capital in order to tie new hundreds of thousands there. It is false that supply and demand, as is often said, must rule life.

The capital city with its glitter, its cinemas and stores, its stock exchange, and its night cafes, hypnotizes the land. Under the sign of freedom of movement, the best blood streams unhindered into the blood poisoning capital city. Our farmers seek work. They found businesses. They earn cash beyond their dreams. The mania of immigration reinforces anew.

This disastrous cycle can only be solved by a strictly handled blocking of increases in population. Salvation does not lie in the building of dwellings in the capital city for which there is so great a call as this actually promotes decline. Instead, we find salvation in the elimination of the liberal folkish destructive freedom of movement.

Immigration without approval into cities of over a hundred thousand inhabitants must be banned in the future. New factories may then be erected in these cities only if the object of development lies on the spot, for example, newly discovered coal stocks, salt deposits, and so on. Money for new dwellings can only be approved in urgent cases for such cities, as this money is best distributed instead among the smaller towns.

Decentralization must occur in the whole of economic life. Not only will it not damage our economy but it will strengthen it. This can be accomplished through our racial strength and folkish health alone. We can succeed by applying our most important resource that we possess together.

In the United States, the concentration of capital has proceeded at a most rapid tempo. Giant grain mills and mammoth slaughter houses to which raw materials stream from over the whole land overburden the transportation network. Shipping costs increase the price of ready made goods. These problems could have been avoided by the erection of fewer large centers from the start.

The farmer, who is still the greatest producer today, is not simultaneously the greatest purchaser. He is dependent on those intermediary stages which process his products before they arrive on the market. He cannot change them on the spot into ready goods, but must burden the transport system with raw materials. This fateful development attempts to uproot the farmer stock, the strongest support of every people, a stock that never dies. This trend has been consciously protected by democracy and by Marxism in order to enlarge in this way the exploitation of the common people.

A true folkish policy must proceed in exactly the opposite way. The destratification of our nation — and of every other — is conceivable only

through the conscious demolition of our great cities and the foundation of new centers. To speak of bringing a sedentary life and nationalization in the midst of giant heaps of stone, is insanity.

In place of perhaps a hundred large folkish poisoning centers, ten thousand culture promoting ones could be created if strong willed heads had determined our destiny instead of Marxism and Liberalism. Our life must proceed from organically established center points. If the number of inhabitants of a city approaches the figure of a hundred thousand, then an outlet must be looked for. New settlers must be directed to smaller places or settled upon the land. They must not be permitted to live in the cellars of our cities, as democracy encourages.

An unusual American idea, salvation with the aid of the automobile, has been attempted in the United States of America. It manages only to squander power and lose time. The millions who daily travel into New York from outside and who are spewed out again in the evening, overload transport and make the whole of life more expensive than would have been the case through a strict damming up and guiding of the human flood.

Things have now gone so far that the erection of multilevel streets has been proposed. Roads for cars have to be laid under the houses and pedestrian stairways arranged above these in passages. Bridges must span one side of the street to another. An entire complex of stairs, passageways, and permanently artificially lighted thoroughfares, is planned. The aim of all these technical efforts, which reveal perfect freedom of movement as the foundation of their world view, is a heap of mammoth stone pyramids in which all human life must become desolate, rigid, and must finally perish.

Such a foundation for a world view must be cleared away. Only then will the path be clear for the surpassing of technology through technology itself. The great city created ease of transport. It must die from this ease of movement if we do not wish to perish racially and spiritually.

The Polis created Greek culture. The small town, the middle sized city made every folkish civilization in Europe. The expanding vision of the former individual peasant grasped the idea of a state, without losing itself into infinity. In this alone could an organic cultural structure arise.

The ease of communication, the press (if decently directed), the radio, and personal observation, make possible to every grownup today the judgement of the things of a city, provided that the number of inhabitants does not

go much beyond a hundred thousand. The citizen is in a position to correct reports coming from outside through his own observations. The activity of community politicians in relation to the good of the state must correspond to the daily concerns of the industrial worker and to the worker in all professions.

The way also stands open for the real judgement of achievements. In such communal elections we create the possibility of a preliminary election. The voting rights of women will remain in communal elections. Broad masses of the people can choose among personalities and need not rely upon lists. Candidates will be proposed by guilds, associations, and by the Germanic Order through its local representatives.

As a result, the electors of parliament will rest upon a broad folkish foundation, not upon a nameless mass. Through the election process outlined, an unhindered method of advancement will be offered to creative personalities. A folkish will, adapted to visible personalities and coming from below, will thus meet the ruling will from above. Absolute monarchy knew only the direction from above to below. Chaotic democracy only knew stagnation from below.

The Germanic city of the future, realized through the act of power of individuals, will not subject the type creating personalities to any election mood and monied deceit. It will maintain them under the state director in power, and it will renew them again and again through education, bringing them Germanic order.

Those are some basic outlines of the new state political systems, as they result of themselves from the supreme values of our people. Other measures which are beyond the scope of this work and which are of a purely technical nature are dictated by these considerations. Future generations will consider it insane that the state could be regarded as an arena for unplanned movement of peoples. By the same token, we will just as all others regard the demands of political liberalism as insane.

None of us knows if the coming Reich will adorn itself in the garb of Kaiserism, of kingship, or of a republic. We cannot sense in advance all the individual features of this future form. The old Imperial crowns have rolled in the dust. The Republic arose from actions of which our people will be ashamed for a thousand years.

Only the ancient Germanic idea of kingship has — so it appears — preserved its mythic glitter through to the present. It formed the organic backbone at a time when the Roman Emperorship expanded boundlessly all over the world. Kindred feeling still cultivates its idea even today. In fact, we wish to see in a German king a man like ourselves who is also the embodiment of an heroic Myth.

Just as in place of the glittering spiked helmet, the grey steel helmet appeared in the storm of battles, so will the future also find the form of a Germanic National Socialist folkish leadership through the birth of a state based upon order of rank as the embodied longing of the present generation for the coming Reich, as fulfillment of the sacrifice of those millions who gave their lives for our people.

From the one demand to place the folkish honor and racial protection into the center of organic state life, a world picture results which differs from the chaos of the past century, like day from night. Already millions today experience a new longing for type and law, earth linked and borne by honor. The way is clear.

Meister Eckehart said, "It is the deepest wells which carry the highest water."

Newly discovered, the eternal primal wellsprings of the Germanic peoples find strength. And now, ready for battle, they carry these experiences and perceptions through the misery of the time. What the past century in bourgeois avariciousness, criminal Marxist insanity, and broadest lack of ideas violated, the current century has to make good again in the midst of a hostile world, such as we have never before faced in such concentrated power.

Therefore the new teaching of life is no soft sermon, but a hard and austere demand, for we know that the doctrine of humanity attempted to counteract the natural process of selection, and that Nature, as a result, avenged herself, so that it will one day destroy all these democratic and other attempts. The essence of Germanic renewal thus consists in fitting oneself into the eternal, natural, aristocratic laws of the blood and not in the promotion of the selection of the weak.

On the contrary, through the practice of conscious selection guided by the strength of will, we can produce what is creative. In looking over the past a self-contained picture of Germanic culture appears before us. It is a

picture of unequalled creative strength and defensive capacity. We men of today link ourselves to the leaders of this war of liberation, to the first founders of a new idea of state, and to a new feeling of life.

In the treatment of an idea of law lies perhaps the strongest type-forming, but also type-destroying, power. If outlooks of a philosophical or religious nature are often remote from life, then daily existence demands continuous practical cultivation of the regulating law. The civic conduct and the style of thinking will be determined, formed, or disintegrated always according to a supreme value of a people, a state, or of another representation of law.

Honor confronts us in all legal documents of Germanic men through all times as the eternal Myth of the Nordic race soul. The capacity to sacrifice his life for the idea of honor is regarded by the Icelandic Sagas as the essence of the Nordic man. This spiritual property was protected despite the sacrifice of all other possessions.

According to its Germanic interpretation, legal intervention into individual life only has justification in so far as it represents a protection of honor. A natural step from the protection of the honor of the individual to protection of the clan would have been the announcement of the protection of the honor of the people. The same soul had a creative influence upon our life for thousands of years until when an alien, still not reformed, religion came on us when the Imperial folkish alien doctors transplanted alien law and dishonorable ideas into the Germanic tribes.

As our humanists of art looked at Hellas as at something which represented an artistic model entirely on its own, and not as organically shaped, so our Humanists also looked to Rome for a model of Law. They overlooked the fact that Roman Law was a product of the Roman people and could not be imitated by us because it related to a supreme value other than our own. The social and military prototype of Rome gave birth as a counterpart to a purely individualistic interpretation of law.

The paterfamilias who presided over the life and death of members of his kindred is an allegory of Roman objectivity and impartiality, thus resulted the concept of property taken to its ultimate conclusion. The Roman interpretation of law simultaneously declared holy the concept of individual capitalism and economic man became the supreme value. It may defend its justified interests with all possible means, without anyone asking if the honor of the people has suffered harm in establishing this economic egoism. Unbridled economic individualism conceives and applies the law

without reference to race and folk, since folkish honor is not the determining center.

The purely private capitalistic Roman idea, sanctified in the hands of unrestricted state idolatry, irrespective of whether embodied through monarchy or republic, is the crusade of robbery by a small human group. Never before has such a dishonorable law reigned in such a way as when money in itself became an unrestricted ruler. Many who are horrified at these things which have today become openly evident now attempt to find salvation by calling for independence of the law from party, money, and other forces. But in so doing they overlook that this so called freedom is without relation to a shaping center, and is to be held responsible for the present condition of lawlessness.

The idols of the previous century were trade and profit. All laws were related to this principle, all property became wares, and all art goods for trading. For a long time there were no supreme values, only convenient aids to exploitation. Thus law also became the whore of economy, that is, the profit seeking of money which determined politics. It signifies the destruction of the idea of honor in favor of the dishonorable concept of capitalism.

Today, our valid laws recognize only the so called preservation of justified interests. It is a matter of indifference whether these interests are of an honorable or disreputable kind. In the whole of our law there was not a single rule among thousands which made insults to our honor a punishable offense, thus the name and respect of the German people could be insulted by all who wish to do so.

Jews called the nation a whore, the entire folk the eternal blockheads, and all of us a nation of official corpses, voting cattle, and murderers. No state attorney lifted so much as a little finger to prosecute these people. On the contrary, men who expose these Jews as scoundrels were ruthlessly punished on account of the insult to the Jews. The honorless character of Jewry, embodied in the Talmud and the Shulchan Aruch, has always formed the disintegrating element wherever the Jew could become a legal representative. The fact remains that, among our lawyers, an enormous number of Jews was at work. In fact, they operated successfully, and that alone proves to every deep thinking person that we had been robbed of German law.

We often forget that law and politics are not absolutes, but are only fixed by the actions of men of purposeful nature. Both ideas also refer, according to folkish standards, to a principle that stands above both. This principle has to direct men inward as well as external affairs of state in life structures, in the service of something higher. An ancient Indian principle of law from prehistoric Nordic times runs, "Law and Unlaw do not walk around and say what they are. Law is what Aryan men discover to be right."

This is an allusion to a primordial wisdom forgotten in the present day that law is a blood related scheme. It is linked for eternity to a certain blood with which it appears and with which it passes away. Politics, in the best sense of what is really statesmanlike, signified external security for the purpose of strengthening of a folkdom. The Law nowhere opposes this as it is understood in the right sense as our Law as it must also serve the ruling part within the entire structure of a folkdom.

We demand the complete rule of what is folkish over every form of globalism. This idea must be uniformly served by everything which strives for predominance today: religion, politics, law, art, schools, and social doctrine. From the demand for protection of the honor of the folk there follows, as a most important measure, the protection of folk and race.

This characterization of the highest spiritual value coincides exactly with the essence of the various transcriptions of the German concept of law. Everything runs to placing the inner bonds between law and duty above goods and money. Against a rationalized method of individualization, this type of creation of law is a willed, morally binding activity. Being rooted in an organic totality, the idea of duty, the vital reference, is that all this characterizes the Germanic concept of law, and all this springs from a center of will, keeping pure the idea of the protection of honor.

No people of Europe is completely racially homogeneous. But it is beyond question that the true culture bearer for Europe has been in the first place the Nordic race. Germany is Nordic, and the Nordic element has had an effect, type-forming, also upon the western, Dinaric, and east Baltic races. This singling out of the Nordic race does not signify any sowing of race hatred in Germany. On the contrary, we have a conscious recognition of a full blooded binding material within our folkhood.

Without this binding material, Germanic poetry would never have appeared and the idea of honor would never have dominated and ennobled law and

life. On any day, if the Nordic blood were to vanish without a trace, Germany would fall to pieces and undergo a characterless chaos.

If a German renewal attempts to realize the values of our soul in a vital sense, then it must also preserve and strengthen the physical prerequisites of these values. Race protection, race breeding, and race hygiene are thus unavoidable requirements of a new time. Racial breeding signifies, above all, the protection of the Nordic racial component of our people in the sense of our deepest research.

The Church has again made itself known as the bitterest enemy of the improved breeding of the biologically valuable, and as the protector of the preservation and propagation of the inferior. Even to serious catholic eugenicists, Pope Pius declared at the beginning of his encyclical Concerning Christian Marriage that it was not lawful to restrict men who were capable of entering into a marriage, but could only give life to inferior offspring; or to in any way prevent propagation because of the inviolability of the body.

To set up unrestricted propagation of idiots, the children of syphilitics, alcoholics, and the insane as a Christian moral doctrine is undoubtedly the height of a thinking that is hostile to nature and folk. In reality, it represents nothing other than the necessary outflow of that racially chaotic system that Syrian African Roman dogma has forged.

Therefore, every European who would like to see his people physically and spiritually healthy, and who takes the stand that idiots and the incurably sick infect his nation, will have to permit himself to be represented, according to Roman teaching, as an enemy of the Christian moral doctrine. And he will have to choose if he is the anti-Christ, or if the Founder of Christianity can really have himself conceived — as a dogma — the unrestricted breeding of all kinds of inferior types. We thus reject Roman thought which aims at the breeding of subhumanity as antinatural and hostile to life.

Immigration into Germany, which was earlier restricted along religious lines, was later unrestricted. No allowance for Jewish immigration must in the future be carried out because of our Nordic racial and hygienic views. Nothing will stand in the way of granting citizenship to Nordic Scandinavians, but insuperable difficulties must be placed in the way of migration of mulattoid elements from the south or east. Persons who are afflicted with hereditary diseases must be refused permanent residence, or

their capacity for reproduction must be restricted by medical intervention. The same must occur with habitual criminals.

Marriages between Germans and Jews must be forbidden, at least as long as Jews generally remain upon German soil. That the Jews lose their rights of citizenship and must be subject to a new law appropriate to them, is self evident. Sexual intercourse, rape, and so on, between Germans and Jews must be punished according to the gravity of the case.

The rights of citizenship must not be a gift at birth, but must be acquired by labor. Only the fulfillment of duty and service for the honor of the people can award this right. Consequently, we must make a ceremony out of the award of citizenship to take the place of confirmation. Only when sacrifices have been made for something, is one also ready to fight for it. This last measure will also automatically push those racial elements into the foreground which are organically most of all capable of serving the supreme value of our people.

The Nordic idea of earlier times, that of strictly separating dishonorable actions from other offenses, has likewise vanished in democratic, raceless, legal life as in a faceless politics and trade. Under the sign of democracy even those politicians who accepted bribes were treated as men of honor. Indeed, men were severely punished for describing them as scoundrels.

A new Germanic law will therefore restore the scale of values between the honorable and dishonorable, and increase the punishment for dishonorable behavior. Only in this way can a Germanic type of man once again arise.

Punishment is not in the first instance a means of education as our humanitarians wish to persuade us, nor is it revenge. Punishment is, and here we are discussing punishment for dishonorable behavior, simply the singling out of types and natures alien to our type.

A punishment for dishonorable crimes must therefore automatically bring with it loss of rights of citizenship, and, in grave cases, lifelong expulsion and confiscation of property. A man who does not regard the folkdom and folkish honor as the highest values, has abandoned the right to be protected by this people.

We currently possess, as has already been observed, a fateful peculiarity as a legacy of humanism and liberalism, handling most problems, not in relation to blood and soil, but in a purely abstract way, as if definitions

were something in themselves, and as if it were a matter of elevating a more or less flexible value into the program of the most furious struggle. In the same manner that the democratic pseudothinkers fought for the modern Law, the convinced Social Democrat fought against capital. Once again a bloodless concept or, more correctly, a mere word, became the object of dispute between millions.

The outcry against capital has become a tool where with demagogues have led us astray. The Social Democrat trotted, clouded by phrases, behind the Jewish demagogues, permitting the destruction of soil linked capital and allowing himself to be made into a protagonist for folkish destroying finance capital. It is undeniable that capital is necessary to every enterprise. The only question that is decisive is: In whose hands is this capital to be found, and what are the principles by which it is to be governed, directed, or supervised?

Even in folkish circles many writers declare that today capital and property rule over labor and, consequently, in the sense of an eternal justice, we must elevate labor as a value above property. In this abstract interpretation the antithesis is just as untenable as abstract philosophic investigations about law or the social democratic struggle against abstract capital.

In the true sense property, personal property, is nothing other than congealed labor. For every really creative performance of labor, irrespective of realm, is nothing other than the process of the formation of property. Only the mysterious genius who is not measurable at all reaches beyond this. Ineradicably immersed within the human soul is the drive to enhance the satisfaction of daily existence beyond the yield of labor in such a way that, after silencing momentary impulses, a property remains behind.

And in the same way that a man, driven by an inexplicable urge, wishes to survive through his children, so he also attempts to pass on property to the future, to his descendants. If this urge were not indwelling in man, he would not be an inventor and discoverer. He would never have become a creator.

Personal property that is the fruit of labor is unconditionally recognized as an eternally driving cultural factor. This feeling of personal property extends exactly to works of art and scientific works which spring from a superfluity of shaping powers and represent nothing other than property, acquired on the basis of surplus labor power and surplus labor capacity. To fight against property as a concept in itself, is thus at least thoughtless,

but, in its practical carrying out, such a struggle would have to aim at exactly the same results as the Social Democratic struggle against capital.

But there is also another kind of property which does not represent the consequence of creative labor but is a utilization of this labor through financial speculation or a deceitful political news service. We have to ensure that property which is obtained dishonestly or by speculation is confiscated by the state. It is thus not a question of conducting a struggle against property as such but of a sharpening of the conscience; of the consciousness of honor and the concept of duty in accordance with the values of the German character.

And here we see a significant fact which leads us back to what was previously said: Socialism is for us not only the deliberate inauguration of folkish protective measures, nor just an economic or social political scheme. It stems from innate values, that is to say, from the will. From the will and its values originate the ideas of duty and the law. Since the blood is one with that will, the words socialism and nationalism are not opposites but, in the deepest essence, one and the same in the same philosophic terms.

On the basis of the state and legal viewpoints described, our entire present day economic system appears to us as inwardly rotten and hollow in spite of its enormous extent. The international cartels have celebrated dishonorable triumphs at the great economic conferences and the shamelessness of international stock market piracy after its victory let slip all masks of freemasonic humanity and demonstrated with terrifying clarity not only democratic decadence but also the disintegration of the old nationalism which, with sword in hand, slavishly fought for the interests of the stock exchange.

The concept of honor was absent in the entire economic world of the previous century, whether trade was conducted by nationalists or internationalists. For this reason it established the rule of scoundrels over men of honor. In all colleges, professors taught the so called laws of trade to which we were to submit ourselves. But they forgot that every legal effect has a starting point, a prerequisite from which the necessary course of events ensues.

The gold mania, artificially injected into us for example, is the prerequisite for the international gold currency which is held to be according to natural law, but which, when the delusion is exposed, vanishes like the witch mania of the inquisitorial middle ages after the successful Enlightenment.

The racial chaos of the capital cities is the natural law consequent of the freedom of movement. The dictatorship of the stock market is the necessary consequence of the worship of trade and profit. It will vanish when a new idea, borne by new men, becomes the basis of economic life. Here also it is the Nordic concept of honor which will one day create a new law through its representatives.

Millions groan today under a terrible injustice. They clamour for a solution through wage increases and monetary revaluations, and so on. They do not comprehend that their misery is the outcome of the universal elevation of trade to the position of supreme value.

Law is for us only that which serves Germanic honor. There will be differences of opinion concerning technical measures. These cannot be dealt with here because other conditions may make means necessary which cannot be accurately assessed today. One cannot lay down in detail the laws of a spiritual revolution. It is only necessary to recognize our starting point and then to strive passionately for our ultimate goal.

In our view the economy is integrated into the system of type-forming powers, as are law and politics. All serve but one end. A future Germanic state will need to fit two additional important measures into the core of its legal structure, and these correspond to the organic selection processes of nature: banishment and outlawry.

If a citizen has been guilty of grave violations of his national duties by conduct which goes beyond what is pardonable personal blemish, then there is no reason any longer for the folkish community to tolerate and nourish this harmful unit in its midst. Through its courts, therefore, it will pronounce either temporary or permanent banishment. In serious cases of flight to escape our jurisdiction, the criminal must be outlawed. No citizen anywhere in the world will then be permitted to have any personal or professional contact with him. All political and economic means must be brought to bear to ensure the implementation of this declaration of outlawry. As for the criminal's family, decisions must vary from case to case and, in any event, it must be a consideration.

By pampering criminals, the democratic state promotes a process of negative selection detrimental to the stock, and compels the creative folk to support a great percentage of criminals and to care for their similarly afflicted offspring. Denial of citizenship rights, banishment and outlawry would soon bring about a very noticeable purification of modern life,

enhancement of all creative forces, and consequently a strengthening of self confidence. This is the first prerequisite of a vigorous foreign policy.

Today, the matter of illegitimate children is treated with a repulsive hypocrisy. The churches heap disgrace, contempt, and social ostracism upon fallen women, while the organic enemies of the nation call for the demolition of all standards and demand racial chaos, sexual collectivism, and unrestricted abortion.

From the racial viewpoint, all this is seen in a different light. Certainly monogamy is to be protected and retained as the organic cell of the Germanic folk, but the periodical polygamy of our ancestors is the reason that the White men, emerging from the impoverished area of northwest Europe, are still, in spite of all setbacks, so numerous today, while the struggle of Christianity against polygamy simultaneously promoted a decline of the military political development of our race — a logical connection which till now has not been recognized or evaluated.

This truth elevates the historical fact above all moralizing. After war there were periods in which women far outnumbered men. Should these millions of women be regarded with a pitying smile as old maids who have been robbed of their vital right? Should a hypocritical, sexually satisfied society pass contemptuous judgement upon them?

The coming Reich will reject both these attitudes. While retaining monogamy, it will show to mothers of Germanic children, including those whose children are born out of wedlock, the same respect and equal social and legal status.

Obviously such a policy will be attacked by the churches and by the presidents of all social and moral associations. It is such as they who find acceptable a marriage between a catholic German and a catholic mulatto, while applying social and religious pressure against the marriage of a German catholic and a German protestant.

They take the view that racial pollution is wholly moral and Christian, but they raise a hypocritical howl if we advocate consideration of biological and spiritual factors in order to preserve the race and strengthen the Germanic folk. The excess of births over deaths in Germany in 1874 was 13.4 per thousand; in 1904, it was 14.5, but in 1927 only 6.4! The somewhat lower mortality rate exacerbates these figures by disguising the deficit of women of childbearing age and the present excess of births cannot

therefore be of long duration. In a few decades, the generation which is now middle aged will have reached old age, and then, with the consequent mortality, a population deficiency will be seen.

Thus the question for the Germanic people is whether it will perish. If, therefore, in the face of many childless marriages, notwithstanding the great excess of women, healthy unmarried Germans bring children into the world, then that constitutes a strengthening of the German people.

We are approaching the time of great battles for survival itself. Some reject our views. These are the self-satisfied moralists which knit sweaters for Negroes or eagerly donate to missions of the Zulus. These are the ones who campaign against immorality if anyone urges the preservation of our endangered substance.

But we know that these ideas are absurd. Standards which are good in orderly and peaceful eras can become fatal in times of a struggle for destiny, and bring about decline. All else is secondary to that which will produce healthy Germanic stock. A genuine morality and the maintenance of national freedom are inconceivable without this prerequisite.

This consideration is also involved in evaluating racial mixing. If a Germanic person voluntarily miscegenates with Negroes, Orientals, half breeds, or Jews, then he is in no case entitled to legal protection — not even for his legitimate or illegitimate children who, in turn, shall not be entitled to citizenship.

Spiritually, politically, and militarily, the foundation will have been laid for the emergence of a new aristocracy. It will be seen that by an inner necessity such men are Nordic. With some others, the genetic picture predominates over the individual appearance and is revealed only through deeds. It would be superficial to go to work with foot rules and cephalic indices in order to evaluate the individual. But confirmation of a life devoted to the service of the nation is of the greatest concern.

However, with an upbreeding of the race, a Nordic ideal of beauty will emerge. The new aristocracy will be an aristocracy of both blood and achievement. It will descend from fathers to sons, but it will be extinguished if the son commits offences which are dishonorable. Nor will it necessarily be renewed in the fourth generation if the third reveals inferior traits.

The German aristocratic order will need to be, in the first place, built of farmers and warriors, because in such professions sheer physical health is most securely preserved. In this the basis for the breeding of healthy descendants is most likely to be established. More caution will have to be observed in the matter of ennobling artists, scholars, or politicians, however great may be their honorable achievements.

The coming Reich will not restore the old social nobility, but will make confirmation of noble titles dependent upon proven worth in the struggle for our nation. In this way, nobility would no longer be a feature of a caste constituting a horizontal social layer, but would pass vertically through all the ranks of the folk. It would spur on all healthy, strong, creative forces to the highest achievements. We will not do this in the democratic sense of granting license to the talented even if they are otherwise corrupt. All personal achievements must begin with a concept of both personal and national honor.

The idea of racial law is an adjunct to the recognition of concrete natural law. That law was once regarded as something holy. The gods at first were embodiments of natural forces. Later they became the bearers of a moral idea.

A folk which fails to understand natural law will be unable to grasp the nature of the moral law. A world view which sees creation merely as an arbitrary god, recognizes no inner worth of man. The creation of the world from nothing requires a fundamental corollary belief in a Creator who later intrudes — or can intrude — in the world whenever it pleases him to do so. This denies the inner law of natural causation.

Such is the world view of the Semites, the Jews, and of Rome. The magic of the medicine man is a part of the proclamation of the Almighty who interferes in the world from the outside. Such systems of belief recognize no organic laws. Nordic western man recognizes an eternal law of nature and is able, thanks to this perception, to create a genuine cosmic science.

Once with Odin we had produced the first great allegory of the moral idea of god. Odin, the highest god, was the guardian of law and of contracts. The law was sacred like the oath. The whole race of gods perished because Odin himself had sinned against the sacred nature of a contract — even though it was unwittingly, and as a result of being tricked by the bastard Loki. Only his death was expiation.

Here we see the idea of honor as the ultimate measuring rod of the Nordic man. A spiritually conditioned conformity to nature is also at work. Our present decline recapitulates the myth of the Edda, which, given present world events, attains a mystical, superhuman greatness. When honor, and law, and strength of will disintegrate, the gods perish. It is the task of the future to meld together once more these three great entities under the aegis of the Germanic folkish state.

The so called old testament must be abolished once and for all as a book of religion. By this, the unsuccessful attempt of the last one and a half thousand years to make us spiritually into Jews will be eliminated. Viewed from the perspective of the struggling man and not of the state politicians, the movement is to be strengthened further by the removal of openly distorted and superstitious reports from the new testament.

From the description of Jesus one can select very different features. But it is always supported by inward fire. It was in the interest of the Roman church, with its lust for power, to represent subservient humility as the essence of Christ in order to create as many servants as possible for this motivated ideal.

To correct this representation is a further ineradicable requirement for Germanic renewal. Jesus appears to us today as self conscious master in the best and highest sense of the word. It is his life which possesses significance for Germanic man, not his tortured death. The powerful preacher and the angry man in the temple, the man who impelled others along with him and whom they all followed, not the sacrificial lamb of Jewish prophecy, not the crucified, is today the formative ideal which shines forth to us from the Gospels.

The Gospel of Mark probably contains, even if with additions, the real core of the message of the child of god. This stands in opposition to the Semitic doctrine of the slave of god. Mark knew nothing of Jesus as the fulfiller of the Jewish idea of the Messiah, by which Matthew and Paul have provided us with the misfortune of the entire western cultural world. When the gossip Peter says of Jesus, "You are the messiah," (Mark 8:29) Jesus threatened Peter and forbade his disciples to utter similar words. To resist not evil and to turn the other cheek when the right one is struck are feminist additions which are not to be found in Mark.

The Gospel of John was the first gentile interpretation. We find here the eternal polarity of good and evil in contrast to the old testament delusion that Jehovah created good and evil out of nothing and was the instigator of lies, deceit, and murder. John has interpreted Jesus in a genial way. He recognized that here one was dealing with an anti-Jewish spirit hostile to the old testament. But this has been covered over by a Jewish tradition which was linked with the spiritual waste products of the Hellenic world shaped anew in the Roman church.

The Christian churches are a monstrous, deliberate, and unconscious falsification of the simple happy message of the kingdom of heaven within us. They are a falsification of the child of god, and of service for the good, and of passionate defense against evil. Our Pauline churches are, in essentials, not Christian, but the product of the Jewish Syrian leanings of the apostles. These ideas were introduced by the Jerusalem author of the Matthew Gospel. Later, Paul completed the subversion of Christianity independently of Mark.

From the Pharisee Paul slips out unconsciously a universal Jewish admission, "What kind of advantage have the Jews, or of what use is circumcision? In truth, very much. First, to them is confided what god has spoken. But that many do not believe in this, what does it matter? Should their lack of faith cancel god's faith? Nothing could be further from the truth." (Romans 3)

Then follows the typical Jewish arrogance and intolerance, "But I make it known to you, dear brothers, that the Gospel which is preached by me, is not human. For I have received it from no man nor learnt it, but through the revelation of Jesus Christ." (Galatians 1)

Simultaneously, the worm-like soliciting, "To the Jews I have come as a Jew, so that I win the Jews. To those who are under the law, I have become as under the law, so that I gain those who are under the law. To those who are without laws, I have become as without law. Nevertheless I am not without law before god, but I am the law of Christ, so that I win those who are without law. To the weak I have become like a weak man, so that I win the weak. I am all things to all men, so that I everywhere make some blessed."

Paul has deliberately gathered around him all those rejected by the state and the spiritually leprous in the lands of his earthly domain, in order to unleash an uprising by the inferior. Simultaneously the assertion is made that god has chosen the ignoble and those despised by the world, in order to then promise that the Christians shall rule as judges.

Paul attributes to Jesus all power and force and principedom of this world and the future world. It cannot even be disputed that he wished for a world upheaval with the help of the declassed of all states and peoples, with the aim of a theocracy. His false humility was coupled with a desire for world dominion. Such was the Pauline falsification of the great figure of Christ.

No action by a Germanic church will be permitted which does not, in first place, serve the security of the folkhood. As a result we lay down indissoluble opposition to an outlook which openly declares that bonds to the church stand higher than those to the nation.

A German church cannot preach dogmatic principles in which everyone is compelled to believe or face loss of eternal bliss. It will encompass communities which hold firm to beautiful catholic customs, many of which are often old Nordic in origin. Those who favor the Lutheran forms of religious service and those who perhaps prefer another form of religious worship will also be protected. The German church, however, will also grant equal rights to those who have broken with Syrian Roman Christianity generally, and have found themselves in a new community.

Thus, in the foundation of a German national church, it is a matter not of disputing any kind of metaphysical assertions or of promoting the credence of legendary tales. It is a matter of the creation of a high feeling of value, that is, of the selection of those men, who, despite all diversity of religious and philosophic convictions, regained deep inward confidence in their own type and gained a heroic view of life by struggle.

This reversion of spirit and soul appears to me to be particularly revolutionary, since, as a result, the principal object of former religious struggles — metaphysical dogmas — are recognized as inessential. The conflicts concerning the relationship of man and god in Jesus, the conflict concerning love and grace, concerning the immortality or mortality of the soul, fall away from the angle of vision of a Germanic religious renewal, as a measure for membership of the new community appears the recognition of those values which have been created in Germanic dramatic art.

In the whole of our nation today germination cells of this new awakening exist. In place of the old testament pimps and cattle dealer stories, the Nordic sagas and legends will appear, at first simply told, and later represented through symbols. It is not the dream of hatred and murderous messiahism, but the dream of honor and freedom which must be kindled through Nordic, Germanic sagas — from Odin by way of the old folkish tales up to Eckehart and Walther von der Vogelweide.

The longing to give the Nordic race soul its form as Germanic church under the sign of the folkish Myth, that is for me the greatest task of our century. Just as the Roman Myth of the representation of god by the pope comprised

very different peoples and opposing directions and bound them, so will the Myth of the blood, once grasped, bind like a magnet all personalities and religious communities, irrespective of their diversities, in a clear structure bearing relationship to a center.

The coming life will then clarify and determine individual details of its structure. No one can foresee them today. A spiritual revolution will be completed which will take effect like a deep drawing of breath.

The heavy crust of Syrian Roman domination can no longer oppress those who long for honor and freedom. The Roman whore and the old testament superintendent will gradually lose their power over individual personalities, and, consequently, also over political activities. The first prerequisites for a religious, but, then, also, for a cultural and state lifestyle will be created.

We will honor those who in storm and wrack fought for the greatness and honor of the Germanic people for what they are: martyrs of the folkish faith. Here, in this corner of our soul, lives the hope that the peoples of Europe will one day recognize the nature of the present frightful catastrophe. We hope they will recognize what is most precious: the human blood of their nation. We hope they will become everywhere conscious that an application of the folkish principle can be the only final solution.

It is not found in heeding the call of any kind of Christianity or of liberal pacifism. Freemasonic humanity, with its deceitful shopkeeper pacifism, cannot provide the foundations of a real will. It cannot bring peace, since capitalism motivates its actions. The folkish consciousness will not be awakened by common trade interests, after which the bastard pan-Europeans go hawking today.

Only the recognition of honor in both friend and foe, in the unknown soldier outside, and in the dead undefeated field grey soldiers at home, is that germinal seed which is common today to the best elements of all still viable peoples.

But one thing is already clear today. The inner man of honor will only mature when he has freed himself from the weeds which insolently proliferate today around him. All the degenerate forces are at work with all their power to prevent these martyrs for folkish honor from becoming the symbol of life for a more beautiful Germanic future. In the name of world peace and of so called Christian humility they sow discord. Through

deceitful pacifism they attempt to kill the real honor-conscious love of peace.

But, this new religion of folkish honor can make Nordic European consciousness awaken. One day it will stand in front of a confrontation, with the black south and the Syrian parasites on a common front. A great spiritual struggle must be fought.

We do not wish to suffocate from untruths and thus perish miserably. We must cast aside alien prophets. We must grasp those human hands which have given service to the elevation of the most beautiful qualities of the Germanic soul. In the Myth of the folkish soul and honor lies a new binding and shaping center. To serve it is the duty of our generation.

The schools also demand a completely different, positively demarcated, clear aimed, and very representative approach. The first task of education is not the mediation of technical knowledge but formation of character. It must strengthen racial values such as once slumbered in the Germanic essence. These values must be carefully cultivated upwards. The citizenry must become aware of what they are fighting for in life. The citizenry must understand the totality of values that are theirs, irrespective of any individual features.

It is part of the Nordic character to do research for truth or knowledge that governs actions. Liberalism is an unhappy consequence of the scientific breakthrough by the Nordic soul of Roger Bacon by way of Leonardo, Galileo, and Copernicus. But beyond the demand for freedom of research, Liberalism has not thrust through to a positive core. It taught the dogma that everyone is basically the same. It holds that all classes represent a barrier that hampers development.

Science without principles is today approaching a tragic end. It had itself created the most unwholesome prerequisites to our racial decline. The interpretation of world history as racial history is the present day renunciation of this declaiming doctrine of humanism.

Our present generation, facing the facts in all honesty, demands a new evaluation of our past. We must reevaluate both what is political and what is cultural history. From this also, the rejection of the existing customary teaching freedom unrestricted for all professions results.

Freedom of research naturally remains as an irreplaceable conquest in the struggle against Syria and Rome in all domains. History also, even the weaknesses of our great men, must not be quieted. But, what rises over and beyond, the eternal, the Mythic, must be felt out and shaped with a searching soul. Then a new succession of spirits will arise from Odin, Siegfried, Widukind, Friedrich III, the Hohenstaufen, Eckehart, Walther von der Vogelweide, Luther, Frederick the Great, Bach, Goethe, Beethoven, Schopenhauer, Bismarck, and their Germanic counterparts.

The Roman and Jewish Liberal's entire struggle is directed instinctively, consciously, and unequivocally, through centuries of training, according to plan, against the great, type linked, personalities of a folk, to extinguish within the folk the guiding stars of its life, to rob it of its own ideals, and to constrict the flow of its organic life strength. Today the unerring powers of soul confront these disintegrating forces, so that steps can also be taken for overcoming this racial chaos.

We must never, not for a moment, forget that everything, yes, everything, which we understand as folkish civilization in the widest sense, had to be wrung from these forces in centuries long struggle. Man is a personality only insofar as he is fitted intellectually and spiritually into an organic ancestral succession of thousands of generations. To strengthen and confirm this consciousness and hence cultivate the will, to allow others to inherit the experienced values, to fight for the whole — those things are the tasks of the state. Only by following this creed can we educate real citizens.

The Germanic character values are eternal, according to which everything else has to adjust itself. Whoever does not wish that, abandons our rebirth and utters his own sentence of death, for the conflict of ideologies will not cease unless the peoples vanish along with their conscious values. But a man or a movement which wishes to aid these values to achieve total victory has the duty to overcome opponents spiritually, to cause them to perish organizationally, and to keep them politically powerless.

The struggle for German renewal is a struggle for the reestablishment of the validity of the Germanic heroic idea over and against democratic shopkeeper ideas. It is a struggle for the European racial strength and its freedom. The best of each people has cause, solely out of self preservation, to take up the same struggle within the confines of its own folkhood.

Today, after the chaos of the world war and the ideas of world revolution, the idea of a raceless Pan Europe arises. The Pan Europe movement recognizes the present status quo; in plain words, it recognizes the predominance of France and its eastern allies over an awakening Europe. Pan Europe should be called in reality: Francojudea.

It is clear that the White race cannot maintain its position in the world if it has not created order in Europe. As a result, a demand arises which is felt a millionfold as necessary and which explains the successes of the Pan European propaganda: the securing of the European continent through a national foreign policy.

From this originally correct idea, however, the exactly converse conclusions results. In order to preserve Europe, the sources of Nordic strength in Europe must be brought alive again, strengthened. This includes Germany, Scandinavia, Finland, and England. Conversely, the influence of France, which in the south is already completely mulattoized, must be halted so that it can no longer act as an advance area for the Africans.

It is necessary that the Nordic kingdoms mentioned, in addition to the United States of America, recognize the prerequisite of their own powerful existence. This would also make unnecessary an otherwise unavoidable conflict between the republic of the onward marching black-white France and Nordic Germany. It will leave the former to its self chosen fate, without having threatened and poisoned the whole of Europe.

Moreover, a France with more insight would have the power to make itself healthy. If it took in hand a policy of the exclusion of Negroes and Jews, and if it established a frontier conditioned by its own population, then France could also have its own culture unhindered by Germany, and it would be a strong factor in European politics.

Pan Europe as an organic foreign political fact can only exist after limiting the circle of effect around individual countries. Nordic Europe will be the watchword of the future along with a German central Europe. Germany will be the central power of the continent, insuring the south and the southeast. The Scandinavian states and Finland will be a second league. They will secure the northeast along with Great Britain and guard the west and the overseas in those places where it is necessary to do so in the interests of Nordic man.

This demands a foundation which reaches still further. There exists today with justice a strong defense of Nationalism against pan European multinationalism or internationalism. A strong systematic current describes this as the defense of the Westernization. But, this Westernization is, essentially, nothing other than the mingling of the later France with the Jewish democratic ideas. One should not speak abstractly of the rule of a so-called West, but much more palpably of a Jewish French system of ideas.

The political development of England, for example, has proceeded in a completely different way to that of France, and whoever knows even a little of English history knows that England, during the course of centuries, in spite of its so called popular representation, has been ruled in a thoroughly aristocratic manner. To disregard all these currents, often very different in composition of blood, and to then introduce this bloodless description into practical politics — these things would signify the destruction of all organic attempts at a German foreign policy.

The German people is not there in order to defend any kind of abstract universal ideology with its blood. Conversely, all schemas, systems of ideas and values, are in our eyes only a means to strengthen the life struggle of the nation outwardly. We have therefore to welcome Nationalism only when it arises tied to definite inward values of our people.

We can affirm that, for example, the south Africans of mixed race, or those of mixed race in the East Indies, also make Nationalist revolutions. The blacks of Haiti and San Domingo experienced a Nationalist awakening and, under the slogan of self determination, peoples of all inferior elements on this earth completely and systematically lay claims to freedom for themselves. All this interests us either not at all or only insofar as a far sighted German policy promises to strengthen what is Germanic.

Today the entire world looks tensely towards the far east with a very correct feeling. In the Chinese struggle against the white race, even if at first directed principally against the Anglo-Saxons, we see the most outstanding characteristic of an anti-European movement as it spreads through the entire world. When one knows the terrible conditions of the Chinese working class, then one will grasp that, to these many millions, Moscow appears as the main fighter for a better standard of life.

China, in differentiation from partitioned Europe, was created from a single spiritual center. The securely formal, extremely polite, correct, and learned

gentleman has been the ideal of the whole of China irrespective of the fact that, under this, enormously strong passions often slumbered. The Chinese people were in the real sense a folk because they possessed an all determining true-to-type ideal.

Into this closed Chinese world came a western trading, intruding imperialism in the nineteenth century. It was linked with missionary activity which was as energetic as it was unjustified. Calico and opium, waste products of Europe, infiltrated into China.

These things destroyed first of all the equilibrium of Chinese life in the harbor cities. Later they penetrated deeper into the land. In protest, the Chinese and later the Japanese intelligentsia headed a movement which aimed at the racial renewal and liberation and in the year 1925 the great world revolution began in the east.

The western powers had to force Japan to its knees in order to complete their world domination and for this they needed a defeated China. Simultaneously, Bolshevism ignited the social revolution. As never before the instincts slumbering in China were awakened. China today has lost its Mythic, type-forming, ideal.

It was not in the name of necessary protection that the white race broke into China, but in the service of profit seeking by Jewish traders. As a result the white race has dishonored itself. It has disintegrated an entire culture and precipitated a just rebellion against itself. The crippling of China in the interests of the destructive capitalist system had necessarily, and in accordance with Nature, to lead to the increasing tension, and today we face the great explosion. China fights for its Myth, for its race, and its ideals.

This is just what the great renewal movement in Germany seeks to do in its war against the trader race which controls all the stock exchanges today and determines the actions of almost all those who govern.

Since the end of the world war we have seen the almost total victory of international finance, which is almost completely Jewishly controlled. Jewish high finance had declared that its policy coincided with the policy of Great Britain. England had conquered south Africa for the Jewish diamond dealers such as Lewis, Beith, Lewisohn, and the rest. It had handed over control of all financial transactions to Jewish bankers such as Rothschild, Montague, Cassell, Lazards, and the rest. The Jew Lord

Reading, whose real name was Isaacs, took care of important loan negotiations with the United States of America.

Finally, England, through the Balfour Declaration, took over the safeguarding of Jewish interests in all states. The Frankfurter Zeitung knew exactly what it was saying when it wrote that the Balfour Declaration had been the yeast of English victory over Germany.

Although Jewish finance capital had come to weigh heavily on English life, the Conservative forces were at least strong enough to take an active role in all lands against Bolshevism through strong anti-communist propaganda. Jewry now provided the answer, although not directly in England itself, but through the Communist incitement all over the world against England. The international Jewish press next called for an anticolonial congress in Brussels. It then began whipping up all colonial peoples in the east, first the Indians, then the Chinese.

This entire action, whose outward effects we can follow daily in the Democratic and Bolshevist press, has openly the one purpose of forcing England into more and more concessions to universal Jewry. On the other hand it also has the goal of carrying through with help of the Chinese generals the anti-Japanese deployment in China. Then it plans to subject rebellious Japan, which is still independent of high finance.

Whoever knows the essence of the Koran and its ramifications for the souls of the Asiatic peoples will judge that the race will be a very faithful tool of Islam. Islam is fanatical to the point of self sacrifice. Seen outwardly, the Islamic world is split today. In Arabia the most bitter religious feuds rage between different sects.

But in spite of this, a violent intellectual mood arises in the Islamic world which is not sufficiently heeded by European nations today. Ancient El Akbar University is actively anti-European and anti-Christian in the modern propagandistic sense. It trains a fanatical youth. From Cairo many thousands of religious works and hundreds of thousands of leaflets are sent all over the world to nourish the Moslem priesthood in Africa and east Asia with hatred. They preach an aggressive spirit of the sharpest kind.

"From Sierra Leone on the one side and Borneo on the other side we are asked about the beauty of Islam," rejoices a paper in Dakna. In India alone three Koran translations are in circulation, one of which was printed in Calcutta in one year, edition of 20,000 copies. British West Africa today

numbers nearly 2 million Moslems among 16 million inhabitants. Half of Togo is Moslem, and Nigeria is two thirds Moslem. The Dutch Indies has 36 million Mohammedans among a population of 50 million.

Everywhere that racial mixings take place in European colonies, Islam finds enthusiastic adherents among the mixed elements. At the same time it promised the Blacks their freedom through a common struggle against Europe.

Ancient Indian wisdom says, "Guard yourselves from the tears of the weak!"

Already the weak in the east, the Hindus and Mohammedans in India, Egypt, Persia, Algeria, and Afghanistan suffer under the rule of the selfish aggressive imperialism of the west. Before this coming purified hatred of the Black races and bastards, led by the fanatical spirit of Mohammed, the white races have more than ever all cause to be on their guard.

This Black awakening is still derided by short sighted people. The Myth of blood has become alive in another form, under the black skin. It is not only Marcus Garvey who raves about the one time palaces in Timbuktu and on the Nile. He has support from thousands of other blacks who have been awakened spiritually.

In spite of many splinter groups, black centers working consciously for a new African Kingdom have already been formed spontaneously in many parts of the world. In Ethiopia, in Liberia, in west Africa, this racial movement is in part strengthened through religious ideals for which the blacks have to thank the Christian missionaries, even if only indirectly.

Garvey gave expression to the Black longing, "What is right for the Whites is reasonable for the Blacks: namely, freedom and democracy. If the English have England, the French France, the Italians Italy, to which they admittedly possess a right, then the Negroes demand Africa — and they will also be ready to shed blood for the sake of this demand."

The Blacks at present still do not possess a strong power, but the Myth of blood has also awakened here, and its strength will have swollen enormously within 50 years. Until then Nordic man has to ensure that Blacks no longer exist in his states. Neither can he permit any Yellow men, Mulattos, or Jews in his state.

This points to the problem of America. In the United States the racial policy will have world political effects, in exactly the same way as once the idea of Democracy determined the life of almost all states.

North America is the area in which freemasonic Human Rights were first realized. Brother Washington became the archetype of this philosophy. The American declaration of freedom was the model for the Rights of Man of the Paris revolution. In order to further capitalism, the battlecry of Rights of Man was heard, and the liberation of the Blacks was accomplished in the southern states.

The Black question stands at the head of all questions of existence in the United States of America. The American liberal is bound and determined to force his ideas on America, for as a state, the antiquated Liberalism thumps the drum of Freedom on all citizens even if it must be beaten in with rubber truncheons. If the insane principle of the equality and equal rights of all races and religions is one day finally surrendered, there is yet hope. Then the necessary conclusions with regard to the Asiatics and Jews will result of themselves.

We can not tolerate a policy that permits Blacks to appropriate our civilization, open stores, become lawyers, and organize themselves politically. It is particularly in this respect that American legislation should intrude, and, with clear aim, introduce a resettlement of the Blacks to Africa.

After deprivation of political civil rights, they should begin a planned expulsion, increasing year by year, of Blacks to central Africa. That would be a beneficial enterprise in the long run because every Black could easily be replaced by a white. The United States of America would become much more uniform as a result. If all this does not occur, then the present day 12 million Blacks will, in a short time, number 50 million. As the troops of Bolshevism they could deliver a decisive blow to white America.

The burning issue of race struggles cannot be solved through the ideas of the dishonorable rule of money, which, thanks to racial discord, builds its bank palaces. The honorless rule of money must, by necessity, strive for world rule by creating world debt. A racially organic demarcation on the earth, however, signifies, by necessity, the end of international gold currency. This would result in the end of a Jewish messiahism that has nearly been realized through the rule of the world banks and intends to perfect its ideas in the creation of a Jewish center in Jerusalem.

A new world war will be unavoidable if states are not shaped on the basis of the racial Myth. The era of boundless expansion has ended with the past war and with the world rule of money. Today we begin the era of inner concentration which will produce a racially organically sectioned state system. To grasp these ideas consciously, and to work for their carrying through, all philosophers, historians, and statesmen of all peoples are called upon today.

The folkish idea is falsified today by the international capitalists. In that struggle between the nations, every measure, indeed every idea, which can have a settling effect is suppressed. Contemporary pacifism's prattling about world disarmament is a swindle designed to divert the people from the actual causes of their pustulent wounds. World peace will not come with the disarmament of armies and fleets, but with the complete destruction of dishonorable democracy and faceless ideas of the state. Peace will come when we can change the world economic system which is today undermined by finance in the name of the people.

These things have brought about the decline of all states and this decline will continue if the religion of the blood is not vitally experienced, recognized, and realized in life. A consciously Nordic European-raced America, purified of Blacks and Yellows and Jews, is a thousandfold stronger than an America disintegrated by this alien blood, even if it still possess great colonies and naval strong points.

England's world policy was possible not only because of its position as an island, but because the Saxons and Normans created a united people whose center was racially pure. Today when, in London, the Jews of the City influence policy and provide proletarian leaders, British policy has already lost its consistency. If England's house is not cleaned, then it will not avoid a catastrophe.

A statesman who has only Nordic European and Nordic North American interests in mind will support the battle cry which is directed against the present European and American states: east Asia to the east Asians! Japan and China must retain the possibility of at least allowing their peoples to live. To forbid immigration to North America and Australia to the Yellow races, but at the same time to wish to colonize or rule the far east, is a Capitalist insanity.

It is possible that the misused technology of the Whites still triumphs today. It is possible that the Yellow man is pushed back, throttled. But

then he will necessarily turn his face in other directions and will follow the tracks of Genghis Khan, Tamerlane, and Attila. Bismarck's words, "The Yellow men will one day water their camels in the Rhine," may find fulfillment.

The United States of America, according to the universal agreement of all travelers, is the magnificent land of the future. It has the great task of throwing aside all outworn ideas which date from before its foundation. It can proceed with youthful strength to set up the new idea of the racial state, such as some awakened Americans have already apprehended, like Grant and Stoddard. They saw the necessity for the expulsion and resettlement of the Blacks and the Yellow men, the handing over of east Asiatic possessions to Japan, the working toward a Black colonization in central Africa, and the resettlement of the Jews to a region where this entire group can find a place.

The attempts of imperialist powers in the last decades to rule the furthest corners of the world with cannons and to keep the exploited peoples in order were not signs of strength but a proof of weakness, in the same way that a disproportionately large police force in a state does not show a strong structure, but rottenness instead. Europe and America entered east Asia on the pretext that they had to preserve their trade in China, thereby saving hundreds of thousands, indeed millions, of jobs at home from collapse. That view is untenable; the only valid conclusion is that they did this with contemporary imperialism's lust for robbery.

In order to maintain the possibility of utilizing the riches of its own soul, China will need to conclude trade agreements in its own interests, in order to create work, service and order in its land, and without being forced into this by opium dealers from Calcutta and Bombay. It will naturally know how to defend itself if usurious world bankers wish to regard all cultured peoples as terrain for loans, good enough to drudge to pay interest upon interest.

International bankers will attempt to appoint a finance minister to dictate policy for the entire land, in the same way as the Dawes Dictate was introduced into Germany. The present day debts of nations are already regarded like private legal agreements. In spite of the impossibility of fulfillment for many peoples, a rupture of many tribute agreements would easily bring the gravest conflicts with world states, or, more correctly, with the bankers directing these world states. After Germany, one state after another fell into the mesh of that world political system of robbery.

Simultaneously, an awakening also begins. It is not an International private syndicate; not world economic trading, nor trusts laid upon all peoples as the goal and meaning of world history; not a raceless league of peoples which has to announce the Nordic German renewal in European and world political respects; but a racially determined state system.

Our state, our philosophy and our folk stand in symbiotic relationship to one another, not wishing to perish in endless mixing of forms in shapeless chaos, such as is the necessary consequence of former democratic Marxist world politics. The idea of a racially based world policy signifies in relation to east Asia its independence. It also suggests the release of other nations from the present system which controls them.

These states have been for a long time four fifths under Jewish control. This new idea of the Nordic west confronts Judaism and is the sole dangerous opponent of a faceless Pan Europe, chaotic world rule, and the folkishless freemasonic world republic.

Its foundation corresponds to the interests of the powers forming Nordic culture and states. There will be a German Scandinavian block whose goal will be the security of Europe from the Communist flood and the prevention of the formation of a concentrated danger in the east. There will be an alliance of the block with England.

Despite existing tensions, we will give common support to a White racial policy in North America provided that America withdraws its demands for tribute from Germany and England. There will be a military alliance with the leadership of Italy. In the far east there will be a system of yellow states which will work with the White race to preserve the important White interests in North America and in Europe. To what extent this racial will can accomplish its goals only the future will reveal.

We will seek the inward creative freedom of our people which is linked to our political independence. Only our durability and the strength of the national concept of honor can provide this independence. Therefore the call for one's own space, for one's own bread, becomes the prerequisite for the achievement of spiritual values and the formation of Germanic character. And, as a result, the foundation will be provided for a new cultural epoch of the Nordic man.

A people is lost as a people and is dead, if, in surveying its history and in testing its will to the future, it cannot discover unity. No matter what forms the past may have taken in its course, when a nation arrives at the point of truly denying the allegorical images which stem from its first awakening, then it has denied the roots of its being and of its becoming and it has condemned itself to unfruitfulness.

For history is not a development from nothing to something, nor from something insignificant to something great. It is not even the transformation of an essence into something completely different. Rather, the first racial folkish awakening brought about by heroes, gods, and poets is the ultimate achievement for all times and this great supreme Mythic achievement cannot, in essence, be perfected, but can merely take on other new forms.

The value breathed into a god or hero is what is eternal in good and evil. Homer represented the highest enhancement of what was Greek and guarded this even in decline. Jehovah is the symbol of unbridled Jewry and the belief in Jehovah is the strength of even the lowest Jewish haggler in Poland. This unity also holds for Germanic history, for its men, its values, for the very old and new Myth, and for the supporting ideas of Germanic folkhood.

One form of Odin is dead, that is, the Odin who was the highest of the many gods who appeared as the embodiment of a generation still given up to natural symbolisms. But Odin as the eternal mirrored image of the primal spiritual powers of Nordic man lives today just as he did over five thousand years ago. He embodies himself in honor and heroism, in the creation of song and/or art, in the protection of law, and in the eternal search for wisdom.

Odin learned that through the guilt of the gods, through the breaking of the bond to the builders of Valhalla, the race of the gods must perish. Despite this decline, he nevertheless commanded Heimdall to summon the Aesir with his horn for the final decisive battle. Dissatisfied, eternally searching, the god wandered through the universe to try to fathom his destiny and the nature of his being.

He sacrificed an eye so that he might participate in the deepest wisdom. As an eternal wanderer he is a symbol of the eternally searching and becoming Nordic soul which cannot withdraw self confidently back to Jehovah and his representatives. The headstrong activity of the will, which,

at first, drives so roughly through the Nordic lands in the battle songs about Thor, showed directly at their first appearance the innate, striving, wisdom seeking, metaphysical side in Odin the Wanderer.

But the same spirit is revealed once again with the great, free Ostrogoths and the devout Ulfilas. It is also revealed, in accordance with the times, in the strengthened Knights Order and in the great Nordic western mystics as seen in their greatest spirit, Meister Eckehart. When, in Frederick's Prussia, the soul which once gave birth to Odin was revived at Hohenfriedberg and Leuthen, it was also reborn in the soul of Bach and in Goethe.

From this viewpoint our assertion will appear deeply justified, that a heroic Nordic saga, a Prussian march, a composition by Bach, a sermon by Eckehart, and a monologue by Faust, are only varied experiences of one and the same soul. They are creations of the same will. They are eternal powers which were first united under the name Odin and which later gained form in Frederick the Great and Bismarck.

As long as these powers are operative, as long as Nordic blood mixes with a Nordic soul and will, Nordic man will be active and work in mystic union. This is the prerequisite of every true-to-type creation.

Only the Myth and its forms are truly alive.

The thinkers of Hellenic antiquity assumed that sooner or later reason would make possible a complete knowledge of the universe. Late, very late, it then became clear that it is essentially human to be unable to grasp absolute truth, or even the presupposed meaning of earthly causation. Even if the absolute truth were revealed to us, we could neither grasp nor understand this because it would be devoid of space, time, and cause.

Nonetheless, the current of longing for the absolute passes increasingly through the souls of men. Hence, we witness also the boundless striving for the advancement of the missionary Christianization of all peoples, one that will humanize all races and create a uniform mankind.

Even today this attitude still dominates our entire philosophizing, moving completely on the intellectually rational logical plane of our being, as if this were the sole platform of human research. The search for the one absolute eternal truth was grasped purely as an affair of knowing, that is,

as an affair of something which was, if not technically, then approximately, attainable.

But this was fundamentally perverse. The last possible will of a race is already contained in its first religious myth. The recognition of this fact is the last actual wisdom of man. When Goethe in his wonderfully active way says, "Knowing encourages us to something ever new, never previously there; wisdom on the other hand is a self remembering," then, as a result, seen from another side, exactly the same idea is expressed.

The self experienced wisdom filled study of the world and organic self perfection signify the eventful experience of that blood current which binds together the ancient Germanic poets, the great thinkers and artists, the German statesmen and generals. It is the innermost wisdom of life and Mythic new experiences of primordial truth content.

The wisest man is he whose personal self realization lies in the same plane as the life representation of the great men of Germanic blood. The greatest man of our times will be he who, out of a most powerful Myth shaping, also renews the souls of millions of those who have been poisoned and led astray. This old, yet new, type creating will lay the foundation stone for that which previously never was.

It has given wings to the longing of all our seekers for a Germanic folk and a real Germanic folkish culture. And all this is what is essentially new. It forms the Myth of our century. That is our purpose.

The consequences are of the most significant kind. In recognition of inner truth we will learn that error, even sin, can be true in the highest degree — if we make fruitful the rationally motivated, intuitive actively willed man and enhance his strength as the creator, even if he has erred. Upon this rests, for example, the great value also of those natural science hypotheses which later have been revealed as materially incorrect. They have almost always stimulated the researching spirit to new thinking and helped to discover new facts.

A layman might now conclude from this that free rein is given to lies. This is not at all the case. The lie is vitally connected with a lack of feeling of honor and courage. Even if every man burdens himself with many lies, no lying Nordic will be able to call himself good, precisely because lies contradict the innermost character values which alone provide us with value and worth.

The lie is thus not only actively willed, but is simultaneously an organic sin. It is the worst enemy of the Nordic race. Whoever abandons himself to it unchecked, perishes inwardly. He also separates himself voluntarily outwardly from the Germanic environment. He will by necessity be associated with characterless bastards and Jews.

Here we observe an interesting counterpart which can be observed in all other domains. If the actively willed organic lie is the death of the Nordic man, then this also signifies the vital element of Jewry. Expressed paradoxically, the constant lie is the organic truth of the Jewish antirace.

The fact that the real content of the concept of honor is foreign, draws with it a swindle which is often a commandment of religious law. Such is laid down in the Talmud and in the Schulchan Aruch in a monumentally frank way. Because this is so, the Jew cannot attain mastery in a state which is supported by enhanced concepts of honor.

For exactly the same reason, however, the Germanic man cannot really live within the democratic system and be fruitful. Capitalist democracy is built up upon mass swindling and exploitation in great and small things. Either one overcomes it after being poisoned ideally and materially, or else he perishes without salvation from sins against his organic truth.

An obligation to practice truth is an eternal feature of the Germanic consciousness of responsibility. Germanic folkish tales also reveal the same substance of truth. These stories are timeless and only wait upon ripe, awakened souls, to blossom anew. They can at any time be recast into another form of our world interpretation, that is, into what is comprehensible. This does not signify a development in the sense of progress.

Thus it is necessary that the Mythic content be revealed in terms of the climate of opinion of the era, that is, in the mode of representation of the time concerned. A world view will thus only be true when folkish tales, legends, mysticism, art, and philosophy are mutually interchanged, when they express the same ideas in different manners, and when they share inner values of the same kind. Here the religious cult and public politics, as Myth represented by man himself, join together. To realize this is the goal of the racial cultured ideal of our times.

A clearly discernible undercurrent can today be seen alongside the search for the one absolute truth. We see a completely different conception of I and you, of ego and world, of ego and eternity revealed today. We think of a being as mysteriously shaping itself.

The value of this idea exists in the consciousness of the possibility of perfection through self realization. The transformation into a forwardly striving approximation of oneself results in the founding of a new morality. The soul does not find any abstract rules on the outside and does not move toward a goal established outwardly.

A characteristic intrinsic value, apart from all future laws, is allotted to life. Only that which creates life has virtue. It alone has value. Life says, "Do not follow after me, but after yourself."

That is the other truer current of the real organic search for truth as opposed to the scholastically mechanist struggle for absolute perception. It is necessary to adjust one's thinking to a completely different focus than the logically rational calculation of probability. From the insight that a purely rationalized end result of a formalistic kind is not life determining but merely represents a means for elucidation, a new relationship begins for the Aryan's belief. The eternal truth therefore means multifaceted truthfulness.

Here we have reached our conclusion. The racial soul formed the all-binding undercurrent of a life totality. This essence of blood conditioning personality is still capable of forming and cultivating several variations. No bridge of a true understanding will lead from the Nordic to the Chinese, but even less to a Syrian African, of bastardized essence.

Individualism is recognized to be just as relative as boundless Universalism. Mechanistic individualism and schematic universalism wished to lay the world in chains. The systematizers of philosophy have passed without feeling or instinct over evidence of Nordic existence because the substance of this actively willed urge did not represent a logical system. It only signified an overflowing of soul.

Today, in the midst of the collapsing atomist epoch, this truly organic world view offers more and it demands its master's right. From the center of honor as our supreme value, we must experience a new center of life. Our spirit fearlessly shapes life anew, uplifting it with a genial upward flight.

The individualistic doctrine which teaches that the individual creature exists of himself has collapsed. Mankind, it was taught, is ultimately formed through the fitting together of the individual peoples. The remarkable truth is that universalism is a twin brother of individualism. The fact is that universalism suffers from the same sickness as its apparent opponent, individualism. Both are academic and are alienated from nature.

The constituent of the folkhood is organically guided back to its primal blood soul basis, not to some inessential culture cycle or bloodless combinations of mankind. We cannot see how the rich folkish culture could unfold in a faceless, soulless state or culture.

As a result, collapse, once and for all, will come to both materialistic, raceless individualism and to nature alienated universalism. They will perish in all their varieties. So also will Roman theocracy and freemasonic humanitarianism fall. The entire universal aesthetics of the last two centuries will perish.

Once again a time came when the Fenris Wolf broke his chains. He passed over a world with the stench of decomposition. The Midgard Serpent whipped up the ocean. Nameless sacrifices were demanded and made by all. More unrestrained than ever the demonic forces raged, unleashed through the world. They produced new unrest, new conflagrations, and new destruction.

But at the same time, in the bowed souls of the surviving kin of the dead warriors, that Myth of the blood for which the heroes died was renewed, deepened, comprehended, and experienced in its most profound ramifications. Today, this inner voice demands fulfillment of the Myth of blood and the Myth of the soul, race and ego, folk and Personality, blood and honor. These virtues must triumph alone and uncompromisingly. They must carry and determine the whole of life.

The personalities must close around the center of the folk and race soul. They must gather around that mysterious center which has emerged from old which was made fruitful by the rhythm of German being and becoming whenever Germany turned towards it.

The old yet new Myth already impels and enriches millions of human souls. Faust's cry of, "I will do it myself!" is the creed of the new time which wishes a new future and a will which is our destiny.

The present day Myth is exactly as heroic as the figures of the generation living a thousand years ago were. In the hearts of the most simple peasant and the most modest worker, the old power, Myth testing, of the Nordic race soul was just as alive as it was once among the Teutons when they moved over the Alps.

In everyday life one overlooks only too often what enormous spiritual strength has become alive in a man when he sees in all the many hundred-year-old deeds of the Nordic warrior a piece of himself and the worlds of his ancestors.

What is most important of all is that the blood in general is still present, and that this ancient blood will still live. This strength which was sacrificed in the great war now must shape things. It must fight against all the forces which do not wish it to become the first and highest value. Everything which protects, strengthens, and purifies the honor and freedom of this soul is the subject matter of our religion, of our law and state.

Sacred places are all those upon which German heroes have died for these ideas. Sacred are those places where memorial stones and monuments remember them. Sacred are the days when these heroes once fought most passionately for their beliefs. And the sacred hour of the Germans will appear when the symbol of awakening — the flag with the swastika sign of resurgent life — has become the sole prevailing creed of the Reich.



