

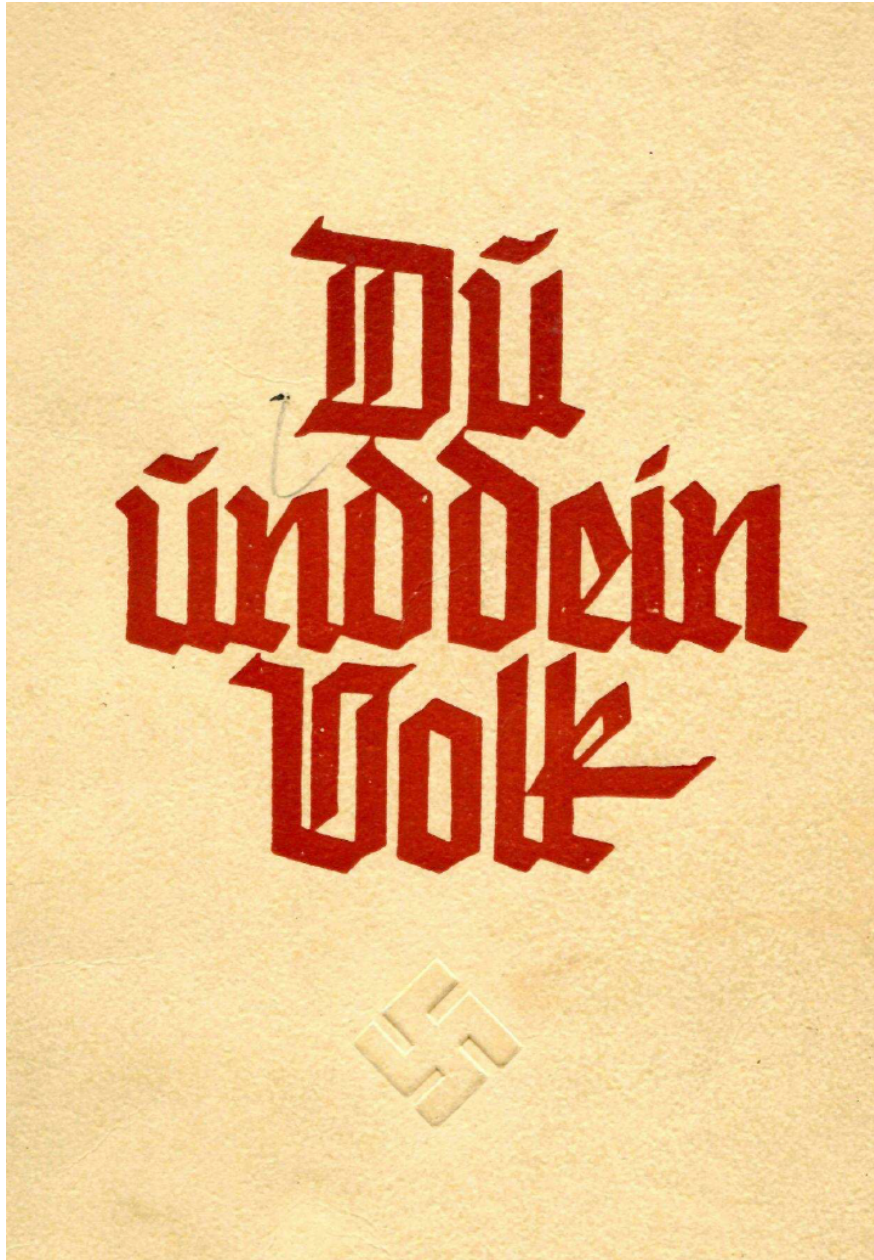
# YOU AND YOUR PEOPLE

An English translation of

*Du und dein Volk*  
(München, 1936)

by

Kurt Schrey



Reichsleitung der NSDAP, Hauptamt für Erzieher (NSLB)

München: Deutscher Volksverlag)

Introduced and edited by Nathan R. Lawrence

## INTRODUCTION

What you are about to read is an English translation of the 1936 book, *'Du und dein Volk'* (You and your People) by Kurt Schrey (July 9th 1892 – 1979). It went through many editions, and this English translation is from an edition from the fall of 1940 and given to a graduate on March 28th 1941. It was published by the *Reichsleitung der NSDAP, Hauptamt für Erzieher* (NSLB - Main Office for Education) and printed by the *Deutscher Volksverlag GmbH* in Munich.

This English translation comes from that of the only English translation available (2004) by Prof. Randall L. Bytwerk, Professor Emeritus of Communication Arts and Sciences at Calvin University, Grand Rapids, Michigan, USA (1985-2014) and Affiliate Professor at LCC International University in Klaipėda, Lithuania (2015-present).

Of the original German edition, the cover title and final picture is by Hasso Freischlad, Munich. The picture of the Führer: H. Hoffmann, the picture of the mother: Jutta Selle, Berlin (both photo images on art paper in the original), decorative letters by H. Rilke, Düsseldorf, 48 pages, font: Fraktur.

The contents consist of a Forword, ("German Boys and Girls!") by Fritz Wächtler, the Reichsleiter of the NSLB., Gauleiter of the Bavarian Austria ("*German politician and Gauleiter of the eastern Bavarian administrative region of Gau Bayreuth. Trained as a primary school teacher, he also became head of the National Socialist Teachers League (NSLB) in 1935.*"), an Introduction and the following Chapter: Your Youth, Your Ancestors, Your Kin, Your Marriage and Your Children, Your Family, Your People, People and State, The Jewish Question, The Prevention of Genetically Ill Offspring, The Great Importance of the Birth Rate, Farming/Peasantry and Urbanisation, The German People on the Path to an Ethnic/ Völkisch Reich, The New Order of Europe and the World, Blood joins Blood, Upwards/Onward, blank ancestral tables, a full-page drawing "And you did win!" (Memorial by Kurt Schmid-Ehmen for the fallen of November 9th 1923 in the Feldherrnhalle in Munich).

The translator has stated that "*German children finished their compulsory schooling at fourteen. They then either continued their education or took up a trade. This is a translation of a booklet given to children as they finished their required schooling.*" The book itself, given to high school graduates contains a summary of the National Socialist ideology and Weltanschauung, reminding them of the importance of their role in the future. He goes on to state that it encourages "*readers to marry and have a lot of children, and predicts that they will have great responsibilities as members of the country that will rule Europe (although this is put in the most noble terms).*"

A short autobiography (Curriculum vitae (*Lebenslauf*)) written by Kurt Schrey can be found in *'John Galsworthy und die besitzenden Klassen Englands'* from 1917 and published by the Universität Marburg, consisting of 61 pages. Also in *'Jahrbuch der Gesellschaft für die Geschichte des Protestantismus in Österreich'*, volumes 83-89 (1967) published by Im Verlag des Evangelischen Pressverbandes in Österreich (Contributor: Gesellschaft für die Geschichte des Protestantismus in Österreich).

It reads in its original German as follows: “*Am 9. Juli 1892 wurde ich, Kurt Schrey, preußischer Staatsangehöriger und evangelischen Bekenntnisses, als Sohn des Kaufmannes Carl Schrey zu Waldniel (Niederrhein) geboren. Ich besuchte die ev. Volksschule meines Heimatortes, die Realschule zu Dülken und schließlich die Oberrealschule zu M. - Gladbach, wo ich Ostern 1911 die Reifeprüfung bestand. Von Ostern 1911 bis Ostern 1912 studierte ich in Heidelberg, von Ostern 1912 bis Ostern 1913 in München, von Herbst 1913 bis Herbst 1914 in Marburg neuere Sprachen und Germanistik. Das Sommersemester 1913 verbrachte ich in Leipzig.*”

*In English it reads: “I, Kurt Schrey, a Prussian citizen and evangelical denomination, was born on July 9, 1892, the son of the businessman Carl Schrey zu Waldniel (Lower Rhine). I attended the ev. Elementary school in my hometown, the secondary school in Dülken and finally the secondary school in M. - Gladbach, where I passed the school-leaving examination at Easter 1911. From Easter 1911 to Easter 1912 I studied modern languages and German in Heidelberg, from Easter 1912 to Easter 1913 in Munich, from autumn 1913 to autumn 1914 in Marburg. I spent the summer semester of 1913 in Leipzig.”*

Some small details including the original publishing date of 1936 about *Du und dein Volk in German* can be found on page 334 of 'Power Politics and Social Change in National Socialist Germany' by John M. Steiner, June 10<sup>th</sup> 2013 and published by De Gruyter.

Third Reich Books (NSDAP/AO under Gerhard Lauck) have a book translated into English called *You and your Folk*, stating that it is a translation of *Du und dein Volk*. The is incorrect. What they have translated in *Du stehst im Volk* by Hans Belstler from 1943. Details surrounding the confusion and subsequent clarification can be found in my November 20<sup>th</sup> 2019 article '*Third Reich Books: "Du stehst im Volk" NOT "Du und dein Volk"!*'[1]

In editing this work I have corrected some mistakes, included the original cover, original copyright details, images and blank ancestral tables. I have left Bytwerk's commentary in as it is helpful but removed the derogatory term “Nazi” and replaced it with “National Socialist”. I have also corrected some of his dates and statistal translation errors concerning Jews in varied spheres of life comparing them with the original German. Accident or otherwise, Bytwerk's were incorrect. Apologies if I have missed any. It is always worth comparing any English translation with the original language. You can download a German original copy of the book linked in my article mentioned above. This is version 1.1 and may be updated.

Nathan R. Lawrence  
Stornoway, November 9<sup>th</sup> 2020

[1] <http://anoccasionalcomment.blogspot.com/2019/11/third-reich-books-du-stehst-im-volk-not.html>

**herausgegeben von der Reichsleitung der NSDAP., Hauptamt für Erzieher (NSLB.)**

**Verlag: Deutscher Volksverlag G. m. b. H., München 15 / Verfasser: Kurt Schrey, Köln**

**Alle Rechte vorbehalten, im besonderen Film, Rundfunk und Aufführungen**

**Printed in Germany. Copyright by Deutscher Volksverlag, München**

**Druck: Fritz Otto Münchmeyer, München**

**Umschlagtitel von Hasso Freischlad, München / Schlußbild von Karl Andersen / Führerbild:  
Foto H. Hoffmann, Mutterbild: Jutta Selle, Berlin / Schmudbuchstaben von H. Rilke, Düsseldorf**

---

**Die in diese Auflage neu aufgenommenen Verse heutiger Dichter stammen aus dem im gleichen Verlag  
erschienenen, von Herbert Böhme herausgegebenen Dietrich-Eckart-Band: „Gedichte des Volkes“.**

## Foreword

German Boys and Girls!

We National Socialists carried on our struggle for the sake of the German people and its future. The future of the people is its children — which is you. We thought about you as fought, risking life and health and all we had to help the swastika to victory. You will be spared what the German people had to experience before 1933.

The fatherland's age of distress is past. The machines are running again, the chimneys are smoking. There is work and food. People are happy again and have found new faith. And all are working in the same direction. The people make up a great community, tied together a million-fold by common blood, and faces its future with heads held high.

You are our young team. You will take the storm flags from our hands and carry them into a happier future.

The doors of school are closing behind you. It has prepared you well. Be glad that the present day demands accomplishment and diligence of you. We Germans will not allow ourselves to be surpassed by any other people in the world. Join the ranks of creative Germans, build the new Reich, and be loyal to your last breath.

Heil Hitler!

Erich Wächtler

Gauleiter of Bavarian Ostmark

Reichswalter des NSLB



## Introduction

You have left school. You are gazing into the future, into life. Your teachers are watching as you leave, and their best wishes follow you.

School has attempted to prepare you for the battle of life. Often you thought it put too much pressure on you, and that its methods were sometimes unjust. That is not bad, for life is much harder, much less forgiving.

Only in the battles of life will you learn what you owe your education. Some of the seed that was sown will grow only slowly; some of what you learned will make sense only years later.

People first realize their most important tasks and goals when life demands a decision of them.

This book's goal is to help prepare you for such an hour of decision.

## Your Youth

*The ship's sails fill,  
The wind blows!  
The anchor is raised,  
The helmsman sets course,  
The ship flies across the seas.*

— Friedrich Hebbel

*Father! You bore the flag in war.  
Father! Let me bear it on to victory.*

— Kurt von Rönne

German poets have always portrayed the path of life as a journey at sea, for the sea means adventure, and a proper youth is unthinkable without adventure.

To master life, one must begin with courage and a desire for adventure. The generation to which you, German lad, and you, German girl, belong has better opportunity than any of the past to experience the excitement of intrepid battles.

Your fathers displayed unparalleled heroism in resisting the attacks of a world of enemies. Your mothers did the work of men behind the plow and at the machines, bearing privation without complaint and overcoming distress.

Overcome by superior forces, weakened by hunger, stabbed in the back by traitors at home and abroad, the old Germany collapsed.

Long years of political, cultural and, economic misery followed.

But then a vehement fighting spirit raised high the flag once again. Adolf Hitler gave the new Reich the red flag with the ancient symbol of the swastika as a sign of

Germany's inheritance, as a symbol of the German will for victory, as the foundation of Germany's future.

The Führer forged the people into a strong community. Years of peaceful work healed the old wounds and created the Greater German Reich, which offers all of German blood a homeland.

That aroused England's envy. It broke the peace to hinder German's ethnic renaissance. But the German people, man and woman, boy and girl, joined in tough and hard combat, ready for new sacrifices, determined to win the victory.

Germany today must be more manly, harder, more disciplined, than ever before. When you, German youth, join the ranks, you sing of Viking journeys and heroic battles, because you know that once more struggle and brave deeds must be the motto of the German.

As the Führer said: *"In our eyes, the German youth of the future must be tall and slim, fast as the greyhound, tough as leather, and as hard as Krupp steel."* And he added: *"The time will come when the German youth shows a wonderful, healthy, beaming face, healthy, open, upright, brave, and peace-loving."*

From new deeds grows the new youth, and a new world.

You must know that each German faces a hard, sacrificial time. And you must cheerfully say "yes" to it.

*"Become mature and stay pure!"* These words by the Poet Walter Flex, who fell on 16 October 1917 fighting for Germany on the island of Oesel, must today be the motto of every German boy and German girl.

A high-minded young person can lose his purity in life. He believes himself mature, ready to ride any horse, able to handle anything in life, including life in a big city. He makes a fateful error, losing his purity without gaining it. Only he is mature who maintains a certain distance to things and people, keeping everything far from his soul that is foreign to its nature, that threatens its purity.

You should keep your body healthy and strong, your soul pure and upright. You should keep your spirit fresh and clear, and your will alert and ready.

But far more than your personality is involved. It concerns your people! Therefore, it is required of you to fight not for your own good, but rather:

That you fight with all of your strength a holy struggle for the health, purity, clarity and readiness of your people!

This is what you are called to, German youth of our day. You are honored to work toward a high goal.

*"The greatest task in world history lies before us. We are at the turning point of the ages."*

## Your Ancestors

*We come from ages past.  
The pain of generations flows through us.  
Air breathed by generations past,  
The sorrow that filled them, become our strength.*

— Gerhard Schumann

A long line of generations is behind every person.

Your father gave you half of your physical, spiritual, and intellectual characteristics, your mother the other half. But your father embodied the inheritance of his two parents, your mother that of hers. You see that the number of your ancestors doubles with each generation. Ten generations back, it is already 1024.

Since the average age difference between parents and children is 30 years, you can calculate that that you carry the inheritance of 1024 people who lived 300 years ago. These 512 men and 512 women passed on their inheritance to 512 children, 256 grandchildren, and so on, to your two parents. All of these people through whom the blood of those 1024 people flowed down to your parents to create you, all of these bearers of an ancient inheritance (1022 of them in this stream) are also your ancestors.

Thus, the number of your ancestors from the year 1640 down to today is 2046. But each person living in 1640 had just as many ancestors. If you go back 600 years instead of 300, to the year 1340, you have to multiply 1025 by 2046, which is 2,097,150.

The number is correct, but it is important to realize that all are not distinct individuals. In each family tree, there are cases in which a man marries a woman to whom he is distantly related, perhaps sharing a great grandfather. This man and woman, as well as their child, share the same ancestors from the great grandfather back. This is termed diminishing ancestors, since it significantly reduces the number of ancestors. This does not mean a loss of genetic material, but rather a doubling of the same or similar genes that can be either favorable or unfavorable.

Despite the diminished number of ancestors, their number is still in the millions. Now you understand what the poet C. S. Meyer meant:

*“We dead, we dead are a vaster army  
Than those on land, than those at sea!...  
And all our loves and hates and strifes  
Still flow above us in mortal veins.”*

You are not in the world by accident, but rather are the creation of millions of people, a creature whose blood flows from thousands of sources.

If you reflect on this, the events of German history will take on an entirely new meaning for you. Was not one of your ancestors a serf during the Thirty Years War,

one of those oppressed farmers who fought for their rights in the farmer's wars, one of the pious heroes were persecuted because of their beliefs, one of the knights who crossed the Alps with the Great Emperor? The images and the history expand the longer you think about it. Put another way:

The history of your people is your own history.

You sense the honor you owe your ancestors. Now you understand the holy treasure of your own life, your own body, your own soul.

Build a genealogical table (like the one at the back of this booklet!) and write down everything that you can learn about your parents, grandparents, great grandparents, and beyond. You will immediately see its significance for your own life.

If your genealogical table shows evidence of a particular gift or valuable trait, see if you also have it, and help it to develop.

*"Make what you have inherited from your fathers your own."* Only through effort does a capacity become a virtue, a gift, an ability.

If you have grown up under unfavorable conditions, do not give up. Read the biographies of great men and you will see that valuable inheritances overcome privation and poverty when a firm will allows them to develop.

The poet Friedrich Hebbel was the son of an impoverished mason, a man who, embittered by the poverty of his life, forbade his children to laugh. But young Friedrich had inherited an unstoppable drive to rise. The boy overcame all the barriers of his environment, approached life with iron determination and later became the creator of great poetry, and remained a fighter to the end.

Your inheritance is stronger than the environment. But what is ultimately decisive is your will.

Your will is your most valuable possession.

Not only good genes have flowed to you from your many ancestors. Look fate in the eye and understand that, too!

Become aware of the bad characteristics, the evil desires, that dwell within you. Look not only for the virtues of your ancestors, but also their weaknesses. When you understand the bad characteristics of your ancestors, you will better understand how to exert your will.

Your respect for your ancestors will not suffer. You are not responsible for what you have inherited.

You are, however, responsible for what you do with those traits.

What is true of bad traits and character weaknesses is equally true for the weaknesses of the body and for physical illnesses. Do not neglect to find out the illnesses of your ancestors, and the causes of their deaths. You may find that particular illnesses are common in your ancestry. You will then be able to guard against them by taking care of your body and by hardening and steeling your body by intelligent exercises.

Never forget that you may not give up — for to repeat — your will is your most valuable possession.

*They have gone before us —  
But we, blood of their blood  
Want to be true to our inheritance  
Until our dust rests with theirs*

— Georg Flinke

## **Your Kin**

*We are all only brothers and sisters,  
Today and tomorrow and yesterday,  
In you, Germany!*

—Curt Reinhard Dietz

As you investigate your genealogy, you will quickly discover that your relatives, your cousins, uncles, and aunts, are very interested in the results of your investigations. That is easy to understand, since your uncle and aunt have parents in common with your father or mother, and your cousins share one set of your grandparents.

Now you suddenly see not only an ever broader chain of ancestors behind you, but also a broad set of relatives all around you — your kin.

Parents and children make up a family. One's kin include the brothers and sisters of the parents, their ancestors, and their children.

Even before the laws of inheritance were discovered, many families investigated their kin, because they sensed that one's kinfolk share characteristics and inclinations. Members of one and the same kin often recognize their relationship — however distant it may be — through some characteristic (think of the Hapsburg lower lip!) or a common gift (the Bachs!).

A knowledge of your kin gives you information that may not be evident from your genealogy. Your grandfather may have had a trait that your father did not inherit, but was passed to others of his children, your uncle, perhaps. Your father may still have carried the trait and passed it on to you. It is quite possible that with regards to this gift, or character weakness, you resemble your uncle more than your father.

The community of kin can provide an enormous treasury of principles. You can understand the moral foundation that gives the individual.

For our Germanic and old German ancestors, the significance of the community of one's kin was self evident. That is clear from the heroic sagas, in North German

farmers' proverbs, in the economic structures of our farming ancestors, and in their legal documents.

As long as a family owned land that could be passed down, as long as the family had the right of inheritance, it kept records on ancestors, spouses, and children. As long as people were rooted in the soil that their family had owned for generations, they kept watch over the blood that flowed into their family.

A coat of arms served as a symbol of a family. Farmers often had a house mark, which one can still see today carved on the doorposts of houses in Lower Saxony. The middle class also had coats of arms during the Middle Ages.

The nobility held on to the idea of kinship the longest, even when they had lost the deeper meaning of blood and soil. Some leading noble families did preserve this true sense of nobility. A member of one such noble family is familiar to you: Paul von Hindenburg.

The idea of kinship has the strongest support in the new Germany. The Reich Ministry of the Interior has established "*The Reich Office for Kinship Studies*," which is dedicated to the care of families and kinship research. It is also considering reestablishing coats of arms to restore symbols of kinship and to promote pride in blood.

The relationships between members of a kinship group are shown in a kinship or ancestry table (in the past, a family tree). You begin with the earliest known person who bore the name of the kinship group, and add his children and in-laws, along with grandchildren and great grandchildren.

That will make it clear to you how rich and varied your kinship group is, and how it interrelates with other kinship groups in your home areas, indeed, in your German fatherland. In his book "*Ahnenbüchlein*," Ludwig Finckh writes: "*I am a Schwabian through my father and mother, with never a drop of foreign blood to be found. It is easy for me, when I meet another Schwabian who knows his ancestry, to see how we are related within three minutes.*" And if in your research you find that your kinship group is related to other German groups, you will understand the complex network of kinship groups that together make up what we call our "*people*."

Once you have come to see your people in this way, as an enormously complicated, yet unified, network of millions related by blood, you will never be able to consider yourself an isolated individual again.

You are a member of your people. That means that what happens to your people also happens to you. And what happens to you happens to your people!

*"Live not your life as if it were your own,  
For you are part of your people and your fatherland!"*





## Your Marriage and Your Children

*You are the seed corn of a new world.*

— Ludwig Uhland

*Listen, my child! Deep within your heart*

*Hear your father's voice:*

*"We and our lives perish;*

*But the chain of life goes on!"*

— Julius Bamsmer

The traits you inherited from your ancestors and that slumber within you, and the possibilities your environment offers you are the raw materials from which you build your life. Give your full effort to be sure that you succeed. The unhappiest people are those who waste or misuse their lives through their own failings. Steel your body through physical military exercises, sharpen your mind through useful activity, and promote your spiritual life by moral purity. *"Become that to which you are called."*

Only when you have so built your life are you worthy to found a family and become the *"seed corn of a new world."*

But do not believe that now you have done enough, and that your children will inherit what you have achieved and earned. People can overcome, purify or increase what they have accomplished or received from their environment; such things, however, are not inheritable.

Your *"genotype,"* that is, everything you can pass on to your children, is in you from the beginning of your life. It is preserved within you in special cells. These are separate from your other body cells, your phenotype; they do not grow stronger with your body, and do not change as your body changes. You cannot improve them; at most you can weaken or sicken them by poison that you take in to your body (alcohol).

The life of genetic material is a kingdom unto itself, almost independent of events in the life of an individual.

The genetic stream is like underground roots. When two such roots meet and unite, a person develops like a plant that breaks through the soil. The sun smiles on it, the rain falls, it is blown by storms, it wilts and atrophies, and finally dies a human death. Yet the genetic stream flows on, deep and broad, long after the sun and rain and storms of the individual life have past.

If you understand that, you must feel reverence for this immutable source of creation that you carry within you. And you must be deeply aware of the responsibility that you bear as the carrier of this source.

For on you depends whether or not the genetic stream flows on, or whether it dies forever with you.

If you leave life without leaving children, the genetic stream ends, the chain breaks; you kill the genetic material within you, which has come to you from thousands of your ancestors who entrusted you with passing it on to future generations. The kin dies: that is real death!

This is the heaviest moral responsibility that a person faces. In his sober poem *“To a Youth,”* Hebbel warns: *“Look down to the ground / at the life quietly growing, / study whether it is healthy / able to reach the heights!”* One who spoke in such a way must have sensed the power of inheritance, knowing not the laws themselves, but understanding how they work.

Today, science has discovered through tireless research the incontrovertible principles of genetics. We act without conscience if we ignore them.

No scientist pretends to have learned the deepest secrets of life by discovering the laws of genetics. Mystery and respect remain. However, the creator god who established the laws of life demands that we obey them.

Our knowledge of the laws of inheritance also show us that there are genetic streams that re undesirable, because they will bring to life people who are unhappy, and will cause only unhappiness and misery.

To understand that, you must understand several of the fundamental genetic laws. The German Augustinian abbot Gregor Mendel of Brünn discovered the most important of these laws in 1865 by studying plants. His work was rediscovered in 1900, tested and found to be correct. At the same time, others came to the same conclusion in a different way by anatomical research.

It was discovered:

For each inherited characteristic (whether of mind or body), a person has two genes, one from the father and one from the mother. If this person in turn becomes the father (or mother) of a new life, he passes on only one of his genes in his semen or her egg to the child, so that the child too receives one gene each from the father and mother.

The two parental genes may be identical, in which case the child has two of the same genes for the trait.

They can be different, in which case the child has two different genes. In this case, there are two possibilities:

1. The result may be a mixture of the two genes (in some plants, for example, flowers may be pink if they carry red and white genes).
2. There is no visible mixture, but rather one gene determines the appearance. It *“covers up”* the other, without however eliminating the other gene. That is, for example, the case with the color of human eyes. The brown gene always dominates the blue gene, but children could inherit either the brown or blue gene. Thus, two brown-eyed creatures, each of whom carried the blue-eyed gene, could have a blue-eyed child if during fertilization both contributed the blue-eyed gene.

This means: You cannot determine a person's genetic makeup from his appearance. To know the value of his genetic makeup, you must know his parents, his siblings, the siblings of his parents, or in short, his kin.

Recessive genes can be passed down over generations, without coming to expression. Brown-eyed ancestors who carry the blue-eyed gene can unexpectedly have blue-eyed children if the spouse contributes a new blue-eyed gene during fertilization.

The significance of this law becomes instantly clear once you learn that a series of illnesses, among them serious ones like deafness, result from recessive genes. Replace blue-eyed with deaf in the above example, and you will see:

Two healthy parents who can hear and speak properly can have a deaf child if both carry the recessive gene for deafness. Since they were outwardly healthy, no one knew that their genes were ill, which means genetically ill.

That makes it clear why such recessively inherited diseases are such a threat when blood relatives marry. If a kinship group carries such a gene, it is likely that two cousins may both carry it and — if they marry — both pass it on to their children. Then the trait will come to expression in the child: the child is sick.

The number of diseases that can be inherited through dominant genes is also very large. They do not hide in the genes, but come to expression, and can therefore be eliminated by responsible people who do not have children.

\*\*\*

*You must avoid what does not belong to you;  
What sickens you, you may not do.*

— Goethe

The matter of race mixing is of tremendous importance for individuals, and under some circumstances, of fateful significance for entire peoples. Here we shall discuss only the effects of race mixing in the genetic material of the individual.

What is race? F. K. Günther, the pathfinder of German racial science, defines it as follows:

*“A race is a group of human beings who share physical traits and spiritual characteristics that distinguish them from other human groups (in these regards), and always reproduce those like them.”*

There are races that share characteristics and traits, such that when they interbreed, a relatively uniform type results. This is the case for the races that produce the German people, primarily the Nordic and the Pfälisch, but also the Eastern, the Dinarish, the Western and the Eastern Baltic races.

The Nordic race has a particular position, since it makes up about 50% of the German people, a fact that we can only welcome given what we know of its growth and cultural achievements.

However, mixing German people with members of a distant race leads to unhealthy results. Mixing, for example, with blacks, with yellows, and with Jews must be avoided.

Every healthy person with natural sensibilities rejects such racial mixing. Unfortunately, there were some even among our people who lost their natural sensibilities. Everything must be done to restore to such people's comrades the natural consciousness of race.

Remember the "*Black Disgrace*" on the Rhine! [Bytwerk: This refers to French colonial African troops, some of whom occupied Germany after World War I.] German women and girls were frequently the victims of the violent lust of these occupying soldiers, and then bore unnatural bastards. Such creatures are to be regretted not only because of their physical deformity. Their souls also suffer under the mixture of spiritual characteristics that do not fit together, but rather contradict each other.

That is also true for German-Jewish cross-breeds. German blood is mixed with foreign blood in them, which cannot join together clearly. An internal split is the sad characteristic of such mixed creatures, and their German blood is lost to the German national body.

The mixing of German and foreign blood is racial defilement!

Once you have read this, you will probably be nervous about the dangers presented here. If you have understood all the details of genetics we have discussed, you can perhaps begin to learn every possible detail about your kinship group. If you have not understood it all — which would not be too bad — you at least have come to understand that you may not view marriage as a way to satisfy your lusts, but rather you must see it as the fountain of the future, the source from which will flow children and children's children.

Here, too, remember: Do not despair! You need not sink into grave doubts and dark brooding. The state that makes clear to you the dangers of careless marriage also gives you advice. The Law for the Protection of the Genetic Health of the German People (Genetic Health Law) of 18 October 1935, the Law for the Prevention of Genetically Ill Offspring, and the Law for the Protection of German Blood and German Honor contain clear guidelines for your behavior, and following them will let you know which way you should go in each individual case! In the future, no marriage will be allowed in Germany without a medical certification of the fitness for marriage of both parties.

But you should not ignore your own responsibility. You should realize that the laws the state has made for the size and purity of the German people also serve your own happiness and the happiness of your children and children's children. And should it be necessary for you not to have children, you may remember the wonderful words of the Führer, who expects an improvement in humanity because of these laws: "*an age in which one quietly renounces, the other cheerfully sacrifices and gives!*"

If, however, you can pass on the blood that flows in you to your children and children's children, you will through your blood contribute to the building of your people, so be proud and happy and recognize your duties.

You now know how to select your spouse, and understand the meaning of the following principles from the Reich Office for People's Health:

1. Remember that you are a German.
2. Do not fail to marry if you are genetically healthy.
3. Keep your body pure.
4. Keep your mind and soul clean.
5. As a German, take a spouse only of the same or of Nordic blood.
6. In choosing a spouse, ask about his or her ancestry.
7. Health is the prerequisite for outward beauty.
8. Marry only out of love.
9. Do not seek a plaything, but rather a companion for marriage.
10. You should want as many children as possible.

Be warned against one particular error:

People of absolutely pure blood are rare among us. If a person seems to fit perfectly the image you have of a race, that does not mean that he necessarily possesses all the spiritual characteristics that correspond to the physical appearance. Work carefully through Günther's "*Brief Racial Guide to the German People.*" Do not judge a person only because of his physical appearance.

Enough advice and warnings! If you have understood them, you may be confident that your feelings will lead you in the right direction. You should not marry out of calculation, but rather from love!

## **Your Family**

*The destruction of the family would mean  
the end of any higher level of humanity.*

— Adolf Hitler

There are still some people who object to the demands of genetic measures, even if they can see the validity of the genetic laws. They say: If one emphasizes inheritance so strongly, there is a danger that people will take life too lightly, avoiding their moral duties, not working on strengthening their personality or improving their circumstances. Such a fear is baseless. Remember this: A person who does not strive to be moral cannot be a good head of a family. He who knows no moral striving has deep spiritual defects.

You know that spiritual characteristics are inherited, just as physical traits are. But there is a second factor.



Let us assume that a person by moral struggle, through hard work, with the help of his good traits and the minimizing of his bad ones, reaches a stage in life where he is able to begin a family. On the basis of his genetic history and that of his spouse, he can expect healthy and productive children. Thus begins a stage of life with increased responsibility for the husband and wife, for father and mother.



**Albrecht Dürer: Ritter, Tod und Teufel** (Kupferstich 1513)

„Laß kommen die Höll' mit mir zu streiten,  
ich will durch Tod und Teufel reiten!“

Dem heimwärts reitenden Ritter kreuzt der schaurige Tod den Weg, und der scheußliche Teufel sucht ihn zu ereilen. Er aber reitet unbeirrt durch die Felsenschlucht, den Zügel straff gefaßt, ein stolzes Lächeln auf dem unerschütterten Gesicht. Beachte, wie das Bild beherrscht wird durch die kraftvoll geschlossene Einheit von Roß und Reiter, der gegenüber die kraus zerfaserten Linien der Bedränger ohne alle Kraft und Größe sind.

25

The father does not only provide for the economic security of the family. The mother does not only provide for every family member in the narrower sense — often sacrificing herself completely — in particular, for her children. More than that, the

family must be built from the inside. A family that merely displays an outward community, sharing a dwelling and meals, does not deserve the name.

The family should be a cradle, a home, a fortress.

A cradle! “He who is able to have children but does not is of little value” (M. Staemmler). To ensure a healthy continuance of the kinship group, at least four children are necessary. The children must be raised by both father and mother, and in the same way. M. Claudius says: *“I see no other way than this. One must himself be what he wants his children to be.”*

A home! Unity and cheerfulness must prevail in the home so that growing children are happy to be *“at home.”* Love must shine through strict discipline so that trust remains and advice can be asked for and given. Family customs strengthen the sense of community, encouraging creativity and an artistic sense. Humor should be present as well. Read old M. Claudius, who in his *“Letter to Andre”* writes: *“I have secured a cannon that works splendidly, and makes a lot of noise. If you have a birthday, baptism or anything else to celebrate, dear Andre, let me know and I’ll treat it as if it were my own affair.”* Mothers’ Day is another such celebration, when it expresses a grateful heart to a mother.

A fortress! That means a place where all family members feel secure. A fortress is not a palace. Wealth and excess make no contribution at all to building a family fortress. Better one more person and one less expensive carpet! A fortress is also protection against outside filth and trivialities. The thought of the family, above all of the noble mother, is the test for genuineness and morality. It should be a fortress in which each member of the family, the children above all, but also the mother and father, should find understanding and support in their distress and real protection against outside enemies.

If you succeed later in life in establishing such a family community for yourself and your family, you will be serving not only yourself and your children, but also your people. For from such families comes a people that is noble, brave, great, and strong.

## **Your People**

*“You are nothing. Your people is everything!”*

— Adolf Hitler

In a war when the freedom and life of the people are in danger, every capable man reaches for his weapon, ready to give his own life for the sake of his people.

New racial and genetic discoveries demonstrate that the life of a people can be threatened by things other than war. Earlier, the thinking was that a people was a given, something constant, but rather like the individual person. It was enough to develop this entity, to teach it, to make it intelligent and industrious and healthy. This entity would develop over the decades and centuries to ever higher levels of

civilization and perfection. And the “*achievements*” of one century, it was thought, could be passed down to the next generation, One spoke of human progress.

More and more, however, intelligent people realized that “*human progress*” is a doubtful matter. One realized that “*cultures*” perished because the people that created and sustained them collapsed. One concluded that peoples followed the same laws as individuals. That means that they grow, have a flowering youth, a strong maturity, but then they age and finally must die. One concluded that Western culture was not far from its inevitable death; one spoke of “*the decline of the West.*”

It is true that cultures perish because the peoples that sustain them grow old and die, for cultures that are no longer given new content by creative peoples are empty shells. It is also true that the German people shows signs of age and decline.

However, it is not true that peoples must die; it is not true that our German people must sink into the chaos of decline.

Why not? Because a people does not age and die because other peoples aged and died, because they shared outward similarities.

Each people has its own law of life within it. And this law says: a people ages and dies only when its racial value continually diminishes.

A people ages and dies when its genetically ill and racially inferior elements grow more rapidly than its genetically healthy and racially valuable elements do.

Thus you can understand that not only war threatens the life of a people. Genetic and racial decline is a daily, hidden, creeping danger. It is thus more dangerous for a people than even the bloodiest war.

National Socialism is firmly determined to eliminate the creeping danger of weakening and corrupting the people. Indeed, it sees this task as so supremely important that Rudolf Heß said at the Reich Party Rally in 1933: “National Socialism is nothing other than applied racial science.”

You are willing to die happily for your people in war. But now you are called to life for your people. You will not fail this call.

What must you do? Nothing more than doing at the proper time what you have already learned from this booklet. Everything that your people demands of you is also best for you yourself, for your children, and for your kin.

And one more thing is required of you: that you ceaselessly promote this new thinking — for it is new thinking! — to everyone you can. Each individual must go this path if the people is to reach its goal.

## People and State

*No one can truly serve the Lord God  
Who fails to serve his own people.*

— Heinrich Anacker

If you are to serve your people, you must affirm the principles here discussed and act accordingly. But that is not enough. You must also take a clear position toward the state that your people has created.

The state is the means to realize the popular will. It is the people made visible.

In past times, there was a deep chasm between people and the state. The state of the System Period [Bytwerk: 1919-1933] was not based on ethnic principles. Its constitution was based on the political doctrines of foreign peoples, particularly Western democracies, and was strongly influenced by the Jewish spirit. Those Germans who most loved the German people and its nature had to hate this state the most.

Adolf Hitler carried the flag in the struggle against a nonethnic state. He alone recognized with brilliant clarity and precision what was at stake. Adolf Hitler wanted to tear up the dictates of the Treaty of Versailles, a huge task that then seemed impossible. He wanted to make Germany great and strong again. Many believed that that would take a century. Yet this single man saw a still larger task before him. He saw that it was necessary to rebuild the German state on a new foundation.

With brilliant vision and unprecedented toughness, with superhuman sacrifice, he solved all three of these enormous tasks. Versailles is dead, Germany is great, and the ethnic state is established.

There is no longer a chasm between state and people. Both have become one. And he who wishes to serve the German people, as you do, must affirm the new state.

The new state is a leadership state. That means that the decisions of the state leadership are not made by vote of the people or their representatives, but rather they are made by the leader of the state, on his own responsibility, after listening to his advisors. The person of the Führer has replaced impersonal leadership. He is responsible for his actions only to God and his own conscience, but from time to time he calls the people's comrades to affirm that they still have confidence in him [Bytwerk: that is, calls a referendum, of which Hitler held four].

A leadership state does not mean domination. A ruler has subordinates, a leader has followers. Adolf Hitler does not want to rule over slaves, but rather he wants citizens to follow him from conviction.

This form of leadership state developed out of the Great War. War demands total obedience to one's superiors. But this obedience comes from the conviction that the leader will risk his life for his followers. That was the relationship between leader and



followers during the World War. It has proved itself splendidly once again in this war against England. The finest word for it is camaraderie.

The new state thus wants to be a state of camaraderie. But camaraderie, in the deepest sense of the word, is possible only for a community of people of the same background, nature, and will.

Therefore, the new state must be an ethnic state.

It must exclude all those people who are not of German blood (Jews). It must eliminate or overcome all internal contradictions that could endanger the goals of the community (matters of religions confession, class and standing). It must absolutely secure the unity of the national body.

Perhaps you now understand why today we so eagerly investigate the life and customs of our Germanic ancestors. They lived in strong kinship groups. They all belonged to the same race, and held to the same law of leader and followers. Although we do not take on their forms of religion or clothing, they can be models to us of ethnic and heroic attitudes. The forms of their high culture may be outdated, but the roots from which it came should find new life in us. They can help us to build a new ethnic state based on sworn community, to build a new nation.

## **The Jewish Question**

The Jewish people is a racial mixture whose constituent races are Near Eastern and Oriental. It is foreign to the races that make up the German people. Mixing with it has the same impact on the German people as on the individual *Mischling* [the National Socialist term for one of mixed race]. The number of people in Germany with Jewish blood was estimated in 1935 at two million. It was therefore high time to prevent a further mixing of those of German blood with Jews. This happened through "*The Law for the Protection of German Blood and German Honor*" of 15 September 1935.

There was a Jewish Question already in ancient Rome before the time of Caesar, and the Jews even then (according to the historian Mommsen) were the ferment of the world bourgeoisie and of national decomposition. It is well known that the Jews served the nobility from the Middle Ages up to the present day as money lenders, but were never granted citizenship. The populations of European states always had a healthy sense of the foreign nature of the Jews, and it would be easy to fill a book with statements by the leading men of every century to prove this. Berhard of Clairvaux, the pious preacher of the Second Crusade, Geiler of Kaysersberg, the famed Straußberg cathedral preacher (died 1510), and not least Martin Luther, expressed their strong opposition to the claims of the Jews, about their disdain for physical labor, and about their hatred of all Gentiles. Frederick the Great ordered Jews to be removed from all country towns, and Maria Teresa declared them the worst plague a state could have because of their treachery and usury. The sorrow greedy Jews caused for Germans during that period is shown in the 1940 film *Jud*

Süß. When Goethe was discussing religion in his discussion of his principles of education (W. Meisters Wanderjahre, book 3, chapt. 11), he wrote: *“For this reason, we do not tolerate Jews among us, for why should we give them a share in the highest culture, which their origin and background rejects?”* Fichte, and later Moltke, use almost the same words to declare the Jews *“a state within a state.”*

The dam that the peoples had built against this state within a state began to burst with the insane and fateful doctrine of equality proclaimed by the French Revolution. After the emancipation of the Jews (1812 in Prussia), a steadily increasing stream of Jews moved to Germany, which increased after the World War to an intolerable degree under a state that ignored ethnicity.

It came to be that the Jews seemed no longer a state within a state, but the state itself.

Between 1910 and 1925, an average of 13 Jews each day emigrated from Eastern Europe to Germany. In 1925, 10.75 percent of the independent merchants in Prussia were Jews, 34.30 percent of the independent bankers. In Prussian cultural life, the figures were: 17.9 percent of doctors, 27 percent of attorneys, 27 percent of editors, 7.5 percent of actors, 14.8 percent of dentists. In Berlin, the figures were even higher, reaching the frightening total of 50 percent in the case of attorneys. In 1931, 50.4 percent of German theater directors were Jews. In some university departments, the figure was 50 percent, 55 percent in one case (statistics from Schulz-Ferecks). And if one considers the situation in Vienna before Austria's return to the Reich, the situation is even less favorable. Under Schuschnigg's rule, the Viennese press was the center of an anti-German spirit. *“It has been established that of 177 editors, no fewer than 124 were Jews, and only 53 Aryans.”* (Reichsamtsleiter Sündermann)





Gesunde Jugend — Glückliches Volk!

One must remember that before 1933, these statistics include only religious Jews, and that those who had left Jewish religious groups were not included, not to mention *the Mischlinge*. Since under former laws these kept entering the German people's body, it is easy to see that the Jewish Question could be resolved only from the racial standpoint. The "*Reich Citizenship Law*" of 15 September 1935 excludes Jews and *Jewish Mischlinge* from Reich citizenship and thereby from employment as civil servants.

The two laws of 15 September 1935 (the Nuremberg Laws) are the first successful and determined step — in two thousand years — that have been taken to solve the Jewish Question.

### **The Prevention of Genetically Ill Offspring**

Wherever nature is left to itself, those creatures that cannot compete with their stronger neighbors are eliminated from the stream of life. In the struggle for existence, such individual creatures are destroyed and they do not reproduce. This is called natural selection. Animal and plant breeders who want particular traits systematically eliminate those with undesired traits, and "breed" for those creatures with the desired genes. "*Breeding*" is artificial selection.

In the case of human beings, the complete rejection of selection has led to undesirable and unexpected results. A particularly clear example is an increase in the genetically ill. In Germany in 1930, there were about 150,000 people in mental asylums and 70,000 criminals in prisons and jails. They were, however, only a small part of the real number of the handicapped. Their total number is estimated at more than half a million. This requires enormous expense on the part of society: 4 RM [Bytwerk: Reichsmarks] daily for the mentally ill, 3.5 RM for a criminal, 5-6 RM for a cripple or a deaf person. In contrast, an unskilled worker earns 2.50 RM a day, a white collar worker 3.50 RM, a lower level civil servant 4 RM. (Reich Minister Dr. Frick gave these figures in 1933). Earlier, those with such handicaps, if they were not in institutions, were free to reproduce, and particularly in the case of drunkards and the mentally handicapped, the number of children was often very high. A single alcoholic woman born in 1810 had 890 descendents in 1839 [Bytwerk: I assume this is a typographical error.]. Half were mentally impaired. 181 were prostitutes, 142 beggars, 76 serious criminals, 7 murderers, 40 were in poorhouses. The woman cost the state about 5 million marks altogether, which had to be paid by healthy and sometimes very valuable people. It raised taxes and reduced opportunities for others. This shows the wisdom of Goethe's words: "*Reason becomes nonsense, charity a plague!*" The "*Law for the Prevention of Genetically Ill Offspring*" of 14 July 1933 seeks to reduce the worst cases of such unnatural counter selection by allowing for the sterilization of serious and genetically inherited illnesses. Thus the army of the mentally ill, the idiots and those with low intelligence, the criminals, those dangerous to the community, and tramps will gradually diminish, leaving more room and opportunity for healthy and hard-working people. "*Humanity*" is not ignored in these

cases. One not only leaves the ill alive, but cares for and protects them. Sterilization is safe and harmless. However, one will display “*humanity*” not only to those who are of less worth, but also to those who are valuable. If we believe those who through serious research have sought to understand God’s will, there is no doubt as to what the will of God is.

The last world congress of scholars from every civilized nation showed that an understanding for German policies in this area is growing rapidly throughout the world.

(You can find important material about these questions in the material produced by Reichsamtsleiter Dr. Groß in the series “*Reich Office for Public Health*” and the publications of the “*Reich Federation for those with Many Children.*”)

### **The Great Importance of the Birth Rate**

From a superficial standpoint, one might believe that it makes no great difference if a certain group of people is more or less prolific. However, consider the following:

If a population consists of two equal groups A and B, and A regularly has three children per person, but B has four, by the next generation A has only 36, but B has 64 people in a population total of 100. After a hundred years, the ratio is 30:70, after 300 years 3:97. That means that group A has nearly vanished from the population. Imagine that group A has the valuable people, and group B those people of lesser value!

Today, the drop in the birth rate is so frighteningly large that not only the highly valuable genes of the people are at risk, but the very existence of the people. In 1900, the number of live births was 36 per 1,000 of the population. In 1932, it was only 15! A third of the number necessary to maintain the population was missing. A dangerous consequence of the declining birth rate is the wrong age structure for the German people. If one compares the age range of a people to a tree, the lower level of the tree is the layer of the children (consumers in economic terms). The middle level consists of productive adults, which gradually grows smaller until the crown of the tree is reached. These are the elderly, who must be cared for. However, the children’s layer is now far too small. The old are far too numerous, which means an ever increasing burden for those who are productive, the taxpayers. National Socialism’s measures (Law for the Encouragement of Marriage of 1 June 1933) have prepared the way to improve the age balance of the population, and the youngest group (children up to six years of age) has significantly increased. But that is only a beginning. The number of school-aged children (6-14 years of age) has fallen sharply, and the oldest group over 65) has increased significantly.

The marriage figures have increased as has the number of births. That has increased from 14.7 per 1,000 in 1933 to 19 per 1,000 in 1936. That is certainly a wonderful success, but we have still not reached the level necessary to sustain the population.

200,000 more children a year are needed than are currently born. Put another way, the birthrate of 19 per 1,000 is 11 percent lower than the needed birthrate (statistics from Ministerialdirektor Dr. Gütt).

Europe's birthrate is significantly lower in the north and northwest than it is in the south, and particularly east. In 1930, these figures were (per thousand):

15 - 18 in England, Scandinavia, Germany, Austria, Switzerland

18.1 - 22 in France, Ireland, Scotland, Denmark, Finland

22.1 - 28 in Holland, Italy, the former Czechoslovakia, Hungary, Lithuania

28.1 and more in Spain, Portugal, the Balkans, Poland, and Russia.

That means a growth in population to the east, and presumably population pressure from the east towards the west. Germany, as the bridge between the east and the west, is the country that will be the first to sense this pressure. How can it defend itself if it is not strong and militarily ready?

A weak people entices its land-hungry neighbors to attack. The strength and military readiness of a people, in contrast, are guarantees of peace. The Führer spoke to this at the Party Rally of Freedom (1935): *"We may never forget that only the strong deserve friendship, and only the strong get it. Thus, our goal is to make ourselves strong."*

## **Farming and Urbanization**

*The people's economy depends on the largest possible number of firmly rooted and loyal citizens who give the state what it needs more than anything else: people who are healthy in body and soul.*

— Hindenburg

Reich Minister Dr. Darré has proven in a comprehensive book that farmers historically are the life source of the Nordic race. This is also true for the German people today: farmers are the life source of the people.

Take any large group of city dwellers, perhaps a school class, and determine where the grandparents were born. You will be amazed at the high percentage of rural origins. Farmers have the children that move to the cities.

The rural population, particularly those who till the soil, are bound to the laws of nature. He who owns stocks can arrange his life as he wishes, today one way, tomorrow another. For the farmer, his way of life follows the laws of life. He needs workers, and he secures them in his children., who must be strong and healthy if they are to help him. Usually, all he can pass on is his land, and it is of use only to him who can cultivate it. Thus farmers *"breed"* a *"firmly rooted"* and *"loyal"* generation. You can understand now why the phrase *"blood and soil"* is not merely a rhetorical device, but rather it reveals a law of life.



Money and soil are two concepts revealing different worlds. It is unnatural that a farm be split apart (since one thereby tears apart a living thing). It is equally unnatural that it be sold so that the proceeds can be divided among the descendants, that it be converted to money. Industrial developments of the nineteenth century destroyed this natural view in wide circles of the population, even including the rural population. This is where the “*Farm Inheritance Law*” of 15 May 1933 (the Farm Law) comes into play. It states that a farm may not be sold or split up without court approval, that it be passed down to the farmer’s heir, who may only be a citizen of German or related blood. “*Only he who is at home with the soil may pass it on to his heirs.*” (Otto Paust).

The strong population growth that prevailed for several decades after 1870 led to a shortage of land. “*People without land*” streamed into the cities and found work in the many factories that sprang up like mushrooms. This “*urbanization*” had only unfavorable results in relationship to the laws of life. Some become impoverished in the new cities. Most, particularly the most valuable, reduced their number of children as soon as they had risen economically, diminishing their valuable genes. Here too there was a regrettable counter selection.

The World War led to a tremendous transformation in the world economy, and it is likely that Europe’s industries will never again employ as many people as before. Thus, more people now live in cities than there is work for. However, cities cannot survive without fresh blood. It must be seen if many city dwellers are suitable for resettlement to the countryside. It is absolutely necessary that farmers do not reduce their number of children because of a lack of land. Space can be provided by land already being developed, and through the reclamation of moor and wastelands. Settling such new land is hard and requires strong, persistent people. The eastern part of the Reich has a low population. Settling it with those of German blood will achieve three important goals:

- 1.the agricultural freedom of our people (that is, Germany’s independence from foreign sources of food);
- 2.the securing of the source of ethnic life;
- 3.a defense against the population pressure from the east.

## **The German People on the Path to an Ethnic Reich**

*Fate presses —  
Loyalty determines.*

— Ludwig Finckh

*We have nothing but this in mind: the Reich  
The Reich of all brothers in our chosen realm,  
That God gave to us. And no foreigner  
May interfere in the slightest with our freedom*

The history of a people is largely determined by its nature. The space in which it settles is also important, the soil on which it builds. The more a people is aware of its unity, the more strongly it can express and develop its ethnic traits, the more it can sovereignly determine its own path. A people's will determines its history.

Since the English people lived on an island, it was easier for them to build a united state. A strong will for a state brought all forces together and determined the course of English history. Since centuries of world conquest drew Europe's brave to foreign lands, each English emigrant enjoyed the protection and aid of a powerful fatherland. Wherever in the world an Englishman settled, he founded a cell of his motherland. Thus, the British Empire, founded on the subjugation of foreign peoples, is not an ethnic entity. The fact that England ignored up until now the ethnic danger (the Jewish Question!) is one of the reasons for its present decline.

The German people's path to state unity and to a people's will was thornier and longer. After the great migrations, German tribes were spread throughout Europe, separated by impenetrable forested mountains, and having no natural defenses against neighboring peoples. Leading rulers founded a strong German kingdom, but did not fully succeed in bringing all the German tribes together. For more than a thousand years, the German people and Reich were the leading nation in Europe. The German Kaiser's reach extended far beyond German territory, and Europe's important decisions were made in Germany. But the longing of the German Kaisers to reestablish the old Roman Empire with the help of German knights did great damage to German land and to the German people. To win power in Italy, the nobility gave up their most important rights. Germany lost its leading role in Europe; the individual states used their strength only for their immediate purposes, not for the good of the larger German body. The history of the First Reich was guided by state, not ethnic, principles. All Europe's movements centered on Germany, were fought out on German soil, and at Germany's cost.

Thus pure Germanic lands were separated from the Reich federation (the Netherlands, German Switzerland, Luxemburg, Liechtenstein), and were lost to the German ethnic body. Many Germans emigrated in groups and settled in foreign realms (in Siebenbürgen and Romania, on the Volga and the Black Sea, in Banat and the Baltics). They kept their ethnicity pure against a foreign environment, without the help or thanks of Germans in the homeland. Millions more Germans emigrated to all parts of the world, helping to found states (the United States of North America) and gave their German blood and German spirit for foreign states, whose ethnic body they had joined. They lacked the backbone of a strong German home state.

The Führer stated that the German people rescued three clear fruits regarding foreign and political events from the collapse of the First Reich (Mein Kampf, p. 733):

1. the colonization of Austria;
2. the securing and filling of the area east of the Elbe, and



### 3. the Hohenzollern organization of the Brandenburg-Prussian state as the model and crystallization point of a new Reich.

However, this new state, built by Bismarck from Prussia had — from an ethnic perspective — a serious weakness. It divided the German national body. The Germans in the Austrian territories remained outside; under the Hapsburg throne, they were trapped in a stew of peoples. Sharp frictions between of this mixture could not be avoided. From here came the spark (Sarajevo!) that ignited world conflict.

The World War provided a unique, almost miraculous revelation of German heroic greatness that filled the entire world with astonished admiration. It also revealed the main weakness of the German people, namely that it was not united in a large ethnic state. Such a state of all Germans would have been impregnable against all the powers of the world.

The “*peace*” of Versailles demonstrated the destructive hatred of the enemy against the German people. Millions of Germans were removed from German authority: In Alsace-Lorraine, Eupen-Malmedy, North Schleswig, Danzig, the Memel district, Pomerania-West Prussia, Eastern Upper Silesia and Hultschin.

The Hapsburg Empire was dismantled. The core became German-Austria, whose inhabitants demanded union with the German Reich. But hatred of the Germans was trump in the world of Versailles, and such a union was prohibited, and the attempt was made to weaken the Germanic consciousness of the Austrians. After 1933, anti-German forces attempted to strengthen an anti-ethnic government in Austria. They wanted to make the country a bulwark against National Socialism, which they rightly saw as incorporating the powerful force of ethnic, Greater German thinking. Germans suffered distress, prison and death until the Führer returned the German Ostmark to the Reich.

As Adolf Hitler began his journey to Branau on 12 March 1938, surrounded by jubilation, the unnatural border fell before him who was returning home. As the Führer entered Vienna, the dream of a thousand years became reality: the German ethnic Reich was established. This event of world historical significance was won not with weapons and force; it grew from the depths of the heart through the law of blood.

Still, there were 3 1/2 million Germans trapped in the Sudetenland in “*Czechoslovakia*,” an artificial multi-ethnic state created by the shameful Treaty of Versailles, and intended as a center of trouble and as a gathering place for a march on Germany. The leaders of this state, in the pay of the Western powers, had tried in vain for twenty years to exterminate Germanism within their borders. In October 1938, the Führer rewarded the Sudeten Germans for their blood loyalty by returning their ancient Germanic land to the Reich.

Facing the strength of the Greater German Reich, the Western powers drew back, gnashing their teeth as the Sudeten Germans returned, and left the rest of Czechoslovakia to its fate. The rump state collapsed, Slovakia declared its independence, and reasonable Czechs placed their territory and its people under

German protection. Thus the Protectorate of Bohemia and Moravia began on 16 March 1939.

In the face of these successes of Greater German thinking, England more and more revealed its true face. It found one more state that relied upon England's word, and then collapsed: Poland.

Egged on by England, blinded Poland rejected every reasonable and just resolution of the Danzig question. It rejected the Führer's moderate proposals and committed atrocities of unimaginable depravity on defenseless ethnic Germans. It sent Polish forces into German Reich territory. On 1 September 1939, the Führer ordered German troops into Poland. Eighteen days later, there was no longer a Polish state. The Germany military had won a victory unique in history. They had won back for the Reich the Germans in Danzig, Pomerania, West Prussia, and Upper Silesia, as well as an area of control that extended to the Bug River. (The purely German Memel District had already been incorporated into the Reich through peaceful negotiations with Lithuania.)

### **The New Ordering of Europe and the World**

Blinded by hatred against ethnic Greater Germany, England declared war on 2 September 1939, and France obediently followed. Russia, on the other hand, unwilling as in 1914 to shed its blood for England's position in the world, concluded an agreement with the Reich under which the two largest peoples in Europe together took on the new ordering of Eastern Europe, ruling out England's influence in an area in which it had no cause to be involved.

After the victorious campaign in Poland has had assured ethnic security in the East, the Führer — who hates senseless bloodshed between nations — made a peace proposal to the Western powers. England's rulers remained deaf. They hoped they could use their money to purchase the blood of other peoples; that is, they wanted to use economic means to force neutral nations into their service, building a ring of hunger and weapons around Germany.

This time, however, that old British recipe failed to work. Russia kept its agreement with Germany, and in Italy Mussolini scornfully rejected all similar British attempts to separate him from the Axis friendship that had proved its value over the years. That broke the attempt to starve Germany through a blockade. Since the hunger war failed, a war of raw materials and weapons was attempted. There are three points in Europe where than could be attempted: 1. Causing trouble in the Balkans and blocking the Romanian oil fields; 2. Occupying Scandinavia with its Swedish ore; 3. Marching through Belgium and Holland to break militarily into Northwest Germany.

Later historians will discuss the brilliant countermoves that Adolf Hitler took against these three dangers. They will find in them remarkable proof of his wise statesmanship and his brilliant greatness as a leader, and of the immortal heroism of

German soldiers on land, at sea, and in the air. The following dates, modest as they may seem, conceal enormous events.

On 9 April 1940, German troops moved to protect Denmark and landed in Norway. They fought against the English, the French, and the Norwegians, and ended their successful campaign on 10 June by fully securing the entire eastern coast of the North Sea.

On 10 May 1940, Germans marched into Holland, Belgium and Luxemburg. In Flanders and northern France, they destroyed the French and British strike forces and had captured the entire Belgian and French English Channel coastline up to the mouth of the Somme by 5 June. On the same day, the German right flank began the decisive battle against France. The Weygand Zone was overcome, the Maginot Line broken through. On 21 June, France was finished, and the Führer ended the shame of 1918 in the forest of Compiègne. Europe's entire northwest coast, down to the Spanish border, is secure against England.

On 10 June 1940, Italy entered the war, joining in the last battles against France, and waged widespread battles with all of its military forces against British power in the Mediterranean and North Africa. The cooperation of the Axis powers succeeded in eliminating the Balkan trouble spot in a peaceful way in the middle of the war (German-Italian arbitration in Vienna on 30 August 1940). This new order eliminated the injustices done to Hungary and Bulgaria after the World War, and brought Romania into the Axis.

These events drove England diplomatically as well as militarily (Norway, Dunkirk!) out of Europe. The peaceful desire for order of forward-looking peoples had extinguished the torch of war. Now England was branded as Europe's enemy. Once again (at the Reichstag session of 19 July 1940), the Führer made an appeal to reason, but insults and threats were the official response that came from the other side. Thus it became clear that the war would not end without the destruction of England and the British Empire.

The Reich government and Italy declared a total blockade against England (17 and 20 August 1940), and on 7 September, German forces began their revenge for English bombing attacks on the German civilian population by major bombing attacks on England. England's rulers saw North America as its last resort. They surrendered parts of their world empire as bases. However, the agreement between the Reich government, Italy and Japan (27 September 1940), joined in November by Hungary, Romania and Slovakia, make it clear to the world that the end of the war would mean not only a New Order for Europe, but also a new and just reordering of the whole world.

## **Blood joins blood**

*A people is not time, a people is not space,  
A people is not day, a people is not a dream —  
A people is a love that flows within  
A holy stream of which we are a part.*

— Lex Schloss

For all time, the German Reich leadership will be honored for the fact that it held to an ethnic perspective in every decision of this war. Germans in Eupen-Malmedy, Luxemburg, Alsace and Lorraine are now forever part of the German national body. The newly won territories in the East do not serve imperialist goals of expansion and exploitation, as for example England pursued in its empire, but rather the ethnic security of German living space. By fall 1940, more than 200,000 settlers from the Baltic lands, from Galicia and Wolhynia, had moved to the new Warthegau [Bytwerk: conquered Polish land], joining the native ethnic Germans in constructive labor. Consistent with border agreements between Russia, Romania, and Bulgaria, a further 190,000 ethnic Germans from Bessarabia, Buchenland, and Dobrudscha will be resettled and return to the Reich. Where such resettlement is not possible, agreements will be made with the respective states (Hungary, Romania) under which the remaining Germans will not be treated as a minority, but rather as a fully equal group. The Germans south of the Brenner Pass in South Tyrolia had already found a new home in the Reich.

The ethnic goals of National Socialism, nourished by a knowledge of race and nature, have established a Greater German Reich of 85 million Germans. Common blood has built a common will that has forged the weapons that make it invincible under Adolf Hitler's leadership. England's day is done, Germany's day is dawning!

## **Onward**

A generation with all of these advantages has enormous responsibility. Many of the problems that must be solved have been felt for a long time, some for centuries. Partial solutions were attempted, which always weakened them. New tasks drove old ones to the background.

The failings of the past had their ultimate and decisive cause in the fact that they did not find the fulcrum that allowed the whole to be moved: the laws of genetics and of race.

But now clarity shines in all directions. Woe to the generation that is given clarity — but does not use it! There are only two paths: to liberating heights, or to decline.

We choose the first path, although we know that it brings sacrifices and challenges, although we know that it is difficult, and will take more than one or two or three generations.

Ernst Moritz Arndt was one of the Germans who sensed the greatness of the German

mission. Let us follow him and his prophetic words:

*“So dance, millennium, your dance  
Reach, spirit, for the highest joy,  
Destroy the hourglass of time  
And reach for and understand eternity!”*

# Ahnentafel

für

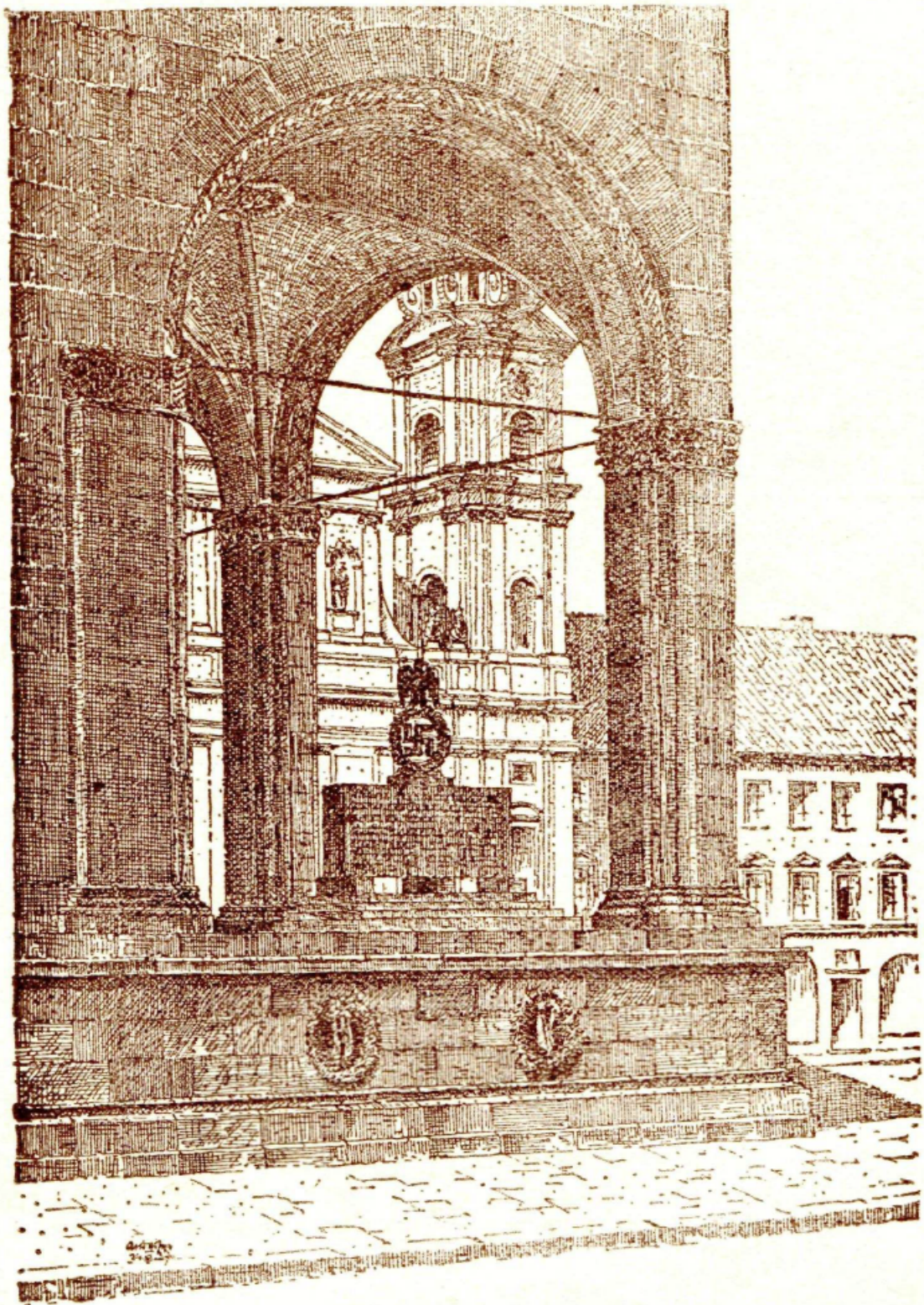
---

A two page genealogical table follows to give the child a start on building his family tree.:



<b>8</b> <b>Urgroßvater</b>	<b>9</b> <b>Urgroßmutter</b>	<b>10</b> <b>Urgroßvater</b>	<b>11</b> <b>Urgroßmutter</b>
Familienname	Geburtsname	Familienname	Geburtsname
Vornamen	Vornamen	Vornamen	Vornamen
Beruf .....	Beruf .....	Beruf .....	Beruf .....
* Ort .....	* Ort .....	* Ort .....	* Ort .....
Tag .....	Tag .....	Tag .....	Tag .....
† Ort .....	† Ort .....	† Ort .....	† Ort .....
Tag .....	Tag .....	Tag .....	Tag .....
Beh. ....	Beh. ....	Beh. ....	Beh. ....
⊙ Ort .....	Tag .....	⊙ Ort .....	Tag .....
<b>4</b> <b>Großvater</b>	<b>5</b> <b>Großmutter</b>		
Familienname .....	Geburtsname .....		
Vornamen .....	Vornamen .....		
Beruf .....	Beruf .....		
* Ort .....	Tag .....	* Ort .....	Tag .....
† Ort .....	Tag .....	† Ort .....	Tag .....
Beh. ....	⊙ Ort .....	Tag .....	Beh. ....
<b>2</b> <b>Vater</b>			
Familienname .....	Vornamen .....		
Beruf .....			
* Ort .....	Tag .....	† Ort .....	Tag .....
Beh. ....	⊙ Ort .....		
<b>1</b>			
Familienname .....	Vornamen .....		
Geschwister .....			

12	Urgroßvater	13	Urgroßmutter	14	Urgroßvater	15	Urgroßmutter
familiennamenname		Geburtsname		familiennamenname		Geburtsname	
Vornamen		Vornamen		Vornamen		Vornamen	
Beruf		Beruf		Beruf		Beruf	
* Ort		* Ort		* Ort		* Ort	
Tag		Tag		Tag		Tag	
† Ort		† Ort		† Ort		† Ort	
Tag		Tag		Tag		Tag	
Beh.		Beh.		Beh.		Beh.	
⊙ Ort		Tag		⊙ Ort		Tag	
6	Großvater		7	Großmutter			
familiennamenname		Geburtsname					
Vornamen		Vornamen					
Beruf		Beruf					
* Ort		Tag	* Ort	Tag			
† Ort		Tag	† Ort	Tag			
Beh.		⊙ Ort	Tag	Beh.			
3	Mutter						
Geburtsname		Vornamen					
Beruf							
* Ort		Tag	† Ort	Tag			
Beh.							
Tag							
* Ort		Tag	Behennntnis				



Und ihr habt doch gesiegt!