



The New Order



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Command and Obedience Words to Hitler Soldiers

Part 1

Preface to the 1st- 13th Edition (originally published 1934)

The time of the blazing storm of steel in the First World War had a good side. Where shells burst, there was nobody who did not totally belong to us. Whoever had the desire and opportunity to shirk duty, because he was cowardly, was no longer among us.

Comrades, I know your yearning for everything to go forward. You don't want anybody to march in our ranks who falsifies our community. You yearn for what we once had in the company: a piece of home, a piece of the homeland. You yearn for a company commander of the same type as the front officer. And you fear that something might, very quietly and unnoticed, sneak in, something that is not in accord with our essence; you fear that one day it



might be there and cannot be wiped away. You worry that we might not keep what we had when the going was rough. You are concerned that we might not preserve what we achieved with great effort under Hitler's victorious banner.

The time of the receding red flood also had a good side. We all knew what to think of each other. Here, too, nobody was there who did not totally belong to us.

How long has it been, actually, since we stood in one spot for five hours in the great Tennishalle meeting-hall to see our Führer, who went from man to man and looked each one in the eye? Those in power had forced the comrades to remove their boots, because they were a danger to the state. But the comrades did not waiver. They stood bare-foot even though it was winter. We had to hide our blue caps, because they were considered a „uniform“ and banned. Outside were police, masses of police. Inside were huge, closely packed columns of silent, faithful men. Hunger brought many a man to his knees, but he did not walk away, unless the medics carried him off. All hearts there beat as one. There were no „ifs and buts“.

What did Adolf Hitler tell us then? „My comrades, one thing I know for sure: There is no coward among you!“ Those were blessed hours despite the discomfort. We knew that all who stood there belonged together in life and to the death.

Comrades, now you are filled with hope that is remains so. It must and it will remain so, if we stand together in the spirit of the front. We must simply take care together, each in his own place.

The man at the front did not fear death as much as the falseness of life: pretense, insolence, conceit and arrogance. The warrior who steps aside after he has done his share conceals all too easily the braggart as soon as the danger has passed. In 1918 we still sat in the bunkers. The inadequacy from the rear brought what had become unavoidable. All that still sits in our bones. We immediately feel the old fear and the old distrust as soon as something not genuine becomes visible.

But there is a huge difference between the times.

November 1918: We stood before the emergence of the poisonous bloom of parties and corruption. Thus began the decay of state, folk and nation. And – a leader was lacking.

January 1933: We experienced the beginning of the end of the party system. Corruption and profiteering suddenly ceased. The state created a solid foundation for the reformation of folk and nation. The best sign of the difference between the years of misery and the new rise is our Führer.

We verify: The front is good, for we ourselves know who we are and what is going on, and the leadership is good. If there is something needing correction between these poles, then the Führer will master it just like he mastered division and laziness. The greatest task has been accomplished. We still look at Adolf Hitler

with complete confidence, always and everywhere ready to help with full effort to finish his huge work and again and again to secure and defend this work with our lives.

This fact remains unalterable. Now let us become clear what must be done so that the final victory is not unnecessarily expensive. We understand each other quickly when I simply describe the Führer's nature – things that you have already so often felt and thought yourselves. What I relate are obvious truths, but still not everybody knows them.

Preface to the 14th Edition

„Leadership and Following“ was not written with the intention of being something new. Serious work had already prepared the ground. The first draft reflected the training lessons for non-commissioned officers in my branch of the service. Our „revolutionary activities“ were actually nothing other than the proof of superiority over the enemy: cleaner, more courageous and strong in our faith in Germany, in Adolf Hitler and his mission. Along the way many things were hard and unspeakably difficult for us, but whatever was difficult for us always becomes easier when we looked at the Führer. He was and remained, always and everywhere, an unparalleled example for us. What we endured was nothing in comparison to the burden that this man mastered. Whoever stood for him, who shared sacrifice and danger with us, was a comrade for life and in death: he was a Hitler soldier.

The Führer's strength again and again won over new followers - from the enemy or from those who hadn't cared. The number of Hitler soldiers grew and grew until the sun finally dawned on the day when not just our small band of Germans were Hitler soldiers, but the entire German folk.

„Leadership and Following“, however, does not have to change its title because of that. This work remains aimed at Hitler soldiers. For we are all soldiers, soldiers of work or soldiers of arms. Today no decent German is an exception. We all want to be soldierly people, upright like soldiers, genuine and clear, honorable and knightly, hard if necessary, considerate and comradely among ourselves, and faithful to Germany to the death.

Ongoing successes are no coincidence. They emerge solely from the values of character, from diligence and sacrifices. Creation of these values is the goal of education. Successes achieved by the whole are also successes for the members. Therefore, the members are obligated to submit to this education.

The examples in „Leadership and Following“ almost always point into the world of soldiery, because duty and sacrifice find their highest demands there. Their use

naturally applies to all other Germans, for the factory head as well as for the worker, for the scholar as well as for the student, for teacher and pupil, for mother and child. One thing is sure: Whatever we do is always but a weak thanks to the men who bled and gave everything for us.

When during the period of struggle, at the request of my comrades, I wrote down a short draft of this instruction, I intentionally did not write down everything I had said, so that the reader would have room to further develop the main ideas. In this new edition I have consciously filled some of these gaps, because „Leadership and Following“ now has a much broader task and is no longer merely a class guideline, rather it is very often simply read. This is not meant to attack the old custom of reading aloud, because the spoken word is superior to the read word. Even in the current form there is enough room for individual style of presentation. The key points remain unchanged; they offer enough material for whoever seeks it.

The picture of the present is like a mosaic whose bright polish does not deny dark colored stones. They remind us of what is still to be done. The past carries the seal of a mighty, heroic time. It is our task to prove ourselves worthy of it; it is our duty to use all our strength to meet the needs of the future.

The highest quality weapon is important; more important is that the best man operates the weapon; most important, however, is the indestructible unity of the folk, whose sons are not only the best soldiers, but also the best workers, who stand behind the soldiers.

To the highest man belongs the highest on earth: leadership and rule. The best should always lead. It's bad, when it's otherwise; we know that from bitter experience. Each must employ his best values for the will of the Führer. These values, however, do not fall to any of us from the sky. They must be achieved and earned. We are not super men. If we want to be the best – and we must do so out of gratitude to those left behind in enemy soil – then we must gladly accept the exertion required by education, training and advanced training, so that when we must lead, we lead right, and so that we confidently follow, when we belong to the following.

Proper leading and proper following have been given an eternal monument by the time of iton: the heroic glory of the living and of the dead.

Germany

We are concerned with Germany, always with Germany. That must be anchored and said again and again. Otherwise we run the risk – under the pressure of personal concerns – of paying less attention to the great idea or even of forgetting that the individual is part of the whole, that his life only becomes a life when it be-

comes part of the higher entirety of kind and language, of feeling and thought, of past, present and future of the folk.

An experience, which initially seemed very trivial, still occupies me. Years ago I took a Sunday excursion with my boy. The short train ride made such a deep impression on the little fellow that he asked me in Tegel: „Are we still in Germany?“ At first we laughed about it. But then it dawned on me that the child didn't deserve to be laughed at on account of this question. Quite the contrary! He had started to form a concept of Germany. I have met folk comrades who have never in their life left their village. Many of our big city children are the same. Even many of us who have fought for Greater Germany have remained rather provincial.

It is hard to free oneself from the bonds of the provincial. Each initially sees the world from the perspective formed by origin, social circumstances, intellectual level and occupation. Newspapers and radio have certainly helped to create change, but our concepts of Germany are necessarily again and again distorted by local patriotism, if not by distrust and jealousy.

The positive results cannot yet be measured from the fact that now Germans are shown Germany, that German works whose wages never before enabled travel can now see how Germans live in other provinces. It is not just the strength through joy, rather also their strength through knowledge that our village, our city alone is not Germany, that we have a fatherland, big and magnificently beautiful, and that we are sons and daughters of a single, robust, industrious and ambitious folk.

The great events of the present fully shown the German men, who stand as soldiers on the crossroads of historical transformation, the essence and nature of the homeland. Even in the distance they can make countless comparisons. They will find that this country is beautiful. Or that nature blessed one region even more, because there are two harvests each year, and they will see that each person loves his homeland and considers its beautiful, even if it is ever so barren.

Just this thought, love of the homeland, already shows the right perspective. The German soldier does not only learn from books. He sees with his own eyes the monuments to the rise and fall of entire nations. He gets to know the proud, spotlessly clean people of the north and he sees in other lands that great nations have neither the strength nor the will to climb out of their poverty.

The living racial, cultural and social history constantly surrounds the warrior in foreign countries. He knows that he has a role in a huge transformation, unprecedented in world history. But his thoughts always return to Germany, of which he is rightly proud in comparison. Now it is easy for him to embrace the noble and clean. And he knows that the valuable must not only be preserved, but that the

deeper meaning of life lies on the endless struggle for the better, the search for the most beautiful, the fulfillment of the more noble.

He knows how very necessary such reflections on Germany are. This is immediately shown when you ask one of your followers who works for Germany back home what thoughts he has about the concept of Germany. Try it! Help the fellow by hinting at the answers to your questions through new formulations. Often it can only be a hint. But even this provides enough material for thought and education. You won't have time for an in-depth presentation.

But your encouragement achieves the valuable result of leading your comrade to the sources he all too easily overlooks, because they are too close to his path.

Examples

Question: Is Germany whatever is shown on a map with a colored border?

Answer: Did you stop viewing the Saar as part of Germany when the borders shown on a map were different than they are today? Was it otherwise with Austria, the Sudetenland and Danzig?

Question: Are the landscapes, cities, villages, rivers, bridges, monuments and everything else that is visible within these borders Germany?

Answer: Do not German ships sail on foreign seas? Do not the achievements of technology proclaim throughout the whole world German ability, German spirit and German industriousness?

Question: Are the people of German kind and German tongue within German borders Germany?

Answer: Do not our countrymen who live among foreign peoples belong to us, to Germany?

Question: And if we now take together everything that belongs to us, and the German people wherever they may live, is all that together Germany?

Answer: Does not that belong to Germany which is of German origin, that which once was, all that which emerges in and around Germany in unbroken struggle, of which history reports so much that warns and obligates?

Question: Is Germany the German folk of the present, the folk that today lives and works?

Answer: Whence do we come? Would we even exist without those before us? And what would we be if our ancestors had not cared, fought and hoped for more than just themselves, but also for us? Who did more for Germany: the creators of the present or the many who labored before us?

Question: Is Germany all of this? Past and present?

Answer: Do we not carry the seeds of new Becoming within us? Does not new life fulfill itself through us? Are we not the fathers, the parents of a coming generation? Does not our love and loyalty belong to it, our care and our duty? Who would wish something bad for his children?

Many things will be newly formed, newly established and newly created in Germany. Do not the works of the future also belong to Germany?

As a leader, ask your followers like this! When answering these questions he will feel his love grow for those who will come after him. This love will show him his duty toward those who have not even been born yet. And it will be easier for him to recognize what he owes those whom now live, live and suffer at his side. It will be of decisive importance for his life to clarify that his children and their children will one day be that what he now is, that they will one day harvest what he now sows, just like we now pay the price for what was neglected before us, and how we can enjoy what our fathers and grandfathers created.

Germany is the sum of what was German and what will be German. We stand right in the middle of this. We only live our life when we feel reverence and thankfulness toward the people who went to their graves before us, and toward the works they left in our worthy hands, and if we are conscious of the high responsibility we bear toward coming German people and things.

Who among us would want to be cursed by our descendants?

Germany and the German nation are like a mighty storm that comes from the primeval past and continues into eternity.

The nation is an unbroken column, which marches there and then crosses the bridge connecting past and future. Even if only those standing and walking on this bridge are visible, even if only they think, feel, endeavor and create, nonetheless the Germans of the present alone are not the nation. To it also belong those lost in the vast distance on the other side as well as those coming from the distance who will one day step upon the bridge of the present.

Course and strength of this river, of this marching column depend on two great factors: on blood and soil. One or the other can dry up, if one is more fertile than the other. They depend on leadership and following, because the energy between them alone can overcome the danger that the soil is not as fertile as the blood or that the blood does not remain pure, that it dries up and foreign blood becomes master over the soil. Proper leadership alone gives the river a firm river bed and hence the invincible strength to secure its living space, the strength which would otherwise with deadly certainty dwindle senselessly into a thousand tiny streams.



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