

NOBLE PROTAGONIST

NATIONAL SOCIALISM: Fundamentals

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INTRO

SHARE THIS BOOK WHILE AVAILABLE !!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

These “fundamentals” of National Socialism contains material that came, for the most part, directly from Hitler’s book, “Mein Kampf”, which was written in 1925, and other sources. Mein Kampf was Hitler’s autobiography.

The ongoing & constant vilification & demonization of Adolf Hitler in the Jewish-controlled media is utilized to prevent & discourage the disclosure of Hitler’s (*German*) Economic & Social miracle, which, during his reign, kicked out the parasitic influence of International Jewry. The paradigm, which Hitler’s NSDAP (*National Socialist German Worker’s Party*) ushered in, was so ahead of their time that it boggles the mind.

The NSDAP, if not stopped, could of eventually brought in free-energy technologies and encouraged many nations of the world to eliminate the practice of usury, avoid the global central banking system and rid their countries from the reins of Jewish Supremacy.

The potential of National Socialism was demonstrated on the ground, and

not just in theory. No matter if mistakes were made, no matter if Germany's National Socialist government experienced some internal & external issues, the economic & social power of National Socialism cannot be denied. Long live National Socialism!

National Socialism is not (Jewish) Internationalism... National Socialism, being that it is in harmony with Natural Law, can apply to any homogeneous racial group (*nation*), acting in its own racial self-interest. However, nations within the White race, who built Western Civilization, are no doubt the best suited for National Socialism, as evidenced by their monumental historical, social and cultural achievements, despite many setbacks & life-threatening challenges to the race as a whole.

Warning: Some of the Controlled Opposition within our pro-White movement attempt to act like they are supportive of Hitler and National Socialism, while at the same time making statements that suggest National Socialism was only relevant to 1930s Germany and not relevant today, especially in America. Nothing could be further from the truth! National Socialism is the only way forward. It has been proven to be successful. Both Capitalism and Socialism, agents of Jewry, cannot compete with National Socialism as this book will document.

Note: Watch the biggest cover-up in history; the real genocide of National Socialist Germany... <https://www.hellstormdocumentary.com/>

Note: Most people who have ever attempted to read "Mein Kampf", post WW2, come into the endeavor with preconceived notions, Jewish propaganda, that Hitler was the embodiment of "evil"; thus, their bias prevents them from objectively digesting the fundamentals of what National Socialism is all about.

Hitler's teachings, which are rooted in a deep & thorough understanding of

INTRO

European history and the laws of Nature, go right over most people's heads. Many people also incorrectly associate "National Socialism" as being akin to failed "socialist" nation-states, like Cuba, Venezuela, U.S.S.R., etc. Americans are taught that individualism & minuscule to barely-existent government (Libertarianism, rugged-individualism, etc.) is necessary & optimal for a free society. They do not understand that this is actually a "divide & conquer" strategy pushed by International Jewry to separate individuals from their folk interests.

National Socialism protects the interests of the collective (folk) while ensuring that individual talents & personalities are maximized, to the great benefit of the whole society.

WELL-CONSTRUCTED PLANS OF NATIONAL SOCIALISM

National Socialism offers constructive plans for building & construction that are in harmony with the Laws of Nature. These plans are not just fantastical theories on paper, but were plans successfully tried & tested by Adolf Hitler and the National Socialist German Workers' Party (NSDAP). In fact, they worked so well that International Jewry had to stamp them out or face complete exposure & destruction.

Hitler and the NSDAP had laid out all the plans for us, via National Socialism. This time around, “we” will learn from their historical successes & mistakes and take down Jewish Supremacy; liberating the planet from their wicked usury system of exploitation.

This plan, which is the opposite of (*Jewish*) “internationalism”, can be utilized by any race & homogeneous society that seeks self-determination via National Socialism.

Hitler's National Socialist Germany was constructed around the “fundamentals” of National Socialism. National Socialist governments of the future do not have to dogmatically follow the exact footsteps of the Third Reich.

The “fundamentals” of National Socialism are sufficient; conditions on the ground will establish the particulars.

WILL OF THE PEOPLE

“A movement which has great ends to achieve must carefully guard against the danger of losing contact with the masses of the people. Every problem encountered must be examined from this viewpoint first of all and the decision to be made must always be in harmony with this principle.” –Hitler

“No great idea, no matter how sublime and exalted it may appear, can be realized in practice without the effective power which resides in the popular masses.” –Hitler

Hitler inspired, organized, and pulled off a relatively peaceful “revolution”; a revolution which took far fewer lives than the American Revolution, and an insignificant number of lives compared to any revolution ever pulled off by the Jewish Bolsheviks.

Hitler’s revolution, as he promised in Mein Kampf, was 100% legal & legitimate. It was the formally expressed “will of the majority” of the German people, sanctioned by both the top executive officer of Germany, von Hindenburg, and by the German “congress”, the Reichstag.

Hitler had many opportunities to seize power by force, and could have done

it easily in 1931. But Hitler believed that a revolution against the will of the people, a revolution that gains power only by force, cannot long endure. He believed that a leader is an enemy of civilization unless he has the will of his people behind him. Hitler won the hearts & minds of the German folk. That's the way to do it!

SOCIAL ORDER VIA TRIBAL LAW

The aim of National Socialism is to restore a just social order that is based on a firm authority that comes straight from the will of the people, and is freely granted to a leader, one who has undoubtedly proven himself to be the leader. This is a just social order, in which each man & women can achieve their maximum potential as a successful, happy, and productive individuals within the collective; ones who serves the collective, so that the individual, the collective, the state and the leader operate as a whole. Truly holistic in nature.

**No class struggle, no Left-Right political paradigm, no divide & conquer...
One heart, One Mind, One (*homogeneous*) People.**

Healthy societies exist where natural instincts are unimpaired. Animals, for instance, have orderly, successful “societies” because Nature gives every social creature all the instincts they needs for successful group living. Wolves, ants, bees and apes, for instance, have highly organized & thoroughly healthy, orderly & balanced societies.

Early men had healthy societies. Then man’s growing control over Nature allowed him to escape his natural environment, and surround himself with artificialities & luxury until he became decadent and full of arrogant conceit.

International Jewry as a parasite, fed off of this host environment, along the way, and eventually morally corrupted its path.

Only by returning to our natural instincts and to the “Original Instructions” of the Natural world, can we catch a glimpse of the wonders that has been given to us, and realize the wonders that we have thrown away.

Nature has created “breeds” with which she can experiment, and she always seeks better breeds, just as does a good farmer. Nature, being an infinitely-wiser farmer than any human being, absolutely insists on the purity, sanctity and biological integrity of each breed.

Nature, like a farmer breeding cows, can improve the breed only by fostering the breeding of the better-type, and eliminating the poorer-type. Nature accomplishes this task with the most powerful instincts we are all given; love of our own, and distrust of those who intrude from the “outside” as foreigners.

Love, the natural, healthy kind, is indeed what makes the world go round, and is the most beautiful, holy miracle we ever see here on this earth. Distrust is a natural instinct to protect us from those well love. Healthy distrust is not “hate”.

Laws of the Tribe...

Biological integrity is the essence of National Socialism, and of every healthy human society which has ever existed.

-The first tribal law of all group-living by social creatures is the Law of Biological Integrity; absolute, total and uncompromising loyalty & love for one's own racial group.

National Socialism is based on the law of territory. This translates as “Nationalism” and private property in human society.

-The second most important tribal law is the Law of Territory, national protection for the motherland and the defense of private property. Blood & Soil!

Throughout the animal kingdom, the leader is never chosen by vote, but always by the natural selection established by Nature as the only sure method of insuring that the group is led by the best-combat. Leadership by the very best!

-The third tribal law is the Law of Leadership.

Once each member of an animal society learns his or her place in the natural biological order of toughness, wisdom and cleverness, each member settles down into his own niche and the group is relatively peaceful & orderly. Only when young males begin to mature and have to fight their way up or down the ladder are there serious battles. Then, as soon as each male learns who he can whip, and who can whip him, he settles down and lives peacefully & contentedly in that place he has found for himself.

-The fourth tribal law is the Law of Status.

Natural hierarchy, or scale of leadership, based on each individual member's personal ability (*meritocracy*) and of service to the group's collective interest, determines each member's “status” within the group.

-The fifth tribal law is the Law of Motherhood.

In National Socialism, motherhood is held in the highest esteem.

Note: The sacred role of motherhood should always be celebrated & supported, and never denigrated as it is in our world today. In National Socialist Germany, the role of motherhood was highly promoted, yet women were still very much encouraged to be part of the workforce (and party) and hold important positions. Leni Riefenstahl & Hanna Reitsch were allowed to advance to the highest levels of their chosen professions.

TRIBAL LOYALTY

With these natural principles, Laws of the Tribe, in operation, as they are throughout the whole world of social animals, there is a relative peace & order in the group. It is only when the group somehow is forced into unnatural conditions, like the influence of International Jewry, that the God-given instincts to obey these iron laws of Nature fail.

No human being can live in peace & productive happiness outside of some kind of “tribe” to which they are supremely loyal and which in turn, supports them spiritually. National Socialism stands on that principle. National Socialism is tribal loyalty!

NATIONAL SOCIALISM OBEYS - LAWS OF THE TRIBE

“For me, and all true National Socialists, there is but one doctrine; People & Fatherland!” –Hitler

The essence of National Socialism is race-realism, which is the belief that humans differ in excellence of breed exactly the same as all other living things. National Socialism respects Biological Integrity!

Contrary to the abominable lies of International Jewry, private property was powerfully protected by Adolf Hitler. The Krupp family, a prominent 400-year-old German dynasty known for their production of steel, artillery, ammunition, and other armaments, as well as and the other large or small property owners & businessmen never lost a cent under Hitler, nor did the German princes.

Hitler even had to put down a mutiny in his own ranks to protect their property rights, which he did. Hitler was a nationalist and a believer in private property (*territory*). National Socialism respects Territory!

Hitler as a political figurehead gave his people leadership, not sweet talk or demagoguery, and they loved him for it. The German folk followed him lovingly & willingly, as do the members of all happy, successful, wholesome social groups. National Socialism respects Leadership!

There was peace & order among Hitler's people, because he taught that a man deserved, and must get, as much respect for being a good ditch-digger as the man who was able to invent a new & wonderful machine, or be a political leader. All that was expected of each man was his ability to serve his community to the limit of his personal talent & capacity. Each man was honored for what he did loyally and with his best effort, regardless of whether he was a farmer, a warrior, a laborer, a factory worker, or whatever. National Socialism respects Status!

Hitler saw to it that women were restored to their ancient birthright and honored as wives, mothers and producers of happy, wholesome homes. Women were also allowed into the workforce, if they really felt compelled to do so.

NATIONAL SOCIALISM IS NATURAL ORDER

“The real truth is that, not only has man failed to overcome Nature in any sphere whatsoever, but that at best he has merely succeeded in getting hold of and lifting a tiny corner of the enormous veil, which she has spread over her eternal mysteries & secret. He never creates anything! All he can do is to discover something. He does not master nature but has only come to be the master of those living beings who have not gained the knowledge he has arrived at by penetrating into some of Nature’s laws & mysteries.” –Hitler

National Socialism is nothing more or less than Natural Order, a name which would, in some ways, be more descriptive of the reality than “National Socialism”. Hitler had to design the name of his movement to succeed in a specific political situation, and was therefore forced to use names & terms that would best accomplish his purposes.

In Germany, at the start of the movement, in 1920, there were millions and millions of Germans who thought of themselves as “socialists”, concerned for the “collective”, but were in the manipulating clutches of International Jewry. Rather than fight any more battles than he had to, Hitler said, in effect,

to these millions, “If you must be ‘socialists’, let us not be Jewish ‘socialists’ (*Marxists*); let us be ‘National Socialists’, meaning a national society. Let us be ‘socialists’ for Germany, not the Jews.”

It worked! Millions and millions of good men & women who had been seduced into Communism by the Jews were won back to their own people and the Natural Order of healthy group living by Hitler’s methods. National Socialism respects the Natural Order!

Any government that does not respect the Natural Order will ultimately fail. National Socialism is the solution; the most natural path forward!

National Socialism teaches us that we are not separate from Mother Nature but a part of it, forming a symbiotic life cycle with our natural world. We can observe and learn from Mother Nature, for her lessons are invaluable to us.

Our survival is also dependent on the preservation of the balance and well-being of our natural world. Capitalism aims at profit and represents selfish individual advancement for the goal of material accumulation and power at the expense of the well-being of our people and that of our natural world. In essence, the whole world suffers from the enslavement of Capitalism and International Jewry.

The result of this enslavement has been the destruction of Mother Nature and the slow gradual extinction of many animal species essential to the balance and well-being of our natural world. We therefore must work to preserve Nature and the animal kingdom, not only to the benefit of our own survival, but because it is the right thing to do.

Animals must have rights and they must be protected. After all, the gods & goddesses, the Divine, gifted us with the world we live in, and that includes the animal kingdom. It is our obligation & divine duty to respect our natural world and to cherish it as we would cherish ourselves. If we fail to do so, we

risk our own extinction.

Thus, under National Socialism, Mother Nature is protected and the balance is kept alive. In essence, National Socialism is not only a political, economical, social and racial platform, it is a philosophical, esoteric and therein a spiritual ideology, which unites us as a race in a most harmonious way and brings us into balance with ourselves, our natural world and the Divine.

In Natural Law there is but one right, and one right only; the right to attempt to survive. All of the others commonly referred “basic human rights” are in fact privileges, fought for in blood, which are lost when the spirit to keep them is gone.

NATIONAL SOCIALISM IS A PHILOSOPHY

“What we must fight for is to safeguard the existence & reproduction of our race and our people, the subsistence of our children and the purity of our blood, the freedom & independence of the Fatherland; so that our people may mature for the fulfillment of the mission allotted to it by the creator of the universe... All ideas and ideals, all teaching and all knowledge, must serve these ends. It is from this standpoint that everything must be examined and turned to practical uses or else discarded. Thus, a theory can never become a mere dead dogma since everything will have to serve the practical ends of everyday life.” –Hitler

“The great protagonists are those who fight for their ideas & ideals despite the fact that they receive no recognition at the hands of their contemporaries. They are the men whose memories will be enshrined in the hearts of the future generations. It seems then as if each individual felt it his duty to make retroactive atonement for the wrong which great men have suffered at the hands of their contemporaries. Their lives and their work are then studied with touching and grateful admiration. Especially in dark days of distress, such men have the power of healing broken hearts and elevating the despairing spirit of a people. To this group belong not only the genuinely great statesmen but all the great reformers as well. Beside Frederick the Great we have such men as Martin Luther and Richard Wagner.” –Hitler

Beyond the fundamental elements of natural order, National Socialism embodies something far higher & nobler than any mere set of rules or principles. National Socialism, as a Philosophy, embodies the eternal urge found in all living things, indeed in all creation, toward a higher level of existence, toward perfection, toward the source of all Creation.

This “aristocratic” idea of National Socialism, the idea of a constant striving in all Nature toward higher and higher, more and more complex, and more and more perfect existence, is the metaphysical, supernatural aspect of our ideal.

Concepts of social justice & Natural Order are the organs & nerves of National Socialism, but its personality, its “religious” aspect, the thing that lifts it above any strictly Political philosophy, is its worshipful attitude toward Nature, here (*materially*) on Earth, and a spiritual love of the great gifts of an unknown Creator, the Divine, a Great Mystery.

The leaders among our National Socialist elite must share this fundamentally spiritual approach. For them the true meaning of the National Socialism racial doctrine must be part of their idealistic striving towards the Creator.

Through total identification of ourselves with our great race, our race partakes of its past and future glories. When we contribute in any way, especially by self-sacrifice toward helping our collective race along the path toward a higher existence, we reach toward the Creator who created our race in the first place. National Socialism is a Philosophy of racial pride!

For the few idealists ready & willing to sacrifice their very lives in the cause of their people, National Socialism must be a very real spiritual ideal. National Socialism is the only movement that has gained sufficient self-knowledge & insight to be able to understand this movement and its connection to the eternal wisdom of Nature.

Our all-out belief in race, and insistence on the Natural Laws in society, economics and every other field of human activity are, in every case, the conscious, scientific application of Nature's iron laws.

National Socialism is the distilled essence of the love & respect for Nature, and the loving, conscious, and scientific application of the eternal, just and beautiful laws of Nature to every moment of Man's existence. At the same time, National Socialism recognizes Man's need for a higher culture than that of the unthinking animals of the jungle and there raises the application of Natural law from the naked, tooth-and-fang competition of the animal world, for instance, to regulated and orderly competition, under fair rules.

National Socialism insists that man can refine & enrich the application of the Natural Laws of life for the benefit of man, but insists also that Man cannot escape or defy Natural Law.

Unlike all these other philosophies, National Socialism has never been invented, it has been derived from the eternal Laws of Nature, which have existed as long as the universe and which have governed all life since the first primitive organism came into existence.

National Socialism was not invented by Adolf Hitler but is the conscious expression of the fundamental Laws of Nature governing our lives. It is based on an infinite love of the Creation in all its diversity; a deep & unconditional respect for the wisdom of Nature, and an ardent will to preserve life as it has grown out of this wisdom.

National Socialism organizes society in accordance with these fundamental Laws. National Socialism is really nothing but the application of physical & biological laws to the political, economic, social, and religious areas of human life in the same way as they are today applied to technology.

In this light, National Socialism is truly scientific, unlike any other world-

view. It does not wish to make reality fit any preconceived theories, but to make the theories fit reality. New epoch making scientific landmarks would thus immediately be reflected in the practical life of a National Socialist community, as it did with Hitler's Germany in the 1930s.

Ideas & philosophical systems, as well as movements grounded on a definite spiritual foundation, whether true or not, can never be broken by the use of force after a certain stage, except on one condition: namely, that this use of force is in the service of a new idea or philosophy, which burns with a new flame. Despite the downfall of Hitler's NSDAP government, the Philosophy of National Socialism has not been broken and is growing. International Jewry offers no redeeming spiritual philosophy to counter it.

The immoral persecution that the National Socialist movement has faced by the spiritually-bankrupted hands of International Jewry, has indeed raised opposition. These elements are thus inspired to champion the ideas & philosophy that have been unjustly persecuted. With many individuals, this action arises from the sheer spirit of opposition to every attempt at suppressing spiritual things by brute force. In this way the number of convinced adherents of the persecuted doctrine increases as the persecution progresses.

PHILOSOPHY & ORGANIZATION IN NATIONAL SOCIALISM

Hitler in “Mein Kampf” elaborated further on the philosophical concept behind National Socialism and its role in an organized movement.

[The following is from Mein Kampf... condensed & re-edited. Read the original book for exact wording as intended by Hitler. “Mein Kampf: The Stalag Edition” is the only complete & officially authorized NSDAP English Translation ever issued.]

“If we would transform our ideal picture of the people’s State into a reality, we shall have to keep independent of the forces that now control public life, and seek for new forces that will be ready & capable of taking up the fight for such an ideal. For a fight it will have to be, since the first objective will not be to build up the idea of the people’s State, but rather to wipe out the Jewish State, which is now in existence.”

“As so often happens in the course of history, the main difficulty is not to establish a new order of things, but to clear the ground for its establishment.

Prejudices & egotistic interests join together in forming a common front against the new idea, and in trying by every means to prevent its triumph, because it is disagreeable to them, or threatens their existence.”

“That is why the protagonist of the new idea is unfortunately, in spite of his desire for constructive work, compelled to wage a destructive battle first, in order to abolish the existing state of affairs.”

“A doctrine whose principles are radically new, and of essential importance, must adopt the sharp probe of criticism as its weapon, though this may show itself disagreeable to the individual followers.”

“It is evidence of a very superficial insight into historical developments, if the so-called folkists emphasize again and again that they will adopt the use of negative criticism under no circumstances, but will engage only in constructive work.”

“A National Socialist philosophy is intolerant; it cannot permit another (*Marxist philosophy*) to exist side by side with it. It imperiously demands its own recognition as unique & exclusive; a complete transformation in accordance with its views throughout all the branches of public life. It can never allow the previous state of (*International Jewry*) affairs to continue in existence by its side.”

“A philosophy of life which is inspired by an infernal spirit of intolerance can only be set aside by a doctrine that is advanced in an equally ardent spirit, and fought for with as determined a will, and which is itself a new idea, pure and absolutely true.”

“A National Socialist philosophy will never share its place with something else. Therefore it can never agree to collaborate in any order of things that it condemns. On the contrary, it feels obliged to employ every means in fighting against the old order, and the whole world of ideas belonging to

that order, and prepare the way for its destruction.”

“These purely destructive tactics, the danger of which is so readily perceived by the enemy that he forms a united front against them for his common defense, and also the constructive tactics, which must be aggressive in order to carry the new world of ideas to success, both these phases of the struggle call for a body of resolute fighters.”

“Any new philosophy of life will bring its ideas to victory only if the most courageous & active elements of its epoch, and its people, are enrolled under its standards, and grouped firmly together in a powerful fighting organization.”

“To achieve this purpose it is absolutely necessary to select from the general system of doctrine a certain number of ideas which will appeal to such individuals, and which, once they are expressed in a precise & clear-cut form, will serve as articles of faith for a new association of men.”

“The program of National Socialism represents a declaration of war against an existing order of things.”

Note: Google the “NSDAP 25-point Program” to understand Germany’s National Socialist 25-point program, which Hitler is referring to.

“It is not necessary, however, that every individual fighter for such a new doctrine need have a full grasp of the ultimate ideas & plans of those who are the leaders of the movement. It is only necessary that each should have a clear notion of the fundamental ideas, and that he should thoroughly assimilate a few of the most fundamental principles, so that he will be convinced of the necessity of carrying the movement and its doctrines to success.”

“By its very nature, an organization can exist only if leaders of high intellectual ability are served by a large mass of men who are emotionally devoted to the cause.”

“What is of decisive importance is the leadership itself. When two bodies of troops are arrayed in mutual combat, victory will not fall to that side in which every soldier has an expert knowledge of the rules of strategy, but rather to that side which has the best leaders, and at the same time, the best disciplined, most blindly obedient and best drilled troops.”

“That is a fundamental piece of knowledge which we must always bear in mind when we examine the possibility of transforming a National Socialist philosophy into a practical reality.”

“The propagandist National Socialist program (*NSDAP 25-point Program*) must be well drawn up, and must be inspired by a keen sense of its psychological appeals to the minds of those who, without their help, the noblest ideas will be doomed to remain in the eternal, realm of ideas.”

“If the idea of the people’s State, which is at present is an obscure wish, is one day to attain a clear & definite success, from its vague & vast mass of thought, it will have to put forward certain definite principles, which of their very nature & content are calculated to attract a broad mass of adherents. In other words, such a group of people as can guarantee that these principles will be fought for; that group of people are the workers.”

“That is why the program of the new movement was condensed into a few fundamental postulates, twenty-five in all (*NSDAP 25-point Program*). They are meant first of all to give the ordinary man a rough sketch of what the movement is aiming at. They are, so to say, a profession of faith, which on the one hand is meant to win adherents to the movement, and on the other, they are meant to unite such adherents together in a covenant to which all have subscribed.”

“In the course of time, the opinion may well arise that certain principles (*NSDAP 25-point Program*) should be expressed differently, and might be better formulated. But any attempt at a different formulation has a fatal effect in most cases. For something that ought to be fixed & unshakable, thereby becomes the subject of discussion. As soon as one point alone is removed from the sphere of dogmatic certainty, the discussion will not simply result in a new & better formulation which will have greater consistency, but may easily lead to endless debates & general confusion.”

“In such cases, the question must always be carefully considered as to whether a new and more adequate formulation is to be preferred, though it may cause a controversy within the movement, or whether it may not be better to retain the old formula, which, though probably not the best, represents an organism enclosed in itself, solid and internally homogeneous. All experience shows that the second of these alternatives is preferable.”

“For would it be possible to inspire people with blind faith in the truth of a doctrine, if doubt & uncertainty are encouraged by continual alterations in its external formulation?”

“The essentials of a teaching must never be looked for in its external formulas, but always in its inner meaning. And this meaning is unchangeable. And in its interest one can only wish that a movement should exclude everything that tends towards disintegration & uncertainty in order to preserve the unified force that is necessary for its triumph.”

“Whoever really & seriously desires that the idea of the people’s State should triumph, must realize that this triumph can be assured only through a militant movement, and that this movement must ground its strength only on the granite firmness of an impregnable & firmly coherent program (*NSDAP 25-point Program*).”

“This important principle had to be acknowledged in practice by the members of the National Socialist movement at its very beginning. In its program of twenty-five points, the National Socialist German Labor Party (*NSDAP*) has been furnished with a basis that must remain unshakable. The members of the movement, both present & future, must never feel themselves called upon to undertake a critical revision of these leading postulates, but rather feel themselves obliged to put them into practice as they stand. Otherwise, the next generation would, in its turn and with equal right, expend its energy in such purely formal work within the party, instead of winning new adherents to the movement, and thus adding to its power.”

“For the majority of our followers, the essence of the movement will consist not so much in the letter of our theses (*NSDAP 25-point Program*), but in the meaning that we attribute to them... The movement is not only justified, but it is also obliged to consider itself as the champion & representative of these ideas.”

ONE NATIONAL SOCIALIST PARTY & MOVEMENT

Hitler, in “Mein Kampf” taught that only one party & movement can lead the masses forward to victory. He did not believe in “united fronts”, which means various movements & parties working together based on the fact that they share some goals & ideologies in common.

[The following is from Mein Kampf... condensed & re-edited. Read the original book for exact wording as intended by Hitler. “Mein Kampf: The Stalag Edition” is the only complete & officially authorized NSDAP English Translation ever issued.]

“In speaking of a co-operative union (*united front*), we generally mean a group of associations which, for the purpose of facilitating their work, establish mutual relations for collaborating with one another along certain lines, appointing a common directorate with varying powers, and thenceforth, carrying out a common line of action.”

“The average citizen is pleased & reassured when he hears that these associa-

tions, by establishing a cooperative union among one another, have at long last discovered a common platform on which they can stand united, and have eliminated all grounds of mutual difference. Therewith, a general conviction arises, to the effect that such a union is an immense gain in strength, and that small groups which were weak as long as they stood alone have now suddenly become strong.”

“Yet this conviction is for the most part a mistaken one.”

“In itself, it would be logical to expect that one aim should be fought for by a single association (*one party*) and it would be more reasonable if there were not a number of associations fighting for the same aim.”

“In the beginning, there was undoubtedly only one association which had this one fixed aim in view. One man proclaimed a truth somewhere, and calling for the solution of a definite question, fixed his aim and founded a movement for the purpose of carrying his views into effect.”

“That is how an association, or a party, is founded, the scope of whose program is either the abolition of existing evils, or the positive establishment of a certain order of things in the future.”

“Once such a movement has come into existence it may lay practical claim to certain priority rights. The natural course of things would now be that all those who wish to fight for the same objective as this movement is striving for should identify themselves with it, and thus increase its strength, so that the common purpose in view may be all the better served.”

“Especially men of superior intelligence must feel, one and all, that by joining the movement they are establishing precisely those conditions which are necessary for practical success in the common struggle.”

“Accordingly it is reasonable and, in a certain sense honest... that only one

movement should be founded for the purpose of attaining the one aim."

"Generally speaking, every action carried out on the grand style in this world is the expression of a desire that has already existed for a long time in millions of human hearts, a longing which may have been nourished in silence. Yes, it may happen that throughout centuries men may have been yearning for the solution of a definite problem, because they have been suffering under an unendurable order of affairs, without seeing on the far horizon the coming fulfillment of the universal longing. Nations which are no longer capable of finding a heroic deliverance from such a sorrowful fate may be looked upon as ineffectual."

"On the other hand, nothing gives better proof of the vital forces of a people, and the consequent guarantee of its right to exist, than that one day, through a happy decree of Destiny, a man arises who is capable of liberating his people from some great oppression, or of wiping out some bitter distress, or of calming the national soul which had been tormented through its sense of insecurity, and thus fulfilling what had long been the universal yearning of the people."

"An essential characteristic of what are called the great questions of the time is that thousands undertake the task of solving them, and that many feel themselves called to this task. Yes... even that Destiny itself has proposed many for the choice, so that through the free play of forces (*competition*) the stronger & bolder shall finally be victorious, and to him shall be entrusted the task of solving the problem."

"The natural law will take its course, in-as-much as the strongest will be destined to fulfill the great mission. But usually the others are slow to acknowledge that only one man is called. On the contrary, they all believe that they have an equal right to engage in the solution of the difficulties in question, and that they are equally called to that task. Their contemporary world is generally quite unable to decide which of all these possesses the

highest gifts and accordingly merits the support of all.”

“So in the course of centuries, or indeed often within the same epoch, different men establish different movements to struggle towards the same end. At least the end is declared by the founders of the movements to be the same, or may be looked upon as such by the masses of the people. The populace nourishes vague desires and has only general opinions, without having any precise notion of their own ideals & desires, or of the question whether & how, it is impossible for these ideals & desires to be fulfilled.”

“The tragedy lies in the fact that many men struggle to reach the same objective by different roads, each one genuinely believing in his own mission, and holding himself in duty, bound to follow his own road without any regard for the others.”

“These movements, parties, religious groups, associations, etc., originate entirely independently of one another out of the general urge of the time, and all with a view to working towards the same goal. It may seem a tragic thing, at least at first sight, that this should be so, because people are too often inclined to think that forces which are dispersed in different directions would attain their ends far more quickly, and more surely, if they were united in one common effort. But that is not so.”

“For Nature herself decides according to the rules of her inexorable logic. She leaves these diverse groups to compete with one another, and dispute the palm of victory, and thus she chooses the clearest, shortest and surest way along which she leads the movement to its final goal.”

“Hence, though diverse groups march along different routes towards the same objective, as soon as they come to know that analogous efforts are being made around them, they will have to study all the more carefully whether they have chosen the best way, and whether a shorter way may not be found, and how their efforts can best be employed to reach the objective more quickly.”

“Through this rivalry, each individual protagonist develops his faculties to a still higher pitch of perfection, and the human race has frequently owed its progress to the lessons learned from the misfortunes of former attempts which have come to grief.”

“Therefore, we may conclude that we come to know the better ways of reaching final results through a state of things which at first sight appeared tragic; namely, the initial dispersion of individual efforts, wherein each group was unconsciously responsible for such dispersion.”

“It is not to be regretted if different men set out to attain the same objective. In this way the strongest & swiftest becomes recognized, and turns out to be the victor.”

“Through such a coalition (*united front*), the free play of forces is paralyzed, the struggle for the selection of the best is abolished, and therewith, the necessary & final victory of the healthier & stronger is impeded. Coalitions of that kind are inimical (*hostile*) to the process of natural development, because for the most part they hinder, rather than advance, the solution of the problem which is being fought for.”

“It may happen that, from considerations of a purely tactical kind, the supreme command of a movement whose goal is set in the future will enter into a coalition (*united front*) with such associations for the treatment of special questions and may also stand on a common platform with them, but this can be only for a short and limited period. Such a coalition must not be permanent, if the movement does not wish to renounce its liberating mission. Because if it should become indissolubly tied up in such a combination, it would lose the capacity and the right to allow its own forces to work freely in following out a natural development, so as to overcome rivals, and attain its own objective triumphantly.”

“It must never be forgotten that nothing really great in this world has ever

been achieved through coalitions, but that such achievements have always been due to the triumph of the individual. Successes achieved through coalitions (*united fronts*), owing to the very nature of their source, carry the germs of future disintegration in them from the very start; so much so that they have already forfeited what has been achieved. The great revolutions which have taken place in human thought, and have veritably transformed the aspect of the world, would have been inconceivable & impossible to carry out except through titanic struggles waged between individual natures, but never as the enterprises of coalitions.”

“Above all things, the people’s State will never be created by the desire for compromise inherent in a patriotic coalition (*united front*), but only by the iron will of a single movement which has successfully come through in the struggle with all the others.”

NATIONAL SOCIALISM - LAW OF GROUP DOMINANCE

In a state of Nature, that animal or primitive human group that is biologically superior, the group composed of the best individuals, carrying the best genes & chromosomes, will dominate all inferior groups, because all groups in Nature, superior or inferior, obey the Laws of the Tribe equally.

Thus, the only factor operating competitively in the animal world is biological excellence of breeding. But scientific gadgetry, luxury and Jewish “liberalism”, along with Cultural Marxism, have so greatly destroyed Western Man’s ability to feel & obey Nature’s “Laws of the Tribe” that he has lost his group cohesiveness; he has come “unglued” as a social animal; he is fragmented & atomized into millions of isolated individuals and hundreds of thousands of small groups that are only concerned for their own petty self-interests. This almost complete fragmentation of the great “tribe” of White men & women has reduced us to impotence, as a large collective group.

The law of Group Dominance is the rule that any group which fanatically adheres to the Natural Laws of the Tribe will be able to dominate any group which disobeys those laws, no matter how inferior may be the “tribe” which does obey the laws.

The goal of National Socialism is the restoration of the Laws of the Tribe; to enable our natural biological instincts.

This is exactly what Hitler & National Socialism did in Germany for millions and millions of fragmented, atomized people who were sunk in the depths of hopelessness & chaos.

Hitler won astounding success with his people, because he intuitively understood the Law of the Tribe and the Natural Social Order.

Hitler taught his people to quit hating each other as isolated, lonely and frightened individuals, and gave them back that holy sense of nationhood, of "Tribe". This was a sense of real "brotherhood", not the artificial kind peddled by International Jewry.

Hitler gave his people the same sacrificial spirit of warm love for one's family and one's people, which is a big "family"; a spirit that unites & blesses every natural social group of creatures in Creation.

Modern man has lost that feeling of group warmth, loyalty and love, and the result is the chaos and spiritual emptiness we see all around us.

Our epic battle is not material & physical, but a radical spiritual change in the feeling of our people. The elimination of selfish atomism and greedy, narrow "individualism", whether it be called "liberalism", "conservatism", or "democracy", and the restoration in the hearts of men of the deeply satisfying feelings of love of our own kind. This love of one's group manifests itself in the willingness to sacrifice and give for one's family, and the larger family of one's race.

Nationalism (*group loyalty*) without Socialism is absurd; and the other way round, Socialism without an economically & socially-protected community, has no meaning. They must be one and the same!

Loyalty within a group, within one's race must be reciprocal. It is not only the individual who must be loyal to society; it is also society that must be loyal to the individual. Group Loyalty thus presupposes just social conditions and an economic system where nobody is exploited, and where everybody does all he can for the common good to sustain the order that safeguards the common values, guarantees the life & happiness of its people, and gives each individual his share of the people's eternal life. This will ensure its group's dominance.

DANGERS OF RACE-MIXING & CULTURAL EVOLUTION

“As long as a people remain racially pure, and are conscious of the treasure of their blood, they can never be overcome by the Jew. Never in this world can the Jew become master of any people except a bastardized people.” –Hitler

“Nothing is easier to replace than weapon loss, and every form of organization can be recreated or renewed. What is irreplaceable is the corrupted blood of a people, the destroyed inner quality.” –Hitler

“There may be hundreds of excellent States on this earth, and yet if the Aryan (Whites), who is the creator & custodian of civilization, should disappear, all culture that is on an adequate level with the spiritual needs of the superior nations today would also disappear.” –Hitler

“Everything on this earth can be made into something better. Every defeat may be made the foundation of a future victory. Every lost war may be the cause of a later resurgence. Every visitation of distress can give a new impetus to human energy. And out of every oppression, those forces can develop which bring about a new rebirth of the national soul, provided always that the racial blood is kept pure.” –Hitler

“If a people refuse to guard & uphold the qualities with which it has been endowed by Nature, and which have their roots in the racial blood, then such a people has no right to complain over the loss of its earthly existence.” –Hitler

“We must not forget that the highest aim of human existence is not the maintenance of a State of Government, but rather the conservation of the race.” –Hitler

“It was fated, no doubt, that peoples should always be welded together by competition & battle. There is no exception to that rule in this world. In the midst of battle each one of these peoples became conscious of itself, and was confronted with that basic question of fate, the metaphysics of religion.” –Alfred Rosenberg

“It is also self-evident that there will always be and must exist very different personalities & groups within a people. A people of brothers is utopian and not at all beautiful. Complete brotherhood signifies the leveling out of all grades of value, of all tensions, of all dynamics of life. Struggle remains the life-producing spark.” –Alfred Rosenberg

Hitler in his book, “Mein Kampf”, recognized that “even a superficial glance is sufficient to show that all the innumerable forms in which the life-urge of Nature manifests itself are subject to a fundamental law; one may call it an iron law of Nature, which compels the various species to keep within the definite limits of their own life-forms when propagating and multiplying their kind.”

National Socialism understands race-realism, and so did Hitler in 1925.

[The following is from Mein Kampf... condensed & re-edited. Read the original book for exact wording as intended by Hitler. “Mein Kampf: The Stalag Edition” is the only complete & officially authorized NSDAP English Translation ever issued.]

“Every crossing between two breeds which are not quite equal results in a product which holds an intermediate place between the levels of the two parents. This means that the offspring will indeed be superior to the parent which stands in the biologically lower order of being; but not so high as the higher parent. For this reason, it must eventually succumb in any struggle against the higher species. Such mating contradicts the will of Nature towards the selective improvements of life in general.”

“The favorable preliminary to this improvement is not to mate individuals of higher & lower orders of being, but rather to allow the complete triumph of the higher order. The stronger must dominate and not mate with the weaker, which would signify the sacrifice of its own higher nature.”

Note– It is a scientific fact that the races of human beings are biologically & behaviorally different; each has its share of strengths & weaknesses. From this standpoint, pending upon the criteria being evaluated, such as IQ, technological innovation, civilization building, etc. one could place a subjective value upon the races, assigning them a place on a hierarchical scale; from a lower to a higher order of beingness.

From Hitler’s vantage point, based not on skin, eye and hair color, but on their historical, technological and cultural achievements, Germans (Aryan/Germanic-descended peoples of Indo-European origin) were the highest on the social order of beingness; meaning he believed that the Germans were “supreme”; that through competition & struggle, Germans became the highest class in the aristocracy of human beingness.

However, Hitler had no intention of imposing German order on the rest of the planet. His focus was to uplift the German nation.

Hitler also valued Western Civilization as a product of a higher order of beingness.

“Only the born weakling can look upon this principle as cruel, and if he does so it is merely because he is of a feebleness of nature and narrower mind; for if such a law did not direct the process of evolution then the higher development of organic life would not be conceivable at all.”

“This urge for the maintenance of the unmixed breed, which is a phenomenon that prevails throughout the whole of the natural world, results not only in the sharply defined outward distinction between one species and another, but also in the internal similarity of characteristic qualities which are peculiar to each breed or species.”

“The fox remains always a fox, the goose remains a goose, and the tiger will retain the character of a tiger. The only difference that can exist within the species must be in the various degrees of structural strength and active power, in the intelligence, efficiency, endurance, etc., with which the individual specimens are endowed. It would be impossible to find a fox which has a kindly & protective disposition towards geese, just as no cat exists which has a friendly disposition towards mice.”

“That is why the struggle between the various species does not arise from a feeling of mutual antipathy, but rather from hunger & love. In both cases, Nature looks on calmly, and is even pleased with what happens.”

“The struggle for the daily livelihood leaves behind in the ruck everything that is weak, or diseased, or wavering; while the fight of the male to possess the female gives to the strongest the right, or at least, the possibility to propagate its kind. This struggle is a means of furthering the health & powers of resistance in the species. Thus, it is one of the causes underlying the process of development towards a higher quality of being.”

“If the case were different, the progressive process would cease, and even retrogression might set in. Since the inferior always outnumber the superior, the former would always increase more rapidly if they possessed the same

capacities for survival, and for the procreation of their kind.”

“The final consequence of this would be that the best in quality would be forced to recede into the background.”

“Therefore, a corrective measure in favor of the better quality must intervene. Nature supplies this by establishing rigorous conditions of life to which the weaker will have to submit, and will thereby be numerically restricted; but even that portion which survives cannot indiscriminately multiply, for here a new & rigorous selection takes place, according to strength & health.”

“If Nature does not wish that weaker individuals should mate with the stronger, she wishes even less that a superior race should intermingle with an inferior one; because in such a case all her efforts, throughout hundreds of thousands of years, to establish an evolutionary higher stage of being, may thus be rendered futile.”

“Man’s effort to build up something that contradicts the iron logic of Nature brings him into conflict with those principles to which he himself exclusively owes his own existence. By acting against the laws of Nature he prepares the way that leads to his ruin.”

“An idea can never subject, to its own sway, those conditions which are necessary for the existence & development of mankind; for the idea itself has come only from man. Without man there would be no human idea in this world. The idea, as such, is therefore always dependent on the existence of man, and consequently, this is dependent on those laws which furnish the conditions of his own existence.”

“Certain ideas are even confined to certain people. This holds true with regard to those ideas in particular which have not their roots in objective scientific truth, but in the world of feeling... They reflect an inner experience! All such ideas, which have nothing to do with cold logic, but represent mere

manifestations of feeling, such as ethical & moral conceptions, etc., are inextricably bound up with man's existence. It is to the creative powers of man's imagination that such ideas owe their existence."

"A necessary condition for the maintenance of such ideas is the existence of certain races and certain types of men."

"All that we admire in the world today, its science, its art, its technical developments and discoveries, are the products of the creative activities of a few peoples, and it may be true that their first beginnings must be attributed to one race. The maintenance of civilization is wholly dependent on such peoples. Should they perish, all that makes this earth beautiful will descend with them into the grave."

"The internal characteristics of a people are always the causes which determine the nature of the effect that outer circumstances have on them. What reduces one race to starvation trains another race to harder work."

"All the great civilizations of the past became decadent because the originally creative race died out, as a result of contamination of the blood (*race-mixing*). The most profound cause of such a decline is to be found in the fact that the people ignored the principle that all culture depends on men, and not the reverse."

"In other words, in order to preserve a certain culture, the type of manhood that creates such a culture must be preserved. But such a preservation goes hand-in-hand with the inexorable law that it is the strongest and the best who must triumph and that they have the right to endure."

"He who would live must fight! He who does not wish to fight in this world, where permanent struggle is the law of life, has not the right to exist."

"Such a saying may sound hard; but, after all, that is how the matter really

stands. Yet far harder is the lot of him who believes that he can overcome Nature, and thus, in reality, insults her. Distress, misery, and disease are Nature's reply."

"Whoever ignores or despises the laws of race really deprives himself of the happiness to which he believes he can attain. For he places an obstacle in the victorious path of the superior race, and by so doing, he interferes with a prerequisite condition of all human progress. Loaded with the burden of humanitarian sentiment, he falls back to the level of those who are unable to raise themselves in the scale of being."

"It would be futile to attempt to discuss the question as to what race or races were the original standard-bearers of human culture and were thereby the real founders of all that we understand by the word humanity. It is much simpler to deal with this question in so far as it relates to the present time."

"Just as in our daily life, the so-called man of genius needs a particular occasion, and sometimes indeed a special stimulus, to bring his genius to light, so too in the life of the peoples the race that has genius in it needs the occasion & stimulus to bring that genius to expression."

"In the monotony & routine of everyday life even persons of significance seem just like the others and do not rise beyond the average level of their fellow-men."

"But as soon as such men find themselves in a special situation which disconcerts & unbalances the others, the humble person of apparently common qualities reveals traits of genius, often to the amazement of those who have hitherto known him in the small things of everyday life. That is the reason why a prophet only seldom counts for something in his own country."

"War offers an excellent occasion for observing this phenomenon. In times of

distress, when the others despair, apparently harmless boys suddenly spring up and become heroes, full of determination, undaunted in the presence of death and manifesting wonderful powers of calm reflection under such circumstances. If such an hour of trial did not come nobody would have thought that the soul of a hero lurked in the body of that beardless youth."

"A special impulse is almost always necessary to bring a man of genius into the foreground."

"After the common shell of everyday life is broken, the core that lay hidden in it is displayed to the eyes of an astonished world. This surrounding world then grows obstinate, and will not believe that what had seemed so like itself, is really of that different quality so suddenly displayed. This is a process which is repeated probably every time a man of outstanding significance appears."

"Though an inventor, for example, does not establish his fame until the very day that he carries through, it would be a mistake to believe that the creative genius did not become alive in him until that moment. From the very hour of his birth, the spark of genius is living within the man who has been endowed with the real creative faculty. True genius is an innate quality! It can never be the result of education or training."

"This holds good not merely of the individual but also of the race. Those peoples who manifest creative abilities in certain periods of their history have always been fundamentally creative. It belongs to their very nature, even though this fact may escape the eyes of the superficial observer. Here, also recognition from outside is only the consequence of practical achievement."

"Since the rest of the world is incapable of recognizing genius as such, it can only see the visible manifestations of genius in the form of inventions, discoveries, buildings, painting, etc.; but even here a long time passes before recognition is given. Just as the individual person who has been endowed with the gift of genius, or at least talent of a very high order, cannot bring

that endowment to realization until he comes under the urge of special circumstances, so in the life of the nations the creative capacities & powers frequently have to wait until certain conditions stimulate them to action."

"For the establishment of superior types of civilization the members of inferior races formed one of the most essential prerequisites. They alone could supply the lack of mechanical means without which no progress is possible. It is certain that the first stages of human civilization were not based so much on the use of tame animals as on the employment of human beings who were members of an inferior race."

"Only after subjugated races were employed as slaves was a similar fate allotted to animals, and not vice versa, as some people would have us believe. At first it was the conquered enemy who had to draw the plough, and only afterwards did the ox & horse take his place. Nobody else but puling (*weakly*) pacifists can consider this fact as a sign of human degradation. Such people fail to recognize that this evolution had to take place in order that man might reach a higher degree of civilization."

"The progress of mankind may be compared to the process of ascending an infinite ladder. One does not reach the higher level without first having climbed the lower rungs."

"The path of reality is, however, difficult and hard to tread; yet it is the only one which finally leads to the goal where the others contemplate mankind in their dreams. But the real truth is that those dreamers help only to lead man away from his goal rather than towards it."

"The adulteration of the blood & racial deterioration are the only causes that account for the decline of ancient civilizations; for it is never by war that nations are ruined, but by the loss of their powers of resistance, which are exclusively a characteristic of pure racial blood. In this world everything that is not of sound racial stock is like chaff. Every historical event in the

world is nothing more, nor less, than a manifestation of the instinct of racial self-preservation, whether for good or for bad.”

“Egotism is so predominant that it includes even the time element; which means that the present moment is deemed the most important and that nothing is left to the future. The animal lives only for itself, searching for food only when it feels hunger, and fighting only for the preservation of its own life. As long as the instinct for self-preservation manifests itself exclusively in such a way, there is no basis for the establishment of a community; not even the most primitive form of all, that is to say the family.”

“The society formed by the male with the female, where it goes beyond the mere conditions of mating, calls for the extension of the instinct of self-preservation, since the readiness to fight for one’s own ego has to be extended also to the mate. The male sometimes provides food for the female, but in most cases both parents provide food for the offspring.”

“Almost always they are ready to protect & defend each other; so that here we find the first, though infinitely simple, manifestation of the spirit of sacrifice.”

“As soon as this spirit extends beyond the narrow limits of the family, we have the conditions under which larger associations and finally even States can be formed. The lowest species of human beings give evidence of this quality only to a very small degree, so that often they do not go beyond the formation of the family society. With an increasing readiness to place their immediate personal interests in the background, the capacity for organizing more extensive communities develops.”

“Whenever human activity is directed exclusively to the service of the instinct for self-preservation, it is called theft or usury, robbery or burglary, etc.”

“This mental attitude, which forces self-interest to recede into the background in favor of the common well-being, is the first prerequisite for any kind of really human civilization. It is out of this spirit alone that great human achievements have sprung, for which the original doers have scarcely ever received any recompense, but which turns out to be the source of abundant benefit for their descendants.”

“It is this spirit alone which can explain why it so often happens that people can endure a harsh, but honest, existence which offers them no returns for their toil, except a poor & modest livelihood. But such a livelihood helps to consolidate the foundations on which the community exists. Every worker and every peasant, every inventor, state official, etc., who works without ever achieving fortune or prosperity for himself, is a representative of this sublime idea, even though he may never become conscious of the profound meaning of his own activity.”

“Everything that may be said of that kind of work, which is the fundamental condition of providing food and the basic means of human progress, is true even in a higher sense of work that is done for the protection of man and his civilization. The renunciation of one’s own life for the sake of the community is the crowning significance of the idea of all sacrifice. In this way only is it possible to protect what has been built up by man and to assure that this will not be destroyed by the hand of man or of nature.”

“The fundamental (*altruistic*) spirit out of which this kind of activity springs is the contra-distinction of Egotism, and we call it ‘Idealism’. By this, we mean to signify the willingness of the individual to make sacrifices for the community and his fellow-men.”

“It is of the utmost importance to insist again-and-again that idealism is not merely a superfluous of sentiment, but rather something which has been, is and always will be, a necessary precondition of human civilization; it is even out of this that the very idea of the word ‘Human’ arises.”

“Were it not for idealism all the faculties of the intellect, even the most brilliant, would be nothing but intellect itself, a mere external phenomenon without inner value and never a creative force.”

“Since true idealism, however, is essentially the subordination of the interests & life of the individual to the interests & life of the community, and since the community on its part represents the pre-requisite condition of every form of organization, this idealism accords in its innermost essence with the final purpose of Nature. This feeling alone makes men voluntarily acknowledge that strength & power are entitled to take the lead, and thus makes them a constituent particle in that order out of which the whole universe is shaped & formed.”

“It is a necessity of human evolution that the individual should be imbued with the spirit of sacrifice in favor of the common well-being, and that he should not be influenced by the unhealthy notions of those dishonest men who pretend to know better than Nature, and who have the impudence to criticize her decrees.”

“As soon as the spirit of egotism begins to prevail among a people, then the bonds of the social order break. Man, by seeking his own personal happiness, veritably tumbles out of heaven and falls into hell.”

“Posterity will not remember those who pursued only their own individual interests, but it will praise those heroes who renounced their own happiness.”

“Only in a real, harmonious community, consisting of people with the same cultural, historical and biological background, with the same spiritual aspirations for the future, can the individual find the peace of mind & inner-security that it needs. Only here can the individual feel that it is a natural part of a greater whole, of something that is mightier than the individual itself, which will continue to exist when the individual is no more, just as it

has existed before the individual was born.”

“Only in such a national community of fate does the individual find the eternal life it has always sought. In our children and our people, through National Socialism, we will live forever.”

BREAKING FINANCIAL SLAVERY TO INTEREST

National Socialism believes that the chief source of (*Capitalist*) power is the worship of money (*Mammonism*), which is the effortless & endless income that is produced through interest.

National Socialism's aim is to completely break financial slavery to interest.

From the thoroughly immoral idea of interest on loans, the Gold International was born. The mental & moral constitution grown from the lust of profiteering off of interest has led to the frightening corruption of the bourgeoisie, the Jewish-connected elite.

The idea of interest on loans is the diabolical invention of big loan-capital at the hands of International Jewry; it alone makes possible the lazy life of a minority of tycoons at the expense of the productive peoples and their work-potential. It has led to profound, irreconcilable differences, to class-hatred, from which war among citizens and brothers was born.

The only cure, the radical means to heal suffering humanity is the abolition of enslavement to interest on money. The abolition of enslavement to

interest on money signifies the only possible & conclusive liberation of productive labor from the hidden coercive money-powers.

Whoever wishes to fight the stranglehold of International Jewry must abolish enslavement to interest.

Where must the abolition of enslavement to interest begin? With loan-capital! This is because loan-capital, compared to all industrial big capital, is so overpowering that the great money-powers can only be fought effectively through the abolition of interest-slavery.

The avalanche-like growth of loan-capital surpasses all human capacity for calculation, through eternal, endless, and effortless income from interest, and from interest on interest. The abolition of enslavement to interest gives us the possibility of pursuing the repeal of all direct & indirect taxes.

The profits of state-owned businesses, including the postal service, telegraph, telephone, railroad, mines, forests, and so on, suffice entirely for the funding of all essential state commitments for schools, universities, courts, administrative agencies, and social welfare.

Thus, no true “socialism” will bring any blessing to humanity as long as the profits from public enterprises remain tributary to big loan-capital.

The worship of money (*Mammonism*) is the direct opposite of socialism. Socialism, conceived as the highest moral idea, as the idea that man is not in the world only for himself alone, that every man has duties toward the community, toward all humanity, and that he is not only responsible for the momentary well-being of his family, of the members of his tribe, of his folk, but that he also has unshakable moral obligations toward the future of his children and his folk.

With the rising global economy, with general global commerce, the idea of

international interest-economy established itself, and it is the inner-most source of strength from which the International Jewry draws its irresistible power.

Interest based on the mere ownership of money without any addition of labor, has caused the great money-powers to grow. Loan-interest is the diabolical principle from which the Gold International was born. Loan-capital has firmly attached its blood-funnel absolutely everywhere. Big loan capital has ensnared all states, all peoples of the world.

Government loans, government bonds, railroad bonds, war bonds, mortgages, covered-bond obligations; in short loan-instruments of every kind have in a manner ensnared our entire economic life, so that henceforth all the peoples of the world wriggle helplessly in the golden webs. For the sake of the interest-principle, in keeping with a thoroughly mad political delusion that every kind of possession carries an entitlement to earnings, we have submitted to enslavement to interest on money. Not a single real, valid moral reason can be given as to why mere possession of money should bring an entitlement to perpetual interest-payments.

This inner opposition to interest, and to income of every kind without any occurrence of productive labor, extends through the soul-life of all peoples & times. But never has this deep inner resistance to the power of money become so conscious for the nations as in our time.

Never, has the worship of money (*Mammonism*) been prepared in such a world-encompassing manner to begin world domination by the Jewish Supremacists. Never yet, has it placed in its service all baseness, lust for power, lust for revenge, greed, envy, and falsehood in such a cleverly concealed, and yet brutally pushy, manner as now.

The coming battle is at its inmost core one of the biggest decisions in the evolutionary process of humanity in the struggle to decide whether

in the future the materialistic (*Mammonistic*) worldview or the socialistic-aristocratic worldview of National Socialism should determine the fate of the world.

Through the abolition of enslavement to interest on money the entire financial malaise can be eliminated with one blow. Once we feel solid ground under our feet again, it will become clear to us that we have only deceived ourselves in the most grotesque manner with this wretched bond-economy that International Jewry has promoted.

For what else is loan-capital, but debts? Loan-capital is debts!

We can tell how correctly the fruitfulness of the interest-problem has been recognized in the course of history, by the fact that minds in all ages and all peoples have been occupied with it.

Solon, in the year 594 B.C., abolished personal debt-slavery through legislation. This law was called the great “Seisachtheia”, meaning shaking off of burdens.

In ancient Rome, the Lex Gemicia, of the year 332 B.C., abruptly forbade Roman citizens entirely from charging any interest.

Under Justinian, a prohibition on compound interest was enacted, with the regulation that no more interest whatsoever should be demanded when overdue interest has accumulated to the level of the sum originally lent.

Pope Leo I (*the Great*) decreed, in the year 443, a general prohibition on taking interest; until then only clerics had been prohibited from demanding interest on a loan. The ban on interest was now part of Canon Law and also a binding regulation for the laity. Secular legislation also gradually fell in line with canonic views, and even threatened punishment for charging interest. We find this in the police ordinances of the Holy Roman Empire for the years

1500, 1530, and 1577.

Of course, such laws were now much opposed and frequently circumvented, and in this quite short historical retrospective, it may only be mentioned as an astonishing historical fact that although under the canon law of the 11th to 17th Centuries the charging of interest was forbidden to Christians, it was permitted to the Jewish people.

In the Middle Ages, certainly short work was often made of usurers; the farmers or citizens having been bled dry, got together and beat the profiteers to death. Today we have entered into a completely different phase of the interest-problem. Such pogroms are most deeply disapproved.

When the Babylonians overcame the Assyrians, the Romans the Carthaginians, the Germans the Romans, then there was no continuation of enslavement to interest; there were no international world-powers. The wars were also not financed through borrowing but with treasures accumulated during peace.

Our contemporary culture, precisely the internationality of economic relations, makes the interest-principle so murderous & devastating. Only the modern age with its continuity of ownership and its international law allows loan-capital to escalate into infinity.

The abolition of enslavement to interest by National Socialism is the radical means for the final & permanent healing of national finances. The complete abolition of the interest-community will grant to productive labor in all fields of endeavor the priority that it deserves. Money is returned once again to the role appropriate to it, to be a servant in the powerful drive of National Socialist economies.

Hitler's NSDAP government led the way; it broke financial slavery to interest and liberated the German people from the enslavement to interest on money. Although, the NSDAP government was defeated, its liberating idea & economic

practice is the blueprint that other National Socialist governments can duplicate now, and in the future.

WORK WITHIN NATIONAL SOCIALISM

“The higher (aristocratic) classes must not be lowered, but that of the lower classes (workers) must be raised. The class which carries through this process is never the higher class, but rather the lower one which is fighting for equality of rights.” –Hitler

“A worker certainly does something, which is contrary to the spirit of folk-community, if he acts entirely on his own initiative, and puts forward exaggerated demands without taking the common good into consideration, or the maintenance of the national economic structure. But an industrialist also acts against the spirit of the folk-community, if he adopts inhuman methods of exploitation, and misuses the working forces of the nation to make millions unjustly for himself from the sweat of the workers.” –Hitler

“The division created between employer & employees seems not to have extended to all branches of life. How far this Judaizing process has been allowed to take effect among our people is illustrated by the fact that manual labor not only receives practically no recognition, but is even considered degrading. That is not a natural German attitude. It is due to the introduction of a foreign element into our lives, and that foreign element is the Jewish spirit, one of the effects of which has been to transform the high esteem in which our handicrafts once were held into a definite feeling that all physical labor is something base & unworthy.”

-Hitler

“The aristocracy of the coming state will be determined not by possessions or money, but only on the quality of one’s accomplishments. One earns merit through service. Men are distinguished by the results of their labor. That is the sure sign of the character & value of a person. The value of labor under Socialism will be determined by its value to the state, to the whole community. Labor means creating value, not haggling over things. The soldier is a worker when he bears the sword to protect the national economy. The statesman also is a worker when he gives the nation a form and a will that help it to produce what it needs for life & freedom.” –Joseph Goebbels

“Work is not mankind’s curse, but his blessing. A man becomes a man through labor. It elevates him, makes him great & aware, raises him above all other creatures. It is in the deepest sense creative, productive and culture-producing. Without labor, no food. Without food, no life. The idea that the dirtier one’s hands get, the more degrading the work, is a Jewish, not a German, idea. As in every other area, the German first asks how, then what. It is less a question of the position I fill, and more a question of how well I do the duty that God has given me.” –Joseph Goebbels

“The worker in a capitalist state... is no longer a living human being, a creator, a maker. He has become a machine. A number, a cog in the machine without sense or understanding. He is alienated from what he produces. Labor is for him only a way to survive, not a path to higher blessings, not a joy, not something in which to take pride, or satisfaction, or encouragement, or a way to build character.” –Joseph Goebbels

National Socialism teaches us that we do not solely work just to provide for our families, or to have the ability to afford material possessions that we seek & enjoy. While there is nothing wrong with wishing to own a few things that allow us to have personal enjoyment in our spare time on our own private

property, it is not the goal of hard work to accumulate an endless collection of material wealth that only renders us into spiritless materialists. Hard work is meant at improving the quality of life of our society collectively, in order to pave the road of progress for our civilization.

Happiness through work! We should take joy in our work tasks, knowing that in an ideal society our individual efforts & talents serve collectively to better the quality of life for all our people. Our hard work is the driving force of the progress of our civilization. However, this can only be accomplished if we live in a society in which our people are united in a collective & harmonious way, devoid of individual greed & exploitation.

The worker must not be exploited and be abused like some expendable tool to allow for the enriching of individuals, which is quite the case in today's world with Capitalism, which is the brainchild of International Jewry.

In a National Socialist society, the worker has rights and his individual creative contributions are recognized & developed, which can lead to promotion and increase in pay & opportunities. The worker is acknowledged as being the foundation of the progress of our civilization. A worker feels joy & satisfaction when having a secure job, with rights & protection, as well as having opportunities to be praised for their efforts, and knowing that his or her work serves a higher purpose.

When the worker is content, productivity & efficiency increases, which of course benefits the progress of our society. Additionally, our people will enjoy more peaceful lives at home, knowing that their workplace is not one of slavery. Our people will feel better about going to work knowing they are surrounded by their fellow kin. Greed & selfishness only hinders the well-being of our people and the progress of our White Civilization.

NATIONAL SOCIALISM RESPECTS INDIVIDUALITY

“We know that the fate of peoples is determined by personalities, never by parliamentary majorities.” –Goebbels

“World–history, like all events of historical significance, is the result of the activity of single individuals; is not the fruit of majority decisions.” –Hitler

“As a contrast to this kind of (Jewish) democracy we have the German democracy, which is a true democracy; for here the leader is freely chosen and is obliged to accept full responsibility for all his actions and omissions. The problems to be dealt with are not put to the vote of the majority; but they are decided upon by the individual, and as a guarantee of responsibility for those decisions he pledges all he has in the world and even his life.” –Hitler

“This inner–force (inner–strength) cannot arise from a policy of pandering to the masses, but only from the worship of men of genius, whose lives have uplifted & ennobled the nation itself.” –Hitler

“Mankind emerged from savagery & barbarism under the leadership of selected individuals whose personal prowess, capacity, or wisdom gave them the right

to lead, and the power to compel obedience. Such leaders have always been a minute fraction of the whole, but as long as the tradition of their predominance persisted they were able to use the brute strength of the unthinking herd as part of their own force, and were able to direct at will the blind dynamic impulse of the slaves, peasants, or lower classes. Such a despot had an enormous power at his disposal which, if he were benevolent or even intelligent, could be used, and most frequently was used, for the general uplift of the race. Even those rulers who most abused this power put down with merciless rigor the antisocial elements, such as pirates, brigands, or anarchists, which impair the progress of a community, as disease or wounds cripple an individual... True aristocracy is government by the wisest and best, always a small minority in any population.” –Madison Grant, author of “The Passing of the Great Race” (1916)

National Socialism respects the individual. It understands that all human beings are biologically unique and have different talents & abilities. To combine all these individual gifts within the framework of society is one of the most important tasks of the National Socialist state. Only in this way is it possible to use the total amount of mental resources in a people; for the great benefit of both the individuals & society.

However, National Socialism understands that genius & progress has never come from the masses, but always from single, outstanding individuals. Only by ensuring the individual the opportunity of finding & developing himself as freely as possible in an organized society can we further the advancement of man or woman towards ever higher perfection.

All the stupid attempts to make all people equal in all respects necessarily lead to unification on the lowest level. It suppresses all individuals with above-average intelligence or who are exceptionally talented. This trend is not the work of National Socialism, but of Democracy, and it has not improved the conditions of life on earth.

In a National Socialist state, the leadership will consist of the very best in the nation. Only they will be able to solve the problems that arise, and to face the responsibility. The individual members of a democratic assembly cannot be held responsible for their actions, because all decisions are made by a vote and everybody has to bow to the majority; no matter whether he agrees or not. Clearly, this kind of forum provides ample room for the most depraved elements of society.

It is ironic that big commercial enterprises spend enormous amounts of time & money on finding & educating the best people for the leading positions in the corporation, whereas any political charlatan without any education at all can become his country's prime minister or president. As long as this charlatan has the right (*Jewish/Masonic*) connections and does not show too much intelligence, which might indicate that he could not be manipulated so easily by the various interest groups, he will be chosen; selected for the position.

Thus, National Socialism is anti-parliamentarian. Hitler wrote about this in his book, "Mein Kampf".

[The following is from Mein Kampf... condensed & re-edited. Read the original book for exact wording as intended by Hitler. "Mein Kampf: The Stalag Edition" is the only complete & officially authorized NSDAP English Translation ever issued.]

"The nature & internal organization of the new movement make it anti-parliamentarian. That is to say, it rejects in general, and in its own structure, all those principles according to which decisions are to be taken on the vote of the majority, and according to which the leader is only the executor of the will and opinion of others. The movement lays down the principle that, in the smallest as well as in the greatest problems, one person must have

absolute authority and bear all responsibility.”

“In our movement the practical consequences of this principle are the following; the president of a large group is appointed by the head of the group immediately above his in authority. He is then the responsible leader of his group. All the committees are subject to his authority, and not to theirs. There is no such thing as committees that vote, but only committees that work. This work is allotted by the responsible leader, who is the president of the group.”

“The president is appointed from above, and is invested with full authority & executive power. Only the leader of the whole party is elected at the general meeting of the members. He is the sole leader of the movement! All the committees are responsible to him, but he is not responsible to the committees. His decision is final, but he bears the whole responsibility of it.”

“The members of the movement are entitled to call him to account by means of a new election, or to remove him from office if he has violated the principles of the movement, or has not served its interests adequately. He is then replaced by a more capable man, who is invested with the same authority, and obliged to bear the same responsibility.”

“One of the highest duties of the movement is to make this principle imperative not only within its own ranks but also for the whole State.”

“The man who becomes leader is invested with the highest & unlimited authority, but he also has to bear the last and gravest responsibility. The man who has not the courage to shoulder responsibility for his actions is not fitted to be a leader. Only a man of heroic mold can have the vocation for such a task.”

“Human progress & human cultures are not founded by the multitude. They

are exclusively the work of personal genius & personal efficiency.”

“Because of this principle, our movement must necessarily be anti-parliamentarian, and if it takes part in the parliamentary institution, it is only for the purpose of destroying this institution from within; in other words, we wish to do away with an institution which we must look upon as one of the gravest symptoms of human decline.”

Hitler, later in “Mein Kampf”, elaborated more on the supreme importance that the National Socialist movement must place on cultivating respect for “individual personality”.

“It must never forget that all human values are based on personal values. Every idea & achievement is the fruit of the creative power of one man”.

“We must never forget that admiration for everything that is great is not only a tribute to one’s creative personality, but that all those who feel such admiration, become thereby united under one covenant.”

“Nothing can take the place of the individual, especially if the individual embodies in himself, not the mechanical element, but the element of cultural creativeness.”

“No pupil can take the place of the master in completing a great picture which he has left unfinished; and just in the same way, no substitute can take the place of the great poet or thinker, or the great statesman, or military general. For the source of their power is in the realm of artistic creativeness. It can never be mechanically acquired, because it is an innate product of divine grace.”

“The greatest revolutions and the greatest achievements of this world, its greatest cultural works and the immortal creations of great statesmen, are inseparably bound up with ‘one’ name which stands as a symbol for them

in each respective case. The failure to pay tribute to one of those great spirits signifies a neglect of that enormous source of power which lies in the remembrance of all great men & women.”

“When men’s hearts are breaking, and their souls are plunged into the depths of despair, their great forebears turn their eyes towards them from the dim shadows of the past. Those forebears, who knew how to triumph over anxiety & affliction, mental servitude & physical bondage, extend their eternal hands in a gesture of encouragement to despairing souls. Woe to the nation that is ashamed to clasp those hands.”

Hitler was way ahead of his time, and still today, he is greatly misunderstood for the genius that he was, and still is, as an avatar to the few that do understand. According to Hitler, “The greater a man’s work for the future, the less the present can comprehend them; the harder his fight, and the rarer success.”

STATE'S ROLE IN SUPPORTING INDIVIDUAL TALENT

“A great man is worth a lot more than a thousand million in the state's coffers. A man who's privileged to be the Head of a country couldn't make a better use of his power than to put it at the service of talent. If only the Party will regard it as its main duty to discover & encourage the talents. It's the great men who express a nation's soul.” –Hitler

“Majorities have never accomplished creative achievements. The individual is always the instigator of human progress.” –Hitler

“As soon as a people institutes (establishes) the majority as rulers of public life... it destroys not only the significance of individual thought, but blocks the effectiveness of personal qualities.” –Hitler

“It is impossible to affirm racial value without the presence of creative individuals and their achievements.” –Hitler

“The great idea emanates from a few, but in order to form others into leaders, these few must tolerate in leading posts only personalities to whom the ideas of honor & duty have become the supreme values. All who give way, from whatever

reasons, will ultimately have a harmful effect on the future.” –Alfred Rosenberg

Hitler, in “Mein Kampf”, in his quest to promote individuality within the conception of a National Socialist state, went into great detail to explain the state’s role in supporting individual talent, strength and ingenuity.

[The following is from Mein Kampf... condensed & re-edited. Read the original book for exact wording as intended by Hitler. “Mein Kampf: The Stalag Edition” is the only complete & officially authorized NSDAP English Translation ever issued.]

“If the principal duty of the National Socialist people’s State to educate & promote the existence of those who are the material out of which the State is formed, it will not be sufficient to promote those racial elements as such, educate them, and finally train them for practical life, but the State must also adapt its own organization to meet the demands of this task.”

“It would be absurd to appraise a man’s worth by the race to which he belongs, and at the same time to make war against the Marxist principle, that all men are equal, without being determined to pursue our own principle to its ultimate consequences.”

“If we admit the significance of blood, that is to say, if we recognize the race as the fundamental element on which all life is based, we shall have to apply to the individual the logical consequences of this principle.”

“In general, I must estimate the worth of nations differently, on the basis of the different races from which they spring, and I must also differentiate in estimating the worth of the individual within his own race. The principle, that one people is not the same as another, applies also to the individual

members of a national community. No one brain, for instance, is equal to another; because the constituent elements belonging to the same blood vary in a thousand subtle details, though they are fundamentally of the same quality.”

“The first consequence of this fact is comparatively simple. It demands that those elements within the folk-community which show the best racial qualities ought to be encouraged more than the others and especially they should be encouraged to increase and multiply.”

“This task is comparatively simple because it can be recognized, and carried out almost mechanically. It is much more difficult to select from among a whole multitude of people all those who actually possess the highest intellectual, and spiritual characteristics, and assign them to that sphere of influence which not only corresponds to their outstanding talents, but in which their activities will above all things be of benefit to the nation. This selection according to capacity & efficiency cannot be effected in a mechanical way. It is a work which can be accomplished only through the permanent struggle of everyday life itself.”

“A philosophy which repudiates the democratic principle of the rule of the masses, and aims at giving this world to the best people... the highest quality of mankind, must also apply that same aristocratic postulate to the individuals within the folk-community. It must take care that the positions of leadership & highest influence are given to the best men. Hence it is not based on the idea of the majority, but on that of personality.”

“Everyone who believes in the higher evolution of living organisms must admit that every manifestation of the vital urge & struggle to live must have had a definite beginning in time, and that one subject alone must have manifested it for the first time. It was then repeated again and again; and the practice of it spread over a widening area, until finally it passed into the subconscious of every member of the species, where it manifested itself as

instinct.”

“All the material inventions, which we see around us, have been produced by the creative powers & capabilities of individuals. And all these inventions help man to raise himself higher and higher above the animal world, and to separate himself from that world in an absolutely definite way. Hence, they serve to elevate the human species and continually to promote its progress.”

“All inventions are the result of the creative faculty of the individual. And all such individuals, whether they have willed it or not, are the benefactors of mankind, both great & small. Through their work, millions and indeed billions of human beings have been provided with means & resources which facilitate their struggle for existence.”

“Thus, at the origin of the material civilization which flourishes today, we always see individual persons. They supplement one another, and one of them bases his work on that of the other. The same is true in regard to the practical application of those inventions & discoveries. For all the various methods of production are in their turn inventions, also and consequently dependent on the creative faculty of the individual. Even the purely theoretical work, which cannot be measured by a definite rule, and is preliminary to all subsequent technical discoveries, is exclusively the product of the individual brain. The broad masses do not invent, nor does the majority organize or think; but always and in every case the individual man, the person.”

“Accordingly, a human community is well organized only when it facilitates to the highest possible degree individual creative forces, and utilizes their work for the benefit of the community. The most valuable factor of an invention, whether it be in the world of material realities, or in the world of abstract ideas, is the personality of the inventor himself. The first and supreme duty of an organized folk community is to place the inventor in a

position where he can be of the greatest benefit to all.”

“Indeed the very purpose of the organization is to put this principle into practice. Only by so doing can it ward off the curse of mechanization and remain a living thing. In itself, it must personify the effort to place men of brains above the multitude and to make the latter obey the former.”

“Therefore, not only does the organization possess no right to prevent men of brains from rising above the multitude, but on the contrary, it must use its organizing powers to enable & promote that ascension as far as it possibly can. It must start out from the principle that the blessings of mankind never came from the masses but from the creative brains of individuals, who are therefore the real benefactors of humanity.”

“It is in the interest of all to assure men of creative brains a decisive influence, and facilitate their work. This common interest is surely not served by allowing the multitude to rule, for they are not capable of thinking, nor are they efficient, and in no case whatsoever, can they be said to be gifted. Only those should rule who have the natural temperament & gifts of leadership.”

“Such men of brains are selected mainly... through the hard struggle for existence itself. In this struggle there are many who break down & collapse, and thereby show that they are not called by Destiny to fill the highest positions; and only very few are left who can be classed among the elect.”

“The racial philosophy (*National Socialism*) is fundamentally distinguished from the Marxist by reason of the fact that the former recognizes the significance of race, and therefore also personal worth, and has made these the pillars of its structure.”

“The people’s State must assure the welfare of its citizens by recognizing the importance of personal values under all circumstances, and by preparing

the way for the maximum of productive efficiency in all the various branches of economic life, thus securing to the individual the highest possible share in the general output."

"The best constitution, and the best form of government, is that which makes it quite natural for the best brains to reach a position of dominant importance & influence in the community."

"In its organization the State must be established on the principle of personality, starting from the smallest cell and ascending up to the supreme government of the country."

"There are no decisions made by the majority vote, but only by responsible persons. And the word 'council' is once more restored to its original meaning. Every man in a position of responsibility will have councilors at his side, but the decision is made by that individual person alone."

"From the municipal administration up to the government of the Reich, the people's State will not have any body of representatives which makes its decisions through the majority vote. It will have only advisory bodies to assist the chosen leader for the time being, and he will distribute among them the various duties they are to perform. In certain fields they may, if necessary, have to assume full responsibility, such as the leader or president of each corporation possesses on a larger scale."

"The State must divide its representative bodies into a political chamber and a corporative chamber that represents the respective trades & professions. To assure an effective co-operation between those two bodies, a selected body will be placed over them. This will be a special senate. No vote will be taken in the chambers or senate. They are to be organizations for work, and not voting machines. The individual members will have consultative votes, but no right of decision will be attached thereto. The right of decision belongs exclusively to the president, who must be entirely responsible for the matter

under discussion.”

“This principle of combining absolute authority with absolute responsibility will gradually cause a selected group of leaders to emerge; which is not even thinkable in our present epoch of irresponsible parliamentarianism. The political construction of the nation will thereby be brought into harmony with those laws to which the nation already owes its greatness in the economic & cultural spheres.”

“Regarding the possibility of putting these principles into practice, I should like to call attention to the fact that the principle of parliamentarian democracy, whereby decisions are enacted through the majority vote, has not always ruled the world. On the contrary, we find it prevalent only during short periods of history, and those have always been periods of decline in nations & States.”

“One must not believe, however, that such a radical change could be effected by measures of a purely theoretical character, operating from above downwards; for the change I have been describing could not be limited to transforming the constitution of a State, but would have to include the various fields of legislation and civic existence as a whole.”

“Such a revolution can be brought about only by means of a movement which is itself organized under the inspiration of these principles, and thus bears the germ of the future State in its own organism. Therefore it is well for the National Socialist Movement to make itself completely familiar with those principles today, and actually to put them into practice within its own organization, so that not only will it be in a position to serve as a guide for the future State, but will have its own organization such that it can subsequently be placed at the disposal of the State itself.”

NATIONAL SOCIALISM PROMOTES RACIAL HYGIENE

This denial of individuality and of the biological differences between human beings has also led to a complete repression of the concept of “Genetic Hygiene”. Today most think of hygiene as washing your hands and brushing your teeth. The practice of “Genetic Hygiene” is actually common among the breeding of horses, cows, dogs, pigeons, parakeets etc., which is all done according to the best genetic principles.

When it comes to breeding & reproduction of humans, Genetic Hygiene principles have been abandoned, which has led to the biological degeneration of mankind that we are witnessing today on a massive scale.

In the natural state, every population is subject to biological selection, which means that the individuals who are best fit for the given circumstances rise to the top of that society, whereas those who cannot cope with life as it is must perish. This is one of the iron & relentless Laws of Nature that man has been able to mitigate by building societies where there is also room & protection for the weaker elements of the population, who also have a meaningful role to play in a developed society.

However, if we completely close our eyes to the existence of this Law of Nature, we, too, will be heading for disaster, as we would then no longer be able to secure the necessary biological quality in the population to preserve a system that is strong enough also to protect the weak. Without regard for the biological realities of life we will end in a free-for-all, where the weakest individuals will be the very first to perish.

National Socialism will not abandon the weak and leave them to their own fate. On the contrary, National Socialism is the only guarantee the weak can have against certain destruction.

Weakness is not an ideal; it is something that must be fought and this is only possible through consequent Genetic Hygiene. The National Socialist state will enlighten the people about the biological mechanisms, and thus make sure that man recovers his natural instincts in this field of Genetic Hygiene, so that man can advance biologically.

Only fools can believe that man has already reached the highest possible peak of development. However, in order for man to advance further, society must make sure that diseases & weaknesses are not perpetuated through heredity. Freedom to transfer sufferings to your children and to break down the population genetically is a crime against coming generations.

Society must also guarantee that there is a healthy environment so that diseases, caused by external influences, disappear forever. Not only the social milieu and the conditions in the places of work need to be taken into consideration, but also of the ecological environment.

In a National Socialist society, it is completely unacceptable that profit mongering, and greedy materialism, allows pathogenic artificial additives in food & clothes, unhealthy synthetic materials in our homes & public buildings; nor allow the ever-increasing pollution reap havoc over the earth, air and water. All this is the logical result of the complete perversion of life's true

values seen in terminally-sick Democratic societies.

Genetic Hygiene and general pollution control are only two aspects of the same cause; the preservation of Nature and the ecological balance to ensure the continued spiritual and physical well-being of man. Without having a healthy environment, even the best genes will be destroyed, and without a sufficient amount of these genes, there will be nobody who can create a healthy environment to live & thrive in.

NATIONAL SOCIALISM HONORS MOTHERHOOD

“This is the beginning of a new German womanhood. If the nation once again has mothers who proudly & freely choose motherhood, it cannot perish. If the woman is healthy, the people will be healthy. Woe to the nation that neglects its women and mothers. It condemns itself.” –Joseph Goebbels

Just as the races are different, so are the sexes. The idea that man & woman are biologically equal is a serious threat to the survival of mankind. The differences between them are not the result of social “sex roles”, but of biological roles that occur in Nature. It is not a coincidence that it is the woman who gives birth to the children. She is not only biologically fit for this task, but also mentally. The mother of the new generation has the most important role in society.

Without a mother the family crumbles. The children are left to themselves or to a state education. When they get home, nobody has time for them. They are not taught any ideals and they get their idols from television, bad music and literature; all controlled by International Jewry. They live on fast food and fall victims to the worst kind of commercial materialism. That is, if the

woman does not choose to avoid having any children at all, either by using some kind of “birth control” or by having an abortion if she gets pregnant anyway.

NATIONAL SOCIALISM IS BASED ON A FOLKISH IDEAL

“Our new idea places folk & race higher than the existing state and its forms. It declares protection of the people to be more important than protection of a religious creed, a class, of the monarchy or the republic. It sees in betrayal of the people a greater betrayal than high treason.” –Alfred Rosenberg

Hitler, in “Mein Kampf”, explained the Folkish ideal and its relationship with National Socialism.

[The following is from Mein Kampf... condensed & re-edited. Read the original book for exact wording as intended by Hitler. “Mein Kampf: The Stalag Edition” is the only complete & officially authorized NSDAP English Translation ever issued.]

“Such a belief (*spiritual*) is certainly not an end in itself, but the means to an end. Yet, it is a means without which the end could never be reached at all. This end, however, is not merely something ideal; for at the bottom it

is eminently practical. We must always bear in mind the fact that, generally speaking, the highest ideals are always the outcome of some profound vital need, just as the most sublime beauty owes its nobility of shape, in the last analysis, to the fact that the most beautiful form is the form that is best suited to the purpose it is meant to serve.”

“By helping to lift the human being above the level of mere animal existence, faith really contributes to consolidate & safeguard its own existence.”

“We may safely say that man does not live merely to serve higher ideals, but that these ideals, in their turn, furnish the necessary conditions of his existence as a human being. And thus the circle is closed.”

“All these ideas, no matter how firmly the individual believes in them, may be critically analyzed by any person, and accepted or rejected accordingly, until the emotional concept, or yearning, has been transformed into an active service that is governed by a clearly defined doctrinal faith. Such a faith furnishes the practical outlet for religious feeling to express itself, and thus opens the way through which it can be put into practice.”

“Without a clearly defined belief, the religious feeling would not only be worthless for the purposes of human existence, but even might contribute towards a general disorganization, on account of its vague & multifarious tendencies.”

“What I have said about the word ‘religious’ can also be applied to the term ‘Folkish’ (*traditional culture*). This word also implies certain fundamental ideas. Though these ideas are very important indeed, they assume such vague & indefinite forms that they cannot be estimated as having a greater value than mere opinions, until they become constituent elements in the structure of a political party.”

“For in order to give practical force to the ideals that grow out of a philosophy,

and to answer the demands which are a logical consequence of such ideals, mere sentiment & inner-longing are of no practical assistance, just as freedom cannot be won by a universal yearning for it. No. Only when the idealistic longing for independence is organized in such a way that it can fight for its ideal with military force, only then can the urgent wish of a people become transformed into a potent reality.”

“Any philosophy, though a thousand-fold right, and supremely beneficial to humanity, will be of no practical service for the maintenance of a people as long as its principles have not yet become the rallying point of a militant movement. And, on its own side, this movement will remain a mere party until it has brought its ideals to victory, and transformed its party doctrines into the new foundations of a State which gives the national community its final shape.”

“If an abstract conception of a general nature is to serve as the basis of a future development, then the first prerequisite is to form a clear understanding of the nature, character and scope of this conception. For only on such a basis can a movement be founded which will be able to draw the necessary fighting strength from the internal cohesion of its principles & convictions.”

“From general ideas, a political program must be constructed, and a general philosophy must receive the stamp of a definite political faith. Since this faith must be directed towards ends that have to be attained in the world of practical reality, not only must it serve the general ideal as such, but it must also take into consideration the means that have to be employed for the triumph of the ideal.”

“Here the practical wisdom of the statesman must come to the assistance of the abstract idea, which is correct in itself. In that way, an eternal ideal, which has everlasting significance as a guiding star to mankind, must be adapted to the exigencies of human frailty so that its practical effect may not be frustrated at the very outset through those shortcomings which are

general to mankind.”

“The exponent of truth must here go hand in hand with him (*leader*) who has a practical knowledge of the soul of the people, so that from the realm of eternal verities & ideals what is suited to the capacities of human nature may be selected, and given practical form.”

“To take abstract & general principles, derived from a philosophy, which is based on a solid foundation of truth, and transform them into a militant community whose members have the same political faith, a community which is precisely defined, rigidly organized, of one mind and one will, such a transformation is the most important task of all.”

“The possibility of successfully carrying out the idea is dependent on the successful fulfillment of that task. Out of the army of millions who feel the truth of these ideas, and even may understand them to some extent, one man (*leader*) must arise. This man must have the gift of being able to expound general ideas in a clear & definite form. From the world of vague ideas, shimmering before the minds of the masses, he must formulate principles that will be as clear-cut & firm as granite. He must fight for these principles as the only true ones, until a solid rock of common faith & common will emerges above the troubled waves of vagrant (*wandering*) ideas. The general justification of such action is to be sought in the necessity for it, and the individual will be justified by his success.”

“If we try to penetrate to the inner-meaning of the word ‘Folkish’, we arrive at the following conclusions... The current political conception of the world is that the State, though it possesses a creative force which can build up civilizations, has nothing in common with the concept of race as the foundation of the State. The State is considered rather as something which has resulted from economic necessity, or at best, the natural outcome of the play of political forces & impulses. Such a conception of the foundations of the State, together with all its logical consequences, not only ignores the

primordial racial forces that underlie the State, but it also leads to a policy in which the importance of the individual is minimized. If it be denied that races differ from one another in their powers of cultural creativeness, then this same erroneous (*wrong*) notion must necessarily influence our estimation of the value of the individual.”

“The Folkish concept of the world recognizes that the primordial racial elements are of the greatest significance for mankind. In principle, the State is looked upon only as a means to an end, and this end is the conservation of the racial characteristics of mankind.”

“Therefore on the Folkish principle (*race-realism*), we cannot admit that one race is equal to another. By recognizing that they are different, the Folkish concept separates mankind into races of superior & inferior quality. On the basis of this recognition, it feels bound in conformity with the eternal Will that dominates the universe, to postulate the victory of the better & stronger, and the subordination of the inferior & weaker.”

“And so it (*Folkish concept*) pays homage to the truth that the principle underlying all Nature’s operations is the aristocratic principle, and it believes that this law holds good even down to the last individual organism. It selects individual values from the mass, and thus operates as an organizing principle.”

“The Folkish belief holds that humanity must have its ideals, because ideals are a necessary condition of human existence itself.”

“A doctrine which forms a definite outlook on life cannot struggle & triumph by allowing the right of free interpretation of its general teaching, but only by defining that teaching in certain articles of faith that have to be accepted, and incorporating it in a political organization.”

“The German National Socialist Labor Party extracts the essential principles

from the general conception of the world, which is based on the folk idea. On these principles it establishes a political doctrine which takes into account the practical realities of the day, the nature of the times, the available human material and all its deficiencies. Through this political doctrine it is possible to bring great masses of the people into an organization which is constructed as rigidly as it could be. Such an organization is the main preliminary that is necessary for the final triumph of this ideal.”

CREATING A NATIONAL SOCIALIST STATE

“The will to be a leader is not a sufficient qualification for leadership. For the leader must have the other necessary qualities. Among these qualities will—power & energy must be considered as more serviceable than the intellect of a genius. The most valuable association of qualities is to be found in a combination of talent, determination and perseverance.” –Hitler

The National Socialist movement does not occupy its time with problems that are either outside of its sphere of political work, or seem to have no fundamental importance. It is not left-wing or right-wing, conservative or liberal. It stands in the middle and uses what works, and is practical & pragmatic. The idea is to create a National Social State that represents the collective will, and champions the spirit of individuality in service of the collective will of the people; the greater folk community.

The National Socialist movement does not seek a religious reformation, but rather a political re-organization of the people. It looks upon all religious denominations of Christianity as equally valuable mainstays for the existence (*preservation*) of the people; at the same time it respects any spiritual beliefs

& indigenous (*Pagan*) folkways that are congruent with the self-preservation of the nation as a whole.

The National Socialist movement does not consider its mission to be the establishment of a Monarchy, or a Democracy or a Republic, but rather to create a National State that represents the people wholeheartedly in spirit and in its physical practice. The problem concerning the creation of the outer form of this State, that is to say, its final shape, is not of fundamental importance. It is a problem which must be solved in the light of what seems practical & opportune at the moment, pending the challenges & opportunities that are faced at the time.

Once a National Socialist movement has understood & appreciated the great problems that will affect its inner existence as a State, the question of outer formalities will never lead to any internal conflict.

Hitler, in “Mein Kampf”, proposed that “the best kind of organization is not that which places a large intermediary apparatus between the leadership of the movement and the individual followers, but rather that which works successfully with the smallest possible intermediary apparatus. It is the task of such an organization to transmit a certain idea which originated in the brain of one individual (*leader*), to a multitude of people, and to supervise the manner in which this idea is being put into practice.”

[The following is from Mein Kampf... condensed & re-edited. Read the original book for exact wording as intended by Hitler. “Mein Kampf: The Stalag Edition” is the only complete & officially authorized NSDAP English Translation ever issued.]

“Therefore, from any and every viewpoint, the organization is only a necessary evil. At best it is only a means of reaching certain ends. The

worst happens when it becomes an end in itself.”

“Since the world produces more mechanical than intelligent beings, it will always be easier to develop the form of an organization than its substance; that is to say, the ideas which it is meant to serve.

“A creative idea takes shape in the mind of somebody who thereupon feels himself called upon to transmit this idea to the world. He (*leader*) propounds his faith before others, and thereby gradually wins a certain number of followers. This direct & personal way of promulgating one’s ideas among one’s contemporaries is the most natural, and the most ideal.”

“As the movement develops and secures a large number of followers, it gradually becomes impossible for the original founder of the doctrine on which the movement is based to carry on his propaganda personally among his innumerable followers, and at the same time guide the course of the movement.”

“As the community of followers increases, direct communication between the head, and the individual followers, becomes impossible. This intercourse must then take place through an intermediary apparatus introduced into the framework of the movement. Thus, ideal conditions of inter-communication cease, and ‘organization’ has to be introduced as a necessary evil.”

“Small subsidiary groups come into existence, as in the political movement, for example, where the local groups represent the germ-cells out of which the organization develops later on.”

“But such sub-divisions must not be introduced into the movement until the authority of the spiritual founder (*leader*), and of the school he has created are accepted without reservation. Otherwise the movement would run the risk of becoming split up by divergent doctrines.”

“In this connection, too much emphasis cannot be laid on the importance of having one geographic centre as the chief seat of the movement. Only the existence of such a seat, or center, around which a magic charm, such as that of Mecca or Rome, is woven, can supply a movement with that permanent driving force which has its sources in the internal unity of the movement, and the recognition of one head (*leader*) as representing this unity.”

“When the first germinal cells of the organization are being formed, care must always be taken to insist on the importance of the place where the idea originated. The creative, moral and practical greatness of the place whence the movement went forth, and from which it is governed, must be exalted to a supreme symbol, and this must be honored all the more according, as the original cells of the movement become so numerous that they have to be regrouped into larger units in the structure of the organization.”

“When the number of individual followers became so large that direct personal contact with the head of the movement was out of the question, then we had to form those first local groups.”

“Though it may be easy enough to maintain the original central authority over the lowest (*local*) groups, it is much more difficult to do so in relation to the higher units of organization which have now developed. And yet we must succeed in doing this, for this is an indispensable condition if the unity of the movement is to be guaranteed, and the idea of it carried into effect.”

“Finally, when those larger intermediary organizations have to be combined in new and still higher units, it becomes increasingly difficult to maintain over them the absolute supremacy of the original seat of the movement and the school attached to it.”

“Consequently, the mechanical forms of an organization must only be introduced if and in so far as the spiritual authority and the ideals of the central seat of the organization are shown to be firmly established. In the

political sphere, it may often happen that this supremacy can be maintained only when the movement has taken over supreme political control of the nation.”

“It is quite erroneous to believe that the strength of a movement must increase if it be combined with other movements of a similar kind. Any expansion resulting from such a combination will of course mean an increase in external development, which superficial observers might consider as also an increase of power; but in reality the movement thus admits outside elements which will subsequently weaken its constitutional vigor.”

“It is against the natural law of all development to couple dissimilar organisms. The law is that the stronger must overcome the weaker, and through the struggle necessary for such a conquest, it increases the constitutional vigor & effective strength of the victor.”

“By amalgamating political organizations that are approximately alike, certain immediate advantages may be gained, but advantages thus gained are bound in the long run to become the cause of internal weaknesses which will make their appearance later on.”

“A movement can become great only if the unhampered development of its internal strength be safeguarded and steadfastly augmented, until victory over all its competitors is secured. One may safely say that the strength of a movement, and its right to existence, can be developed only as long as it remains true to the principle that struggle is a necessary condition of its progress, and that its maximum strength will be reached only as soon as complete victory has been won.”

“Therefore, a movement must not strive to obtain successes that will be only immediate & transitory, but it must show a spirit of uncompromising perseverance in carrying through a long struggle which will secure for it a long period of inner growth.”

“The greatness of every powerful organization which embodies a creative idea lies in the spirit of religious devotion & intolerance with which it stands out against all others, because it has an ardent faith in its own right. If an idea is right in itself... then it is invincible, and persecution will only add to its internal strength.”

THE NATIONAL SOCIALIST STATE

Hitler, in his book “Mein Kampf”, defined the National Socialist state.

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“The fundamental principle is that the State is not an end in itself, but the means to an end. It is the preliminary condition under which alone a higher form of human civilization can be developed, but it is not the source of such a development. This is to be sought exclusively in the actual existence of a race which is endowed with the gift of cultural creativeness.

“The fact that States have been created by human beings does not in the least exclude the possibility that the human race may become extinct, because the superior intellectual faculties & powers of adaptation would be lost when the racial bearer of these faculties and powers disappeared.”

“If, for instance, the surface of the globe should be shaken today by some

seismic convulsion and if a new Himalaya would emerge from the waves of the sea, this one catastrophe alone might annihilate human civilization. No State could exist any longer. All order would be shattered. And all vestiges of cultural products, which had been evolved through thousands of years, would disappear. Nothing would be left but one tremendous field of death & destruction submerged in floods of water & mud.”

“If, however, just a few people would survive this terrible havoc, and if these people belonged to a definite race that had the innate powers to build up a civilization, when the commotion had passed, the earth would again bear witness to the creative power of the human spirit, even though a span of a thousand years might intervene. Only with the extermination of the last race that possesses the gift of cultural creativeness, and indeed only if all the individuals of that race had disappeared, would the earth definitely be turned into a desert.”

“On the other hand, modern history furnishes examples to show that state institutions which owe their beginnings to members of a race which lacks creative genius are not made of stuff that will endure. Just as many varieties of prehistoric animals had to give way to others and leave no trace behind them, so man will also have to give way, if he loses that definite faculty which enables him to find the weapons that are necessary for him to maintain his own existence.”

“It is not the State as such that brings about a certain definite advance in cultural progress. The State can only protect the race that is the cause of such progress.”

“The State as such may well exist without undergoing any change for hundreds of years, though the cultural faculties and the general life of the people, which is shaped by these faculties, may have suffered profound changes by reason of the fact that the State did not prevent a process of racial mixture from taking place.”

“The present State, for instance, may continue to exist in a mere mechanical form, but the poison of miscegenation (*race-mixing*) permeating the national body brings about a cultural decadence which manifests itself already in various symptoms that are of a detrimental character.”

“Thus, the indispensable prerequisite for the existence of a superior quality of human beings is not the State but the race, which is alone capable of producing that higher human quality.”

“This capacity is always there, though it will lie dormant unless external circumstances awaken it to action. Nations, or rather races, which are endowed with the faculty of cultural creativeness possess this faculty in a latent form during periods when the external circumstances are unfavorable for the time being, and therefore do not allow the faculty to express itself effectively. It is therefore outrageously unjust to speak of the pre-Christian Germans as barbarians who had no civilization. They never have been such.”

“But the severity of the climate that prevailed in the northern regions which they inhabited imposed conditions of life which hampered a free development of their creative faculties. If they had come to the fairer climate of the South, with no previous culture whatsoever, and if they acquired the necessary human material, that is to say, men of an inferior race to serve them as working implements, the cultural faculty dormant in them would have splendidly blossomed forth, as happened in the case of the Greeks, for example.”

“The State is only a means to an end. Its end and its purpose is to preserve and promote a community of human beings who are physically, as well as spiritually kindred. Above all, it must preserve the existence of the race, thereby providing the indispensable condition for the free development of all the forces dormant in this race. A great part of these faculties will always have to be employed in the first place to maintain the physical existence of the race, and only a small portion will be free to work in the field of

intellectual progress. But, as a matter of fact, the one is always the necessary counterpart of the other."

"Those States which do not serve this purpose have no justification for their existence. They are monstrosities. The fact that they do exist is no more of a justification than the successful raids carried out by a band of pirates can be considered a justification of piracy."

"We National Socialists, who are fighting for a new philosophy must never take our stand on the famous basis of facts, and especially not on mistaken facts. If we did so, we should cease to be the protagonists of a new and great idea, and would become slaves in the service of the fallacy which is dominant today. We must make a clear-cut distinction between the vessel and its contents."

"The State is only the vessel and the race is what it contains. The vessel can have a meaning only if it preserves & safeguards the contents. Otherwise it is worthless."

"Hence, the supreme purpose of the ethnical State is to guard & preserve those racial elements, which through their work in the cultural field, create that beauty & dignity which are characteristic of a higher mankind."

"We can consider the State only as the living organism of a people, an organism which does not merely maintain the existence of a people, but functions in such a way as to lead its people to a position of supreme liberty by the progressive development of the intellectual and cultural faculties."

"We National Socialists know that in holding these views we take up a revolutionary (*evolutionary*) stand in the world of today, and that we are branded as revolutionaries. But our views and our conduct will not be determined by the approbation (*approval*) or disapprobation of our contemporaries, but only by our duty to follow a truth which we have acknowledged. In doing this we have reason to believe that posterity will have a clearer insight, and will not only

understand the work we are doing today, but will also ratify it as the right work, and will exalt it accordingly.”

On these principles, we National Socialists base our standards of value in appraising a State. This value will be relative when viewed from the particular standpoint of the individual nation, but it will be absolute when considered from the standpoint of humanity as a whole.”

In other words, this means that the excellence of a State can never be judged by the level of its culture, or the degree of importance which the outside world attaches to its power, but that its excellence must be judged by the degree to which its institutions serve the racial stock which belongs to it.”

“A State may be considered as a model example if it adequately serves not only the vital needs of the racial stock it represents, but if it actually assures by its own existence the preservation of this same racial stock, no matter what general cultural significance this state institution may have in the eyes of the rest of the world. For it is not the task of the State to create human capabilities, but only to assure free scope for the exercise of capabilities that already exist.”

“On the other hand, a State may be called bad if, in spite of the existence of a high cultural level, it dooms to destruction the bearers of that culture by breaking up their racial uniformity. For the practical effect of such a policy would be to destroy those conditions that are indispensable for the ulterior existence of that culture, which the State did not create but which is the fruit of the creative power inherent in the racial stock whose existence is assured by being united in the living organism of the State.”

“Once again let me emphasize the fact that the State itself is not the substance but the form. Therefore, the cultural level is not the standard by which we can judge the value of the State in which that people lives.”

“The worth of a State can be determined only by asking how far it actually succeeds in promoting the well-being of a definite race, and not by the role which it plays in the world at large. Its relative worth can be estimated readily & accurately; but it is difficult to judge its absolute worth, because the latter is conditioned not only by the State, but also by the quality & cultural level of the people that belong to the individual State in question.”

“Therefore, when we speak of the high mission of the State we must not forget that the high mission belongs to the people, and that the business of the State is to use its organizing powers for the purpose of furnishing the necessary conditions which allow this people freely to unfold its creative faculties.”

“Thus, for the first time a high inner-purpose is accredited to the State... It is given a very high mission indeed to preserve & encourage the highest type of humanity which a beneficent Creator has bestowed on this earth. Out of a dead mechanism, which claims to be an end in itself, a living organism shall arise which has to serve one purpose exclusively; and that indeed is a purpose which belongs to a higher order of ideas.”

“If a highly energetic & active body of men emerge from a nation and unite in the fight for one goal, thereby ultimately rising above the inert masses of the people, this small percentage will become masters of the whole. World history is made by minorities if these numerical minorities represent in themselves the will, and energy, and initiative of the people as a whole.”

“What seems an obstacle to many persons is really a preliminary condition of our victory. Just because our task is so great, and because so many difficulties have to be overcome, the highest probability is that only the best kind of protagonists will join our ranks.”

HIGH-DEGREE OF ORGANIZATION - N.S. STATE

It is part of man's biological nature that he is not just an isolated individual but also a social being, and his social instinct goes beyond the nuclear family. From the earliest times, human beings have lived together in groups so that they could better resist the dangers of their primitive existence. If they had not done so, man would hardly have survived as a species.

Life in organized societies is a condition for man's existence, and the urge to organize is part of our nature. Without an organized society, every individual would have had enough to do trying to gather the daily necessities. There would have been no surplus for art, science, education, or any health service. A high-degree of organization is simply the precondition for both cultural & technological development.

It is in no way a coincidence that the highest cultures have always been created by the peoples with the best ability for organizing.

A National Socialist state, understanding and working in accordance with the Law of Nation, will build future higher cultures with even higher degrees of organization. Hitler's NSDAP government briefly showed the world that it can

be done, to the chagrin of International Jewry and their usurious monetary system.

RELIGIONS & SPIRITUALITY WITHIN NATIONAL SOCIALISM

National Socialism does not prohibit religious & spiritual practices, and should not infringe upon the freedom & right for our people to follow a particular religious or spiritual path, as long as each religion & spiritual practice does not conflict with the principles & ideals of National Socialism.

NATIONAL SOCIALISM STANDS ON THE TRUTH

As opposed to today's carefree Jewish-oriented moral relativism, where all ideas in principle are equally acceptable & valid, National Socialism represents the unremitting effort to find the absolute truth and to make this truth the foundation of human society.

Unlike the nebulous (*cloudy*) ravings of silly armchair philosophers and "New Age" mysticism, however, National Socialism is based on common sense, and it seeks its arguments in the real world, where the difference between truth and lie, and between good and evil, is determined by facts; not by wishful thinking & theoretic reveries (*daydreams*).

National Socialism is an absolute, irrevocable, and uncompromising fight against the very philosophical foundations of the entire ruling world order, which is psychotically run by Jewish Supremacists.

BUILDS ON THE PAST & MAKES IMPROVEMENTS

***“All thinking originates only to a very small degree in personal experience. The largest part is based on the accumulated experiences of the past. The general level of civilization provides the individual, who in most cases is not consciously aware of the fact, with such an abundance of preliminary knowledge that with this equipment he can more easily take further steps on the road of progress.”
-Hitler***

In Hitler's book "Mein Kampf, he points out a critical error of Communism, and other political ideologies, that aims to completely destroy what has been built in the past.

[The following is from Mein Kampf... condensed & re-edited. Read the original book for exact wording as intended by Hitler. "Mein Kampf: The Stalag Edition" is the only complete & officially authorized NSDAP English Translation ever issued.]

“One has good grounds to be suspicious in regard to any new idea, or any doctrine or philosophy, any political or economical movement, which tries to deny everything that the past has produced, or to present it as inferior & worthless.”

“Any renovation, which is really beneficial to human progress, will always have to begin its constructive work at the level where the last stones of the structure have been laid. It need not blush to utilize those truths, which have already been established; for all human culture, as well as man himself, is only the result of one long line of development, where each generation has contributed but one stone to the building of the whole structure.”

“The meaning & purpose of revolutions cannot be to tear down the whole building, but to take away what has not been well fitted into it, or is unsuitable, and to rebuild the free space thus caused, after which the main construction of the building will be carried on.”

“Thus, alone will it be possible to talk of human progress; for otherwise the world would never be free of chaos, since each generation would feel entitled to reject the past and to destroy all the work of the past, as the necessary preliminary to any new work of its own.”

POWERFUL STATE IS THE NECESSARY PRE-REQUISITE

“As long as the German people, in the War of 1914, continued to believe that they were fighting for ideals they stood firm. As soon as they were told that they were fighting only for their daily bread they began to give up the struggle.” –Hitler

“The material interest of mankind can prosper only in the shade of the heroic virtues. The moment they become the primary considerations of life, they wreck the basis of their own existence.” –Hitler

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Hitler realized in his book “Mein Kampf”, that the “triumphant progress of technical science in Germany and the marvelous development of German industries & commerce led us to forget that a powerful State had been the necessary pre-requisite of that success.”

“The State is a community of living beings who have kindred physical & spiritual natures, organized for the purpose of assuring the conservation of their own kind and to help towards fulfilling those ends, which Providence has assigned to that particular race or racial branch. Therein, and therein alone, lie the purpose and meaning of a State... The instinct for the preservation of one’s own species is the primary cause that leads to the formation of human communities. Hence the State is a racial organism.”

Hitler believed that “the conservation of the species always presupposes that the individual is ready to sacrifice himself” for the State, which the German people whole-heartedly did during World War 2.

“The most essential condition for the establishment & maintenance of a State is a certain feeling of solidarity, founded in an identity of character & race, and in a resolute readiness to defend these at all costs. With people who live on their own territory this will result in a development of the heroic virtues.” Hitler understood well the principles of self-preservation.”

“As soon as man is called upon to struggle for purely material causes he will avoid death as best he can; for death and the enjoyment of the material fruits of a victory are quite incompatible concepts. The frailest woman will become a heroine when the life of her own child is at stake. And only the will to save the race & native land or the State, which offers protection to the race, has in all ages been the urge which has forced men to face the weapons of their enemies.”

PHYSICALLY FIT, MENTALLY ALERT AND PROUD

[The following is from Mein Kampf... condensed & re-edited. Read the original book for exact wording as intended by Hitler. "Mein Kampf: The Stalag Edition" is the only complete & officially authorized NSDAP English Translation ever issued.]

According to Hitler, in his book "Mein Kampf", it is the "first duty of the State to serve & promote the general welfare of the people, by preserving & encouraging the development of the best racial elements. The logical consequence is that this task cannot be limited to measures concerning the birth of the infant members of the race & nation, but that the State will also have to adopt educational means for making each citizen a worthy factor in the further propagation of the racial stock."

"Just as, in general, the racial quality is the preliminary condition for the mental efficiency of any given human material, the training of the individual will first of all have to be directed towards the development of sound bodily health. For the general rule is that a strong & healthy mind is found only in a strong & healthy body."

“The fact that men of genius are sometimes not robust in health & stature, or even of a sickly constitution, is no proof against the principle I have enunciated. These cases are only exceptions, which as everywhere else, prove the rule. But when the bulk of a nation is composed of physical degenerates, it is rare for a great spirit to arise from such a miserable motley (*inharmonious mixture*).”

“The State that is grounded on the racial principle, and is alive to the significance of this truth will first of all have to base its educational work not on the mere imparting of knowledge, but rather on physical training & development of healthy bodies. The cultivation of the intellectual facilities comes only in the second place. And here again, it is character which has to be developed first of all, strength of will & decision. And the educational system ought to foster the spirit of readiness to accept responsibilities gladly.”

“Formal instruction in the sciences must be considered last in importance.” Accordingly, the State which is grounded on the racial idea must start with the principle that a person whose formal education in the sciences is relatively small, but who is physically sound & robust, of a steadfast & honest character, ready & able to make decisions, and endowed with strength of will, is a more useful member of the national community than a weakling who is scholarly & refined.”

“A nation composed of learned men who are physical weaklings, hesitant about decisions of the will, and timid pacifists, is not capable of assuring even its own existence on this earth. In the bitter struggle which decides the destiny of man it is very rare that an individual has succumbed because he lacked learning. Those who fail are they who try to ignore these consequences, and are too faint-hearted about putting them into effect. There must be a certain balance between mind & body. An ill-kept body is not made a more beautiful sight by the indwelling of a radiant spirit. We should not be acting justly if we were to bestow the highest intellectual training on those who are physically deformed & crippled, who lack decision,

and are weak-willed & cowardly. What has made the Greek ideal of beauty immortal is the wonderful union of a splendid physical beauty with nobility of mind & spirit.”

“Moltke’s saying, that in the long run fortune favors only the efficient, is certainly valid for the relationship between body & spirit. A mind which is sound will generally maintain its dwelling in a body that is sound.”

“Accordingly, in the people’s State, physical training is not a matter for the individual alone. Nor is it a duty which first devolves on the parents, and only secondly or thirdly a public interest; but it is necessary for the preservation of the people, who are represented & protected by the State.”

“As regards purely formal education, the State even now interferes with the individual’s right of self-determination, and insists upon the right of the community by submitting the child to an obligatory system of training, without paying attention to the approval or disapproval of the parents. In a similar way, and to a higher degree, the new people’s State will one day make its authority prevail over the ignorance & incomprehension of individuals in problems appertaining to the safety of the nation.”

“It must organize its educational work in such a way that the bodies of the young will be systematically trained from infancy onwards, so as to be tempered & hardened for the demands to be made on them in later years. Above all, the State must see to it that a generation of stay-at-homes is not developed.”

“The people’s State ought to allow much more time for physical training in the school. It is nonsense to burden young brains with a load of material of which, as experience shows, they retain only a small part, and mostly not the essentials, but only the secondary & useless portion; because the young mind is incapable of sifting the right kind of learning out of all the stuff that is pumped into it. Today, even in the curriculum of the high schools, only two

short hours in the week are reserved for gymnastics; and worse still, it is left to the pupils to decide whether or not they want to take part. This shows a grave disproportion between this branch of education & purely intellectual instruction. Not a single day should be allowed to pass in which the young pupil does not have one hour of physical training in the morning and one in the evening; and every kind of sport & gymnastics should be included.”

“There is one kind of sport, which should be especially encouraged...and that is boxing... No other sport equals this in developing the militant spirit; none that demands such a power of rapid decision, or which gives the body the flexibility of good steel... Above all, a healthy youth has to learn to endure hard knocks. This principle may appear savage to our contemporary champions who fight only with the weapons of the intellect. But it is not the purpose of the people’s State to educate a colony of aesthetic pacifists & physical degenerates.”

“This State does not consider that the human ideal is to be found in the honorable philistine or the maidenly spinster, but in a dareful personification of manly force, and in women capable of bringing men into the world.”

“Generally speaking, the function of sport is not only to make the individual strong, alert and daring, but also to harden the body, and train it to endure an adverse environment.”

“This confidence in one’s self must be instilled into our children from their very early years. The whole system of education & training must be directed towards fostering in the child the conviction that he is unquestionably a match for any, and everybody. The individual has to regain his own physical strength & prowess in order to believe in the invincibility of the nation to which he belongs.”

“The manner of clothing that the young wear should harmonize with this purpose... Clothes should take their place in the service of education...”

Ambition and, to speak quite frankly, even vanity (*excessive pride*) must be appealed to. I do not mean such vanity as leads people to want to wear fine clothes, which not everybody can afford, but rather the vanity which inclines a person towards developing a fine bodily physique. It is also in the interests of the nation that those who have a beautiful physique should be brought into the foreground (*upfront*), so that they might encourage the development of a beautiful bodily form among the people in general.”

“The people’s State must not confine its control of physical training to the official school period, but it must demand that, after leaving school, and while the adolescent body is still developing, the boy continues this training... It is stupid to think that it’s the right of the State to supervise the education of its young citizens suddenly comes to an end the moment they leave school, and recommences only with military service. This right is a duty, and as such, it must continue uninterrupted. The present State, which does not interest itself in developing healthy men, has criminally neglected this duty. It leaves our contemporary youth to be corrupted on the streets, and in the brothels, instead of keeping hold of the reins and continuing the physical training of these youths up to the time when they are grown into healthy young men & women.”

“For the present it is a matter of indifference what form the State chooses for carrying on this training. The essential matter is that it should be developed, and that the most suitable ways of doing so should be investigated. The people’s State will have to consider the physical training of the youth after the school period, just as much a public duty as their intellectual training; and this training will have to be carried out through public institutions.”

“Its general lines can be a preparation for subsequent service in the army. And then it will no longer be the task of the army to teach the young recruit the most elementary drill regulations. In fact, the army will no longer have to deal with recruits in the present sense of the word, but it will rather have to transform into a soldier the youth whose bodily prowess has been already

fully trained.”

“After he has completed his military training, two certificates shall be handed to the soldier. The one will be his diploma as a citizen of the State, a juridical document which will enable him to take part in public affairs. The second will be an attestation of his physical health, which guarantees his fitness for marriage.”

“The people’s State will have to direct the education of girls, just as that of boys, and according to the same fundamental principles. Special importance must be given to physical training, and only after that must the importance of spiritual & mental training be taken into account. In the education of the girl, the final goal always to be kept in mind is that she is one day to be a mother.”

“It is only in the second place that the people’s State must busy itself with the training of character, using all the means adapted to that purpose.”

“The essential traits of the individual character are already there fundamentally before any education takes place. A person who is fundamentally egoistic will always remain fundamentally egoistic, and the idealist will always remain fundamentally an idealist. Besides those, however, who already possess a definite stamp of character, there are millions of people with characters that are indefinite & vague. The born delinquent will always remain a delinquent, but numerous people who show only a certain tendency to commit criminal acts may become useful members of the community if rightly trained; whereas, on the other hand, weak & unstable characters may easily become evil elements if the system of education has been bad.”

“The deliberate training of fine & noble traits of character in our schools today is almost negative. In the future, much more emphasis will have to be laid on this side of our educational work. Loyalty, self-sacrifice and discretion are virtues which a great nation must possess. And the teaching & development of these in the school is a more important matter than many others things

now included in the curriculum.”

“In its educational system, the people’s State will have to attach the highest importance to the development of character, hand-in-hand with physical training. Many more defects, which our national organism shows at present, could be at least ameliorated, if not completely eliminated, by education of the right kind.”

“Extreme importance should be attached to the training of will-power and the habit of making firm decisions, also the habit of being always ready to accept responsibilities... Our youth should be trained to have the courage to act.”

“Just as the people’s State must one day give its attention to training the will-power and capacity for decision among the youth, so too it must inculcate in the hearts of the young generation, from early childhood onwards, a readiness to accept responsibilities, and the courage of open & frank avowal (*confession*).”

“The brains of the young people must not generally be burdened with subjects of which 95% are useless to them, and are therefore forgotten again. Thus, the principal purpose... cannot be to make the brain capable of learning by simply offering it an enormous & varied amount of subjects for acquisition, but rather to furnish the individual with that stock of knowledge which he will need in later life, and which he can use for the good of the community. This aim, however, is rendered illusory if, because of the superabundance of subjects that have been crammed into his head in childhood, a person is able to remember nothing, or at least not the essential portion, of all this in later life.”

“The people’s State must reconstruct our system of general instruction in such a way that it will embrace only what is essential. Beyond this it will have to make provision for a more advanced teaching in the various

subjects for those who want to specialize in them. It will suffice for the average individual to be acquainted with the fundamentals of the various subjects to serve as the basis of what may be called an all-round education. He ought to study exhaustively, and in detail, only that subject in which he intends to work during the rest of his life. A general instruction in all subjects should be obligatory, and specialization should be left to the choice of the individual. In this way the scholastic program would be shortened, and thus several school hours would be gained which could be utilized for physical training, character training, in will-power, the capacity for making practical judgments, decisions, etc.”

“A clear-cut division must be made between general culture and the special branches. Today, the latter threaten, more and more, to devote themselves exclusively to the service of Mammon (*worship of money*). To counterbalance this tendency, general culture should be preserved, at least in its ideal forms. The principle should be repeatedly emphasized, that industrial & technical progress, trade & commerce, can flourish only so long as a folk community exists whose general system of thought is inspired by ideals, since that is the preliminary condition for a flourishing development of the enterprises I have spoken of. That condition is not created by a spirit of materialist egotism, but by a spirit of self-denial, and the joy of giving one’s self in the service of others.”

“The people’s State will have to fight for its existence. It will not gain, or secure, this existence by signing documents like that of the (*globalists*) Dawes Plan. But for its existence & defense, it will need precisely those things which our present system believes can be repudiated. The more worthy its form, and its inner national being, the greater will be the envy & opposition of its adversaries. The best defense will not be in the arms it possesses, but in its citizens. Bastions of fortresses will not save it, but the living wall of its men & women, filled with an ardent love for their country, and a passionate spirit of national patriotism.”

“The people’s State must realize that the sciences may also be made a means of promoting a spirit of pride in the nation. Not only the history of the world, but the history of civilization as a whole must be taught in the light of this principle. An inventor must appear great not only as an inventor, but also, and even more so, as a member of the nation. The admiration aroused by the contemplation of a great achievement must be transformed into a feeling of pride & satisfaction that a man of one’s own race has been chosen to accomplish it.”

“The subject matter ought to be systematically organized from the standpoint of this principle.”

“The man who loves his nation can prove the sincerity of this sentiment only by being ready to make sacrifices for the nation’s welfare. There is no such thing as a national sentiment which is directed towards personal interests. And there is no such thing as a nationalism that embraces only certain classes. Hurraing (*shouting*) proves nothing, and does not confer the right to call oneself national, if behind that shout there is no sincere preoccupation for the conservation of the nation’s well-being.”

“One can be proud of one’s people only if there is no class left of which one need to be ashamed. When one half of a nation is sunk in misery, and worn out by hard distress, or even depraved or degenerate, that nation presents such an unattractive picture that nobody can feel proud to belong to it. It is only when a nation is sound in all its members, physically and morally, that the joy of belonging to it can properly be intensified to the supreme feeling which we call national pride.”

“But this pride, in its highest form, can be felt only by those who know the greatness of their nation. The spirit of nationalism, and a feeling for social justice, must be fused into one sentiment in the hearts of the youth. Then a day will come when a nation of citizens will arise which will be welded together through a common love, and a common pride, that shall

be invincible & indestructible forever.”

“By educating the young generation along the right lines, the people’s State will have to see to it that a generation of mankind is formed which will be adequate to this supreme combat (*against International Jewry*) that will decide the destinies of the world.”

“The whole organization of education & training, which the people’s State is to build up, must take as its crowning task the work of instilling into the hearts & brains of the youth entrusted to it, the racial instinct & understanding of the racial idea. No boy or girl must leave school without having attained a clear insight into the meaning of racial purity and the importance of maintaining the racial blood unadulterated.”

“Thus the first indispensable condition for the preservation of our race will have been established, and thus the future cultural progress of our people will be assured.”

“Finally, from the racial standpoint this training also must find its culmination in the military service.”

While the people’s State attaches the greatest importance to physical & mental training, it has also to consider, and no less importantly, the task of selecting men for the service of the State itself. This important matter is passed over lightly at the present time.”

“Genius is not necessarily connected with the higher social strata or with wealth. Not rarely, the greatest artists come from poor families. And many a boy from the country village has eventually become a celebrated master.”

“It is true that a man can be trained to a certain amount of mechanical dexterity, just as a poodle can be taught incredible tricks by a clever master. But such training does not bring the animal to use his intelligence in order to

carry out those tricks. And the same holds good in regards to man.”

“It is possible to teach men, irrespective of talent or no talent, to go through certain scientific exercises, but in such cases the results are quite as inanimate, and mechanical as in the case of the animal. It would even be possible to force a person of mediocre intelligence, by means of a severe course of intellectual drilling, to acquire more than the average amount of knowledge; but that knowledge would remain sterile. The result would be a man who might be a walking dictionary of knowledge, but who will fail miserably on every critical occasion in life and at every juncture where vital decisions have to be taken. Such people need to be drilled especially for every new, and even most insignificant task, and will never be capable of contributing in the least to the general progress of mankind. Knowledge that is merely drilled into people can at best qualify them to fill government positions under our present regime.”

“It goes without saying that, among the sum total of individuals who make up a nation, gifted people are always to be found in every sphere of life. It is also quite natural that the value of knowledge will be all the greater the more vitally the dead mass of learning is animated by the innate talent of the individual who possesses it. Creative work in this field can be done only through the marriage of knowledge & talent.”

“A stock of knowledge packed into the brain will not suffice for the making of discoveries. What counts here is only that knowledge which is illuminated by natural talent. But with us at the present time, no value is placed on such gifts. Only good school reports count.”

“Here is another educative work that is waiting for the people’s State to do. It will not be its task to assure a dominant influence to a certain social class already existing, but it will be its duty to attract the most competent brains in the total mass of the nation, and promote them to place & honor. It is not merely the duty of the State to give to the average child a certain definite

education in the primary school, but it is also its duty to open the road to talent in the proper direction.”

“And above all, it must open the doors of the higher schools under the State to talent of every sort, no matter in what social class it may appear. This is an imperative necessity; for thus alone will it be possible to develop a talented body of public leaders from the class which represents learning that in itself is only a dead mass.”

“There is still another reason why the State should provide for this situation.”

“The intellectual class neither understands, nor sympathizes with the broad masses. It has been so long cut off from all connection with them that it cannot now have the necessary psychological ties that would enable it to understand them. It has become estranged from the people... The intellectual class lacks the necessary will-power; for this faculty is always weaker in cultivated circles, which live in seclusion, than among the primitive masses of the people.”

“It will be the task of the people’s State to organize & administer its educational system that the existing intellectual class will be constantly furnished with a supply of fresh blood from beneath. From the bulk of the nation the State must sift out with careful scrutiny those persons who are endowed with natural talents and see that they are employed in the service of the community. For neither the State itself, nor the various departments of State exist to furnish revenues for members of a special class, but to fulfill the tasks allotted to them.”

“This will be possible, however, only if the State trains individuals especially for these offices. Such individuals must have the necessary fundamental capabilities & will-power. The principle does not hold true only in regard to the civil service, but also in regard to all those who are to take part in the intellectual & moral leadership of the people, no matter in what sphere

they may be employed. The greatness of a people is partly dependent on the condition that it must succeed in training the best brains for those branches of the public service for which they show a special natural aptitude and in placing them in the offices where they can do their best work for the good of the community.”

“If two nations of equal strength & quality engage in a mutual conflict, that nation will come out victorious which has entrusted its intellectual & moral leadership to its best talents, and that nation will go under whose government represents only a common food trough (*animal container*) for privileged groups, or classes, and where the inner-talents of its individual members are not availed of.”

Of course, such a reform seems impossible in the world as it is today. The objection will at once be raised, that it is too much to expect from the favorite son of a highly-placed civil servant, for instance, that he shall work with his hands simply because somebody else whose parents belong to the working-class seems more capable for a job in the civil service. That argument may be valid as long as manual work is looked upon in the same way as it is looked upon today.”

APPRECIATION OF MANUAL LABOR

[The following is from Mein Kampf... condensed & re-edited. Read the original book for exact wording as intended by Hitler. "Mein Kampf: The Stalag Edition" is the only complete & officially authorized NSDAP English Translation ever issued.]

In "Mein Kampf", Hitler stressed the following, "The people's State will have to take up an attitude towards the appreciation of manual labor which will be fundamentally different from that which now exists. If necessary, it will have to organize a persistent system of teaching which will aim at abolishing the present-day stupid habit of looking down on physical labor as an occupation to be ashamed of."

"The individual will have to be valued, not by the class of work he does, but by the way in which he does it, and by its usefulness to the (*national*) (*folk*) community."

"Fundamentally every kind of work has a double value; the one material, the other ideal. The material value depends on the practical importance of the work to the life of the community. The greater the number of the population who benefit from the work, directly or indirectly, the higher will be its

material value. This evaluation is expressed in the material recompense which the individual receives for his labor.”

“In contradistinction to this purely material value there is the ideal value. Here the work performed is not judged by its material importance but by the degree to which it answers a necessity. Certainly the material utility of an invention may be greater than that of the service rendered by an everyday workman; but it is also certain that the community needs each of those small daily services just as much as the greater services.”

“From the material point of view a distinction can be made in the evaluation of different kinds of work according to their utility to the community, and this distinction is expressed by the differentiation in the scale of recompense; but on the ideal or abstract plans all workmen become equal the moment each strives to do his best in his own field, no matter what that field may be. It is on this that a man’s value must be estimated, and not on the amount of recompense received.”

“In a reasonably directed State, care must be taken that each individual is given the kind of work which corresponds to his capabilities. In other words, people will be trained for the positions indicated by their natural endowments; but these endowments or faculties are innate, and cannot be acquired by any amount of training, being a gift from Nature and not merited by men. Therefore, the way in which men are generally esteemed by their fellow-citizens must not be according to the kind of work they do, because that has been more or less assigned to the individual. Seeing that the kind of work in which the individual is employed is to be accounted to his inborn gifts and the resultant training which he has received from the community, he will have to be judged by the way in which he performs this work entrusted to him by the community.”

“For the work which the individual performs is not the purpose of his existence, but only a means. His real purpose in life is to better himself,

and raise himself to a higher level as a human being; but this he can only do in and through the community whose cultural life he shares. And this community must always exist on the foundations on which the State is based. He ought to contribute to the conservation of those foundations. Nature determines the form of this contribution.”

“It is the duty of the individual to return to the community, zealously & honestly, what the community has given him. He who does this deserves the highest respect & esteem. Material remuneration may be given to him whose work has a corresponding utility for the community; but the ideal recompense must lie in the esteem to which everybody has a claim who serves his people with whatever powers Nature has bestowed upon him, and which have been developed by the training he has received from the national community. Then it will no longer be dishonorable to be an honest craftsman.”

“Furthermore, this personal efficiency will be the sole criterion of the right to take part on an equal juridical footing in general civil affairs. The present epoch is working out its own ruin. It introduces universal suffrage, chatters about equal rights, but can find no foundation for this equality. It considers the material wage as the expression of a man’s value, and thus destroys the basis of the noblest kind of equality that can exist. For equality cannot, and does not, depend on the work a man does, but only on the manner in which each one does the particular work allotted to him. Thus alone will mere natural chance be set aside in determining the work of a man, and thus only does the individual become the artificer of his own social worth.”

“At the present time, when whole groups of people estimate each other’s value only by the size of the salaries which they respectively receive, there will be no understanding of all this. But that is no reason why we should cease to champion those ideas. Quite the opposite; in an epoch which is inwardly diseased & decaying, anyone who would heal it must have the courage first to lay bare the real roots of the disease. And the National

Socialist Movement must take that duty on its shoulders. It will have to lift its voice above the heads of the small bourgeoisie, and rally together, and co-ordinate all those popular forces which are ready to become the protagonists of a new philosophy (*of National Socialism*)."

"For all the greatest inventions, the greatest discoveries, the most profoundly revolutionary scientific work, and the most magnificent monuments of human culture, were never given to the world under the impulse or compulsion of money. Quite the contrary; not rarely was their origin associated with a renunciation of the worldly pleasures that wealth can purchase. It may be that money has become the one power that governs life today. Yet a time will come when men will again bow to higher gods. Much that we have today owes its existence to the desire for money & property; but there is very little among all this which would leave the world poorer by its lack."

"It is also one of the aims before our (*National Socialist*) movement to hold out the prospect of a time when the individual will be given what he needs for the purposes of his life, and it will be a time in which, on the other hand, the principle will be upheld that man does not live for material enjoyment alone. This principle will find expression in a wiser scale of wages & salaries which will enable everyone, including the humblest workman who fulfills his duties conscientiously, to live an honorable & decent life, both as a man and as a citizen."

"Let it not be said that this is merely a visionary ideal, that this world would never tolerate it in practice and that of itself it is impossible to attain."

"Even we are not so simple as to believe that there will ever be an age in which there will be no drawbacks. But that does not release us from the obligation to fight for the removal of the defects which we have recognized, to overcome the shortcomings and to strive towards the ideal."

“In any case the hard reality of the facts to be faced will always place only too many limits to our aspirations. But that is precisely why man must strive again and again to serve the ultimate aim, and no failures must induce him to renounce his intentions, just as we cannot spurn the sway of justice because mistakes creep into the administration of the law, and just as we cannot despise medical science because, in spite of it, there will always be diseases.”

“Man should take care not to have too low an estimate of the power of an ideal. If there are some who may feel disheartened over the present conditions, and if they happen to have served as soldiers, I would remind them of the time when their heroism was the most convincing example of the power inherent in ideal motives. It was not preoccupation about their daily bread that led men to sacrifice their lives, but the love of their country, the faith which they had in its greatness, and an all round feeling for the honor of the nation.”

NATIONAL SOCIALIST PROPAGANDA

“The most brilliant propagandist technique will yield no success unless one fundamental principle is born in mind constantly and with unflagging attention. It must confine itself to a few points and repeat them over & over. Here, as so often in this world, persistence is the first and most important requirement for success.” –Hitler

“The mass meeting is also necessary for the reason that in it the individual, who at first while becoming a supporter of a young movement, feels lonely and easily succumbs to the fear of being alone, for the first time gets the picture of a larger community, which in most people has a strengthening, encouraging effect.” –Hitler

“I must not measure the speech of a statesman to his people by the impression which it leaves in a university professor, but by the effect it exerts on the people. And this alone gives the standard for the speaker’s genius.” –Hitler

“The people in their overwhelming majority are so feminine by nature & attitude that sober reasoning determines their thoughts and actions far less than emotion & feeling.” –Hitler

“Propaganda is not intended for people who are national-minded to begin with,

***but to win the enemies of our nationality, in so far as they are of our blood.”
–Hitler***

Note: Political propaganda can be used for good or for bad. It’s just a tool! The German’s lost WW1 due to the successful propaganda technique employed by International Jewry to stab Germany in the back. Hitler in “Mein Kampf” explained these techniques in great detail, and was determined, this time around, to use German propaganda successfully to build the NSDAP. Hitler was open to the public about his propaganda techniques.

Propaganda is information used to promote, or publicize, a particular political cause or point of view. In politics it is usually biased towards a particular political leaning, which can be either honest or misleading. Marxist propaganda usually hides its affiliation with International Jewry and its supremacist worldview. National Socialism, on the other hand is quiet open about its views in regards to honoring of race & national identity. Hitler in “Mein Kampf” had a lot to say on this topic of propaganda.

[The following is from Mein Kampf... condensed & re-edited. Read the original book for exact wording as intended by Hitler. “Mein Kampf: The Stalag Edition” is the only complete & officially authorized NSDAP English Translation ever issued.]

“Propaganda should go well ahead of organization, and gather together the human material for the latter to work up.”

“It is advisable first to propagate, and publicly expound, the ideas on which the movement is founded. This work of propaganda should continue for a certain time, and should be directed from one centre. When the ideas have gradually

won over a number of people this human material should be carefully sifted for the purpose of selecting those who have ability in leadership, and putting that ability to the test. It will often be found that apparently insignificant persons will nevertheless turn out to be born leaders.”

“Of course, it is quite a mistake to suppose that those who show a very intelligent grasp of the theory underlying a movement are for that reason qualified to fill responsible positions on the directorate. The contrary is very frequently the case. Great masters of theory are only very rarely great organizers also. And this is because the greatness of the theorist, and founder of a system, consists in being able to discover and lay down those laws that are right in the abstract, whereas the organizer must first of all be a man of psychological insight. He must take men as they are, and for that reason he must know them, not having too high or too low an estimate of human nature. He must take account of their weaknesses, their baseness and all the other various characteristics, so as to form something out of them which will be a living organism, endowed with strong powers of resistance, fitted to be the carrier of an idea, and strong enough to ensure the triumph of that idea.”

“For it is still more rare to find a great theorist who is at the same time a great leader. For the latter, must be more of an agitator, a truth that will not be readily accepted by many of those who deal with problems only from the scientific standpoint. And yet what I say is only natural. For an agitator who shows himself capable of expounding ideas to the great masses must always be a psychologist, even though he may be only a demagogue. Therefore, he will always be a much more capable leader than the contemplative theorist who meditates on his ideas, far from the human throng and the world.”

“To be a leader means to be able to move the masses.”

“The gift of formulating ideas has nothing whatsoever to do with the capacity for leadership. It would be entirely futile to discuss the question as to which is the more important, the faculty of conceiving ideals & human aims or that

of being able to have them put into practice. Here, as so often happens in life, the one would be entirely meaningless without the other.”

“The noblest conceptions of the human understanding remain without purpose or value if the leader cannot move the masses towards them. And, conversely, what would it avail to have all the genius of a leader if the intellectual theorist does not fix the aims for which mankind must struggle. But when the abilities of theorist, and organizer, and leader are united in the one person, then we have the rarest phenomenon on this earth. And it is that union which produces the great man.”

Note– Hitler possessed the rare abilities of being a theorist, a organizer and a leader.

“Every movement which has gained its human material must first divide this material into two groups: namely, followers and members. It is the task of the propagandist to recruit the followers, and it is the task of the organizer to select the members. The follower of a movement is he who understands & accepts its aims; the member is he who fights for them.”

“The follower is one whom the propaganda has converted to the doctrine of the movement. The member is he who will be charged by the organization to collaborate in winning over new followers from which in turn new members can be formed.”

“To be a follower needs only the passive recognition of the idea. To be a member means to represent that idea, and fight for it. From ten followers, one can have scarcely more than two members. To be a follower simply implies that a man has accepted the teaching of the movement; whereas to be a member means that a man has the courage to participate actively in diffusing that teaching in which he has come to believe.”

“Because of its passive character, the simple effort of believing in a political doctrine is enough for the majority, for the majority of mankind is mentally lazy & timid. To be a member one must be intellectually active, and therefore this applies only to the minority.”

“Such being the case, the propagandist must seek untiringly to acquire new followers for the movement, whereas the organizer must diligently look out for the best elements among such followers, so that these elements may be transformed into members. The propagandist need not trouble too much about the personal worth of the individual proselytes he has won for the movement. He need not inquire into their abilities, their intelligence or character. From these proselytes, however, the organizer will have to select those individuals who are most capable of actively helping to bring the movement to victory.”

“The propagandist aims at inducing the whole people to accept his teaching. The organizer includes in his body of membership only those who, on psychological grounds, will not be an impediment to the further diffusion of the doctrines of the movement. The propagandist inculcates his doctrine among the masses, with the idea of preparing them for the time when this doctrine will triumph, through the body of combatant members which he has formed from those followers who have given proof of the necessary ability & will-power to carry the struggle to victory. The final triumph of a doctrine will be made all the more easy if the propagandist has effectively converted large bodies of men to the belief in that doctrine, and if the organization that actively conducts the fight be exclusive, vigorous and solid.”

“When the propaganda work has converted a whole people to believe in a doctrine, the organization can turn the results of this into practical effect through the work of a mere handful of men. Propaganda & organization, therefore follower & member, then stand towards one another in a definite mutual relationship. The better the propaganda has worked, the smaller will the organization be. The greater the number of followers, so much the

smaller can be the number of members. And conversely; if the propaganda is bad, the organization must be large. And if there be only a small number of followers, the membership must be all the larger if the movement really counts on being actually successful.”

“The first duty of the propagandist is to win over people who can subsequently be taken into the organization. And the first duty of the organization is to select & train men who will be capable of carrying on the propaganda. The second duty of the organization is to disrupt the existing order of things, and thus make room for the penetration of the new teaching which it represents; while the duty of the organizer must be to fight for the purpose of securing power, so that the doctrine may finally triumph.”

“A revolutionary conception of the world & human existence will always achieve decisive success when the new (*National Socialist*) philosophy has been taught to a whole people, or subsequently forced upon them if necessary, and when, on the other hand, the central organization, the movement itself, is in the hands of only those few men who are absolutely indispensable to form the nerve-centers of the coming State.”

“This means that in every great revolutionary movement that is of world importance, the idea of this movement must always be spread abroad through the operation of propaganda. The propagandist must never tire in his efforts to make the new ideas clearly understood, inculcating them among others, or at least he must place himself in the position of those others, and endeavor to upset their confidence in the convictions they have hitherto held.”

“In order that such propaganda should have backbone to it, it must be based on an organization. The organization chooses its members from among those followers whom the propaganda has won. That organization will become all the more vigorous if the work of propaganda be pushed forward intensively. And the propaganda will work all the better when the organization back of it is vigorous & strong in itself.”

“Hence, the supreme task of the organizer is to see to it that any discord or differences which may arise among the members of the movement will not lead to a split and thereby cramp the work within the movement. Moreover, it is the duty of the organization to see that the fighting spirit of the movement does not flag or die out, but that it is constantly reinvigorated & re-strengthened.”

“It is not necessary the number of members should increase indefinitely. Quite the contrary would be better. In view of the fact that only a fraction of humanity has energy & courage, a movement which increases its own organization indefinitely must of necessity one day become plethoric & inactive. Organizations, that is to say, groups of members, which increase their size beyond certain dimensions gradually lose their fighting force, and are no longer in form to back up the propagation of a doctrine with aggressive energy & determination.”

“The greater and more revolutionary a doctrine is, so much the more active will be the spirit inspiring its body of members, because the subversive energy of such a doctrine will frighten away the chicken-hearted & small-minded bourgeoisie. In their hearts they may believe in the doctrine, but they are afraid to acknowledge their belief openly. By reason of this very fact, however, an organization inspired by a veritable revolutionary idea will attract into the body of its membership only the most active of those believers who have been won for it by its propaganda.”

“It is in this activity on the part of the membership body, guaranteed by the process of natural selection, that we are to seek the prerequisite conditions for the continuation of an active & spirited propaganda, and also the victorious struggle for the success of the idea on which the movement is based.”

“The greatest danger that can threaten a movement is an abnormal increase in the number of its members, owing to its too rapid success. So long as a movement has to carry on a hard & bitter fight, people of weak and

fundamentally egotistic temperament will steer very clear of it; but these will try to be accepted as members the moment the party achieves a manifest success in the course of its development.”

“It is on these grounds that we are to explain why so many movements which were at first successful slowed down before reaching the fulfillment of their purpose, and from an inner weakness which could not otherwise be explained, gave up the struggle and finally disappeared from the field. As a result of the early successes achieved, so many undesirable, unworthy and especially timid individuals became members of the movement that they finally secured the majority, and stifled the fighting spirit of the others. These inferior elements then turned the movement to the service of their personal interests, and debasing it to the level of their own miserable heroism, no longer struggled for the triumph of the original idea. The fire of the first fervor died out, the fighting spirit flagged and, as the bourgeois world is accustomed to say very justly in such cases, the party mixed water with its wine.”

“For this reason, it is necessary that a movement should, from the sheer instinct of self-preservation, close its lists to new membership the moment it becomes successful. And any further increase in its organization should be allowed to take place only with the most careful foresight, and after a painstaking sifting of those who apply for membership. Only thus will it be possible to keep the kernel of the movement intact, and fresh, and sound.”

“Care must be taken that the conduct of the movement is maintained exclusively in the hands of this original nucleus. This means that the nucleus must direct the propaganda which aims at securing general recognition for the movement. And the movement itself, when it has secured power in its hands, must carry out all those acts & measures which are necessary in order that its ideas should be finally established in practice.”

“With those elements that originally made the movement, the organization

should occupy all the important positions that have been conquered, and from those elements the whole directorate should be formed.”

“This should continue until the maxims & doctrines of the party have become the foundation and policy of the new State. Only then will it be permissible gradually to give the reins into the hands of the Constitution of that State which the spirit of the movement has created.”

“But this usually happens through a process of mutual rivalry, for here it is less a question of human intelligence than of the play & effect of the forces whose development may indeed be foreseen from the start, but not perpetually controlled.”

“All great movements, whether of a political or religious nature, owe their imposing success to the recognition & adoption of those principles. And no durable success is conceivable if these laws are not observed.”

NO MORE CLASS WARFARE

The whole idea of National Socialism is to create a society that functions as one congruent organism with no class antagonisms. Hitler in “Mein Kampf” brought clarity to this most important objective.

[The following is from Mein Kampf... condensed & re-edited. Read the original book for exact wording as intended by Hitler. “Mein Kampf: The Stalag Edition” is the only complete & officially authorized NSDAP English Translation ever issued.]

“Looking at the matter from the highest standpoint, the National Socialist Movement will have to recognize the necessity of adopting its ‘own’ trade-unionist policy.”

“A real National Socialist education for the employer as well as for the employee, in the spirit of a mutual co-operation within the common framework of the national community, cannot be secured by theoretical instruction, appeals and exhortations, but through the struggles of daily life. In this spirit, and through this spirit, the movement must educate the several large economic groups and bring them closer to one another under a wider outlook.

Without this preparatory work it would be sheer illusion to hope that a real national community can be brought into existence. The great ideal (*National Socialism*) represented by its philosophy of life, and for which the movement fights, can alone form a general style of thought steadily & slowly. And this style will show that the new state of things rests on foundations that are internally sound and not merely an external façade.”

“Hence, the movement must adopt a positive attitude towards the trade-unionist idea. But it must go further than this. For the enormous number of members & followers of the trade-unionist movement it must provide a practical education which will meet the urgent need of the coming National Socialist State.”

“The National Socialist Trades Union is not an instrument for class warfare, but a representative organ of the various occupations & callings. The National Socialist State recognizes no classes.”

“Under the political aspect, it recognizes only citizens with absolutely equal rights & equal obligations corresponding thereto. And, side by side with these, it recognizes subjects (*non-citizens*) of the State who have no political rights whatsoever.”

“According to the National Socialist concept, it is not the task of the trades union to band together certain men within the national community, and thus gradually transform these men into a class, so as to use them in a conflict against other groups similarly organized within the national community. We certainly cannot assign this task to the trades union as such. This was the task assigned to it the moment it became a fighting weapon in the hands of the Marxists. The trades union is not naturally an instrument of class warfare; but the Marxists transformed it into an instrument for use in their own class struggle. They created the economic weapon which the international Jew uses for the purpose of destroying the economic foundations of free & independent national States, for ruining their national industry & trade, and thereby

enslaving free nations to serve Jewish world-finance, which transcends all State boundaries.”

“In contradistinction to this, the National Socialist Trades Union must organize definite groups, and those who participate in the economic life of the nation, and thus enhance the security of the national economic system itself, reinforcing it by the elimination of all those anomalies which ultimately exercise a destructive influence on the social body of the nation, damaging the vital forces of the national community, prejudicing the welfare of the State and, by no means as a last consequence, bringing evil & destruction on economic life itself.”

“Therefore in the hands of the National Socialist Trades Union the strike is not an instrument for disturbing & dislocating the national production, but for increasing it, and making it run smoothly, by fighting against all those annoyances which by reason of their unsocial character hinder efficiency in business, and thereby hamper the existence of the whole nation.”

“Individual efficiency stands always in casual relation to the general social & juridical position of the individual in the economic process. Individual efficiency is also the sole root of the conviction that the economic prosperity of the nation must necessarily contribute to the benefit of the individual citizen.”

“The National Socialist employee will have to recognize the fact that the economic prosperity of the nation brings with it his own material happiness. The National Socialist employer must recognize that the happiness & contentment of his employees are necessary pre-requisites for the existence & development of his own economic prosperity.”

“National Socialist workers & employers are both together the delegates & mandatories of the whole national community. The large measure of personal freedom which is accorded to them for their activities must be explained by the

fact that experience has shown that the productive powers of the individual are more enhanced by being accorded a generous measure of freedom than by coercion from above. Moreover, by according this freedom we give free play to the natural process of selection which brings forward the ablest, and most capable, and most industrious.”

“For the National Socialist Trades Union, therefore, the strike is a means that may, and indeed must, be resorted to as long as there is not a National Socialist State yet. But when that State is established it will, as a matter of course, abolish the mass struggle between the two great groups made up of employers & employees respectively, a struggle which has always resulted in lessening the national production, and injuring the national community.”

“In place of this struggle, the National Socialist State will take over the task of caring for, and defending the rights of all parties concerned. It will be the duty of the Economic Chamber itself to keep the national economic system in smooth working order, and to remove whatever defects or errors it may suffer from.”

“Questions that are now fought over through a quarrel that involves millions of people will then be settled in the Representative Chambers of Trades & Professions, and in the Central Economic Parliament.”

“Thus employers & employees will no longer find themselves drawn into a mutual conflict over wages & hours of work, always to the detriment of their mutual interests. But they will solve these problems together on a higher plane, where the welfare of the national community and of the State will be as a shining ideal to throw light on all their negotiations.”

“Here again, as everywhere else, the inflexible principle must be observed, that the interests of the country must come before party interests.”

“The task of the National Socialist Trades Union will be to educate & prepare its members to conform to these ideals.”

“All must work together for the maintenance & security of our people and the people’s State, each one according to the abilities & powers with which Nature has endowed him, and which have been developed & trained by the national community.”

Today, the National Socialist movement is at the beginning of its struggle. In great part it must first of all shape & develop its ideals. It must employ every ounce of its energy in the struggle to have its great ideal accepted, and the success of this effort is not conceivable unless the ‘combined’ energies of the movement be entirely at the service of this struggle.”

NATIONAL SOCIALIST FOREIGN POLICY

***“God does not follow the principle of granting freedom to a nation of cowards.”
-Hitler***

Hitler in “Mein Kampf” elaborated on foreign policy for his country from a National Socialist perspective.

[The following is from Mein Kampf... condensed & re-edited. Read the original book for exact wording as intended by Hitler. “Mein Kampf: The Stalag Edition” is the only complete & officially authorized NSDAP English Translation ever issued.]

“The fundamental & guiding principles which we must always bear in mind when studying this question is that foreign policy is only a means to an end, and that the sole end to be pursued is the welfare of our own people. Every problem in foreign politics must be considered from this point of view, and this point of view alone.”

“Shall such-and-such a solution prove advantageous to our people now or in

the future, or will it injure their interests? That is the question! This is the sole preoccupation that must occupy our minds in dealing with a question. Party politics, religious considerations, humanitarian ideals, all such and all other preoccupations must absolutely give way to this.”

“A policy of alliances cannot be pursued by bearing past grievances in mind, but it can be rendered fruitful by taking account of past experiences. Experience should have taught us that alliances formed for negative purposes suffer from intrinsic weakness. The destinies of nations can be welded together only under the prospect of a common success, of common gain and conquest, in short, a common extension of power for both contracting parties.”

“It is true that a British statesman will always follow a pro-British and not a pro-German policy; but it is also true that certain definite interests involved in this pro-British policy may coincide on various grounds with German interests. Naturally, that can be so only to a certain degree, and the situation may one day be completely reversed. But the art of statesmanship is shown when at certain periods there is question of reaching a certain end, and when allies are found who must take the same road in order to defend their own interests.”

“If the German nation is to put an end to a state of things which threatens to wipe it off the map of Europe, it must not fall into the errors of the pre-War period and make the whole world its enemy. But it must ascertain, who is its most dangerous enemy, so that it can concentrate all its forces in a struggle to beat him.”

“If, in order to carry through this struggle to victory, sacrifices should be made in other quarters, future generations will not condemn us for that. They will take account of the miseries & anxieties which led us to make such a bitter decision, and in the light of that consideration they will more clearly recognize the brilliancy of our success.”

“We must always be guided by the fundamental principle that... the political independence and strength of the motherland must first be restored.”

“In order that our nation may undertake a policy of alliances, it must restore its prestige among other nations, and it must have an authoritative Government that is not a drudge in the service of foreign States and the taskmaster of its own people, but rather the herald of the national will.”

A change in public feeling among those nations which have hitherto been enemies, and whose true interests will correspond in the future with ours, could be effected, as far as human calculation goes, if the internal strength of our State and our manifest determination to secure our own existence made it clear that we should be valuable allies.”

“The National Socialist Movement must see to it that at least in our own country the mortal enemy is recognized, and that the fight against him may be a beacon light pointing to a new & better period for other nations.”

“May reason be our guide, and will-power our strength. And may the sacred duty of directing our conduct as I have pointed out give us perseverance & tenacity; and may our faith be our supreme protection.”

FOREIGN POLICY REGARDING LIVING SPACE

“Nature... has not reserved this soil for the future possession of any particular nation or race; on the contrary, this soil exists for the people which possess the force to take it and the industry to cultivate it... Nature knows no political boundaries. First, she puts living creatures on this globe and watches the free play of forces. She then confers the master’s right on her favorite child, the strongest in courage & industry.” –Hitler

“Anyone who wishes to permanently banish this struggle from the Earth might end the fighting between men, but he would thereby also eliminate the highest driving force for their development.” –Hitler

“Nature will destroy the weak to give his place to the strong.” –Hitler

“A people’s entire struggle for survival in reality consists only of securing the necessary territory & land as a general precondition for ‘feeding’ the growing population.” –Hitler

“Every healthy native people sees nothing sinful in the acquisition of land, but rather something natural.” –Hitler

***“There is no place on this Earth destined to be a people’s residence forever, because the laws of Nature impelled humanity for millennia to eternal wandering.”
–Hitler***

“The first right in this world is the right to life, providing one has the strength for it. But a strong people will always find a way based on this right, to fit its land to its population.” –Hitler

“Destiny will teach them that a people can ultimately only be preserved when population & *Lebenstraum* (Living Space) are in a certain natural & healthy relation to each other.” –Hitler

“Politics is the art of carrying out a people’s struggle for survival, for its earthly existence. Foreign policy is the art of securing for the people the necessary quantity & quality of *Lebenstraum* (Living Space). Domestic policy is the art of preserving the commitment of strength, in terms of the people’s racial quality & numbers, necessary to do this.” –Hitler

“The truly creative idea of freedom can only fully blossom within the totality of the folk, when our race has air to breathe and land for farming. An effective vital honor will therefore only be seen at work in a nation which has sufficient living space at its disposal. Where the idea of national honor is elevated, the demand for space will be deeper.” –Alfred Rosenberg

***“It is farmland upon which a strong & happy race scatters its fruit bringing seed. Today, all the enemies of Germany attack our honor, and they have also stolen Germany’s living space. For these reasons, in the final analysis, the metaphysical struggle revolves around the innermost values of character. It signifies a struggle for living space. One strengthens & reinforces the other. With sword & plough! For honor & freedom! So runs the battle cry of a generation which wishes to erect a new Reich and which seeks standards of value by which it can judge its actions and its fruitful strivings. This battle cry is nationalistic! And socialistic!”
–Alfred Rosenberg***

Note: Hitler had expressed, early in his political career, his often-quoted ideas about invading Russia for living space (Lebensraum) when he wrote “Mein Kampf” in 1925. After the Bolsheviks consolidated power (Cult of Stalin) in the former Czarist empire, post-1929, the Fuhrer’s focus was on re-building Germany and making peace with the Reich’s enemies, he was no longer advocating such an option. Historical documents also reveal that the attack on Poland was not a step in a long-planned, systematic program to expand Germany’s living space. Only after Stalin’s planned invasion of Germany, and Germany’s defensive counterattack (Operation Barbarossa), did Hitler begin to re-envision plans of living space (Lebensraum) in the territory of the Soviet Union.

Note: Hitler receives criticism for his frank discussions on “Living Space”. This supposedly makes him a war-monger. The truth is, he was only telling the truth from a “Might makes Right” perspective, the law of survival, the law of the jungle, etc. Western “democratic” leaders understand this principle, but are too cowardly & hypocritical to speak openly about such things; they want to make the appearance that they are representatives of “civilized” & “peaceful” countries. They are secretly subversive!

A growing civilization & First World nation cannot survive & thrive without adequate “living space”. Germany, after the after the Treaty of Versailles, in 1919, suffered great territorial loses, 14% of it land was lost and 12.5% of the German people were living outside of German borders, especially in the East. Hitler was determined to affirm Germany’s right to “living space”, and he wrote about it in “Mein Kampf”.

[The following is from Mein Kampf... condensed & re-edited. Read the original book for exact wording as intended by Hitler. “Mein Kampf: The Stalag Edition” is the only complete & officially authorized NSDAP English Translation ever issued.]

“When we speak of foreign politics we understand that domain of government which has set before it the task of managing the affairs of a nation in its relations with the rest of the world.”

“The foreign policy of a people’s State must first of all bear in mind the duty of securing the existence of the race which is incorporated in this State. And this must be done by establishing a healthy & natural proportion between the number & growth of the population on the one hand and the extent, and resources of the territory they inhabit, on the other. That balance must be such that it accords with the vital necessities of the people.”

“What I call a healthy proportion is that in which the support of a people is guaranteed by the resources of its own soil & sub-soil. Any situation which falls short of this condition is none the less unhealthy, even though it may endure for centuries, or even a thousand years. Sooner or later, this lack of proportion must of necessity lead to the decline, or even annihilation, of the people concerned. Only a sufficiently large space on this earth can assure the independent existence of a people.”

“The extent of the territorial expansion that may be necessary for the settlement of the national population must not be estimated by present demand, nor even by the magnitude of its agricultural productivity in relation to the number of the population.”

“The geometrical dimensions of a State are of importance not only as the source of the nation’s foodstuffs & raw materials, but also from the political & military standpoints. Once a people is assured of being able to maintain itself from the resources of the national territory, it must think of how this national territory can be defended. National security depends on the political strength of a State, and this strength, in its turn, depends on the military possibilities inherent in the geographical situation. Thus, the German nation could assure its own future only by being a World Power.”

“We are sent into this world with the commission to struggle for our daily bread, as creatures to whom nothing is donated, and who must be able to win, and hold their position as lords of the earth only through their own intelligence & courage.”

“No nation on earth possesses a square yard of ground & soil by decree of a higher Will, and in virtue of a higher Right.”

“State frontiers are established by human beings. and may be changed by human beings.”

“The fact that a nation has acquired an enormous territorial area is no reason why it should hold that territory perpetually. At most, the possession of such territory is a proof of the strength of the conqueror, and the weakness of those who submit to him. And in this strength alone lives the right of possession.”

“Our people will not obtain territory, and therewith the means of existence, as a favor from any other people, but will have to win it by the power of a triumphant sword.”

“The right to territory may become a duty when a great nation seems destined to go under unless its territory is extended.”

“Today, we are but a rock in the river. In a few years, Fate may raise us up as a dam against which the general current will be broken, only to flow forward in a new bed. Therefore, it is necessary that in the eyes of the rest of the world, our movement should be recognized as representing a definite & determined political program. We ought to bear on our visors the distinguishing sign of that task which Heaven expects us to fulfill.”

“When we ourselves are fully aware of the ineluctable (*inescapable*) necessity which determines our external policy, this knowledge will fill us with the

grit which we need in order to stand up with mental calmness under the bombardment launched against us by the enemy (*Jewish*) press, and to hold firm when some insinuating voice whispers that we ought to give ground here and there in order not to have all against us, and that we might sometimes howl with the wolves.”

Note: In 1841, German economist, Friedrich List, wrote “National System of Political Economy” that espoused settlement farming & agricultural expansion eastwards, along with economic industrialization manipulated by the state, and the establishment of a German-dominated European economic sphere as part of the solution to Germany’s economic woes; predecessor to Hitler’s ideas on “Living Space”.

Other thoughts on Living Space...

According to Dr. Walther Emanuel Funk, former Reich’s Press Secretary in the Ministry of Public Enlightenment & Propaganda, then Reich Minister for Economic Affairs and later on, President of the Reichsbank, Living Space (*Lebensraum*) “did not mean the conquest of foreign countries at that time (1931); the thought of war was just as strange to me as it was probably to most other Germans.”

“*Lebensraum*” meant the opening up of the world for the vital interests of Germany, that is, the participation of the German people in the profitable utilization of the world’s goods of which there was a super-abundance. Whether that was to be done by colonies, or concessions, or international trade agreements, I did not trouble to find out at that time.”

“The expansion of Germany in the world economy before the First World War was the decisive factor which determined me to become an economic journalist... *Lebensraum* was (*meant*)... Germany’s participation in the world’s

goods, and the abolition of the restraints which hemmed us in on all sides.”

Obviously, there was nothing secret about these Living Space blueprints either in *Mein Kampf*, which sold by the million after Hitler came to power, or in speeches delivered to large audiences. No one, therefore, need pride himself on his shrewd insight in supernaturally discovering (*divining*) Hitler's intentions. It is equally obvious that *Lebensraum* (*Living Space*) always appeared as one element in these blueprints. This was not an original idea of Hitler's. It was a commonplace of the time.

Hans Grimm's "People without Space", for instance, sold much better than *Mein Kampf* when it was published in 1928. For that matter, plans for acquiring new territory were aired a lot in Germany during the First World War.

Hitler, far from was actually being more moderate than his predecessors when he sought only *Lebensraum* in the East and gains in the West. Hitler merely repeated the ordinary chatter of Right-wing circles.

Was "Living Space" Hitler's sole idea or indeed the one which dominated his mind? No! To judge from "Mein Kampf", *Lebensraum* gets only seven of the seven-hundred pages.

Hitler certainly thought that Germany was most likely to make gains in Eastern Europe when she became again a Great Power. This was partly because of his belief in *Lebensraum*.

There were more practical considerations. For a long time, Hitler thought, whether mistakenly or not, that it would be easier to defeat Soviet Russia than the Western Powers, half-believing that Bolshevism might break down without a war, a belief shared by many Western statesman. Then he could collect his gains with no effort at all.

Moreover, Lebensraum could easily be presented as an anti-Bolshevik crusade; and thus helped to win the hearts of those in Western countries who regarded Hitler as the champion of Western civilization. However, he was not dogmatic about this. He did not refuse other gains when they came along.

After the defeat of France, he annexed Alsace & Lorraine, despite his previous declarations that he would not do so; and he carried off the industrial regions of Belgium & North-Eastern France for good measure, just as German Chancellor, Bethmann Hollweg, had intended to do before him.

AUTHORITY FROM POPULAR SUPPORT, FORCE & TRADITION

Hitler in “Mein Kampf” realized that popular support, the will of the people, needed the backing of force & tradition.

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“Popular support is the first element which is necessary for the creation of authority. But an authority resting on that foundation alone is still quite frail, uncertain and vacillating. Hence everyone who finds himself vested with an authority that is based only on popular support must take measures to improve & consolidate the foundations of that authority by the creation of force.”

“Accordingly, we must look upon power, that is to say, the capacity to use force, as the second foundation on which all authority is based. This

foundation is more stable & secure, but not always stronger, than the first. If popular support & power are united together, and can endure for a certain time, then an authority may arise which is based on a still stronger foundation, namely, the authority of tradition. And, finally, if popular support, power (*force*) and tradition are united together, then the authority based on them may be looked upon as invincible."

"Every national body is made up of three main classes. At one extreme we have the best of the people... those who are highly endowed with the civic virtues, and are noted for their courage and their readiness to sacrifice their private interests. At the other extreme are the worst dregs of humanity, in whom vice & egotistic interests prevail. Between these two extremes stands the third class, which is made up of the broad middle stratum, who do not represent radiant heroism or vulgar vice."

"The stages of a nation's rise are accomplished exclusively under the leadership of the best extreme. Times of normal and symmetrical development, or of stable conditions, owe their existence, and outwardly visible characteristics, to the preponderating influence of the middle stratum. In this stage, the two extreme classes are balanced against one another; in other words, they are relatively cancelled out. Times of national collapse are determined by the preponderating influence of the worst elements."

"It must be noted here, however, that the broad masses, which constitute what I have called the middle section, come forward and make their influence felt only when the two extreme sections are engaged in mutual strife. In case one of the extreme sections comes out victorious, the middle section will readily submit to its domination. If the best dominate, the broad masses will follow it. Should the worst extreme turn out triumphant, then the middle section will at least offer no opposition to it; for the masses that constitute the middle class never fight their own battles."

"A movement which does not fight for... high aims & ideals will never have

recourse to extreme means. The appearance of a new & great idea was the secret of success in the French Revolution. The Russian Revolution owes its triumph to an idea. And it was only the idea that enabled Fascism (Italy) triumphantly to subject a whole nation to a process of complete renovation."

"The lack of a great idea which would re-shape things anew has always meant a limitation in fighting power. The conviction of the right to employ even the most brutal weapons is always associated with an ardent faith in the necessity for a new & revolutionary transformation of the world. A movement which does not fight for such high aims & ideals will never have recourse to extreme means.

"I have emphasized that in certain circumstances a movement which is meant to win over the hearts of the people must be ready to defend itself with its own forces against terrorist attempts on the part of its adversaries."

"The National Socialist movement feels all the more bound not only to prepare the way for the triumph of its idea by appealing to the reason & understanding of the public (*popular support*), but also to take upon itself the responsibility of organizing its own defense against the terror of the (*Communist*) International."

"As an underlying principle in the internal development of the Storm Detachment, we came to the decision that not only should it be perfectly trained in bodily efficiency, but that the men should be so instructed as to make them indomitably convinced champions of the National Socialist ideas, and finally, that they should be schooled to observe the strictest discipline."

"The Storm Detachment of the German National Socialist Labor Party ought not to be in the nature of a military organization. It had to be an instrument of protection & education for the National Socialist movement, and its duties should be in quite a different sphere from that of the military defense

association.”

“What we needed then, and need now, is... a hundred thousand devoted champions of our (*National Socialist*) philosophy. The work must not be done through secret meetings, but through formidable mass demonstrations in public. Dagger & pistol, and poison-vial, cannot clear the way for the progress of the movement. That can be done only by winning over the man in the street. We must overthrow Marxism, so that for the future National Socialism will be master of the street, just as it will one day become master of the State.”

NATIONAL SOCIALISM WILL FIGHT FOR SELF-PRESERVATION

“Force rules the world still; has ruled it, shall rule it; Meekness is weakness. Strength is triumphant. Over the whole earth, still is it Thor’s Day!” –Henry Wadsworth Longfellow (Saga of King Olaf)

“Cowards die many times before their deaths. The brave experience death only once. Of all the strange things I’ve ever heard, it seems most strange to me that men fear death, given that death, which can’t be avoided, will come whenever it wants.” –Julius Caesar

“If a people is defeated in its struggle for its human rights, this merely means that it has been found too light in the scale of destiny for the happiness of survival on this earth. For when a people is not willing or able to fight for its existence, providence, in its eternal justice, has decreed that people’s end. The world is not for cowardly people!” –Hitler

National Socialists are not pacifists; they will fight honorably to defend themselves, and if necessary, fight courageously to advance their interests, if they feel threatened by outside forces. At times every people must fight to

survive as a nation. If they do not, they will perish.

In all events, Nature will always exist, so it's best to live in accordance with the Laws of Nature, as National Socialism promotes.

Hitler in "Mein Kampf" warned, "The best armament is only dead & worthless material as long as the spirit is wanting, which makes men willing & determined to avail themselves of such weapons." National Socialism brings for the national will, determination and instinct to preserve itself.

Hitler in "Mein Kampf" had high aspirations for the German state under the banner of National Socialism and knew it would fight to the death in order to preserve its nation, people and German culture.

[The following is from Mein Kampf... condensed & re-edited. Read the original book for exact wording as intended by Hitler. "Mein Kampf: The Stalag Edition" is the only complete & officially authorized NSDAP English Translation ever issued.]

In the "Conclusion" of "Mein Kampf" Hitler wrote...

"If... our (National Socialist) movement remains always conscious of the profound nature of its struggle, and feels that it personifies the values of individual personality & race, and orders its action accordingly. Then, it may count with mathematical certainty on achieving victory someday in the future."

This is worth repeating...

"If... our (National Socialist) movement remains always conscious of the

profound nature of its struggle, and feels that it personifies the values of individual personality & race, and orders its action accordingly. Then, it may count with mathematical certainty on achieving victory someday in the future.”

SHARE THIS BOOK WHILE AVAILABLE !!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!

The Western Evolutionary Culture of Individualism

Important Note: Although National Socialism is a blueprint for any homogeneous to duplicate, it is especially applicable to Western Europe since Western Europe has an evolutionary culture of Individualism. THIS IS ESSENTIAL READING!!!

97% of human advancement historically came from White countries. There is an evolutionary racial explanation for this, explained in this article.

Note: On YouTube you will occasionally come across hours of non-White pseudo-science taking claim for White accomplishments. What their pseudoscience won't demonstrate is an evolutionary racial explanation for their claims.

Western Civilization is a product of the distinct evolution of the White Race. National Socialism, as documented in numerous Renegade Tribune articles, is the political & cultural pathway to preserve & protect and advance the accomplishments of the White Race and Western Civilization.

This article was composed for the most part utilizing the writings of Kevin Macdonald's book, "Individualism and the Western Liberal Tradition: Evolutionary Origins, History, and Prospects for the Future" and to a smaller extent some observations noted in Charles Murray's book "Human Accomplishment", along with some National Socialist commentary.

Note: There is a northwest and southeast genetic & psychological gradient in Europe, with Individualism being more common in the historical populations of northwest Europe. This was known to the Hitler's National Socialist party (NSDAP) and was a factor in their preference for Nordicism in the Third Reich. Keep in mind, however, in comparison to the Middle East for example, all of Europe, including Eastern Europe, is relatively individualistic.

INDO-EUROPEANS: ARISTOCRATIC INDIVIDUALISM

The Indo-European migration throughout most of Europe, India and Iran occurred as early as 8000–5000 BCE. Indo-Europeans were an incredibly militarized culture. There was a lot of competition within the society and upward mobility was possible if you had military talent and could lead men into battle.

The Indo-Europeans absorbed, but did not exterminate, the individualistic hunter-gathering tribes in the Northwest and the agriculturally-based farming societies in the South. **They created a free market culture where kinship was de-emphasized, and individual talents and accomplishments were valued.**

The Indo-European legacy is key to understanding the restless, aggressive, questing, innovative, “Faustian” soul of Europe. Indo-Europeans were a uniquely aristocratic people dominated by emerging chieftains for whom fighting to gain prestige was the all-pervading ethos. This culture is interpreted as the Western state of nature and as the primordial source of Western restlessness.

The novelty of Indo-European culture was that it was based neither on centralized kingship nor clan-type extended kinship groups, but on an aristocratic elite that was egalitarian within the group. Critically, this elite was not bound by kinship as would occur in a clan-based society, but by the

pursuit of fame and fortune, particularly the former. **The men who became leaders were not despots, but peers of other warriors... an egalitarianism among aristocrats.**

Successful warriors individuated themselves in dress, sporting beads, belts, etc., with a flair for ostentation intended to attract attention. This resulted in a vital, action-oriented, and linear picture of the world. They moved forward in pursuit of the goal of increasing prestige. The leader was “first among equals”, commanding by voluntary consent rather than force, and being a successful leader meant having many clients pledge their loyalty.

These groups of comrades were singularly dedicated to predatory behavior and to wolf-like living by hunting and raiding, and to the performance of superior, even super-human deeds. The members were generally young, unmarried men, thirsting for adventure. The followers were sworn not to survive a war leader who was slain in battle, just as the leader was expected to show in all circumstances a personal example of courage and war-skills. Only in reference to Indo-European aristocratic warriors can we speak in Hegelian terms of a fight to the death for the sake of pure prestige.

The formation of voluntary Indo-European war-bands held together by oaths, camaraderie, and a common self-interest was a fundamental characteristic of these chiefdoms. **This was a time when social status and rank were still openly determined by one's heroic deeds and by the number of followers or clients one could afford.**

The aristocratic individualism of Indo-Europeans was based on reciprocity, not despotism or kinship ties. For example, at the heart of their culture was the practice of gift-giving as a reward for military accomplishment. Successful leaders were expected to reward their followers handsomely.

Oath-bound contracts of reciprocal relationships were commonplace. These contracts formed the basis of patron-client relationships based on reputation.

Leaders could expect loyal service from their followers, and followers could expect equitable rewards for their service to the leader. **This is critical because these relationships were based on talent and accomplishment, not on ethnicity that rewards people on the basis of close kinship or despotic subservience where followers are essentially unfree people.**

Oath-bound contracts were not only typical of the aristocratic individualism of war-bands, they extended to relationships of domination and subordination between military-elites and conquered peoples, providing protection in return for service.

Exogamy (*marrying outside the community*) and Monogamy were core features of the Indo-Europeans. Indeed, the general cultural pattern of predatory bands of males seeking riches and females implies that such relationships would be exogamous.

Indo-Europeans developed institutions that tended to break down strong kinship bonds. There were thus mechanisms to provide guest-host relationships beyond kinship where everyone had mutual obligations of hospitality.

As noted, military leaders maintained their position by military success and by bestowing gifts upon their followers, with the most talented followers obtaining the greatest gifts. Those warrior leaders who rose to the top considered themselves “first among equals”, which we can call **Aristocratic Individualism**.

A corollary of this is that followers chose successful leaders and abandoned unsuccessful leaders. The system functioned more or less as a free-market system based on merit rather than nepotism. As in all free-market systems, the fundamental principle is reciprocity. Military leaders competed to attract a following of talented warriors.

Reciprocity thus lies at the heart of societies based on individualism.

Indo-European individualist societies leaned toward free choice of marriage partners based on personal attraction and other interests, which in turn are based on the personal qualities of the marriage partners.

Inherited status counted for little in Indo-European societies. Around two-thirds of the wealth of the chief was buried or burned when he died, with the rest going to the living, so that even the sons of chiefs had to prove themselves by accumulating wealth and power on their own.

The free-market character of Indo-Europeans was inconsistent with despotic rule. If individuals are free to choose their leaders and defect from those who are inept or fail to reciprocate with generous gifts, then despotic rulers cannot arise. Despotism implies that others do not have freedom to pursue their interests. There is a vast difference between being first among equals and being a despot.

The Indo-European Visigothic Code in Spain illustrated the desire for a non-despotic government and for social cohesion that resulted from taking account of the interests of everyone, except slaves. Regarding despotism, the Visigothic Code stated... "It should be required that the king make diligent inquiry as to the soundness of his opinions. Then, it should be evident that he has acted not for private gain but for the benefit of the people; so that it may conclusively appear that the law has not been made for any private or personal advantage, but for the protection and profit of the whole body of citizens."

In individualistic Indo-European societies citizens saw their self-interest as a stake holder coinciding with the interest of the system as a whole. The wise king created cohesion not by coercion, but by giving everyone a stake in the system:

Indo-European heroes in ancient Greece and elsewhere were individuals first and foremost. These were men who distinguished themselves from others by

their feats in pursuit of individual renown, as shown in the story Beowulf for an example.

The Indo-Europeans were an extraordinarily successful group that had by far the most influence on European culture over approximately 4,000 years, into the European Middle Ages and beyond. Armed with cutting-edge military and food cultivation technology, as well as with a culture that prized military accomplishment above all else and allowed for the upward mobility of the most adept warriors, the Indo-Europeans were an unstoppable force in the ancient world.

In Europe, the Indo-Europeans encountered older European peoples who shared their individualism, if not other aspects of their culture. Given that barriers against inter-marriage rather quickly broke down, males from these peoples were able to rise in the Indo-European cultural environment.

The Indo-European contribution to the European genetic and cultural heritage is thus very great, however foreign it may be to the present culture of the West. Indo-European societies were intensively hierarchical. In contrast, the present-day West is determinedly egalitarian.

Indo-European societies were completely militarized and prized only the warrior virtues. Contemporary Western culture values a completely different set of personal qualities, such as empathy, financial success and a relatively high position for women.

Indo-Europeans culture prized fame and glory resulting from genuine virtue and military & political accomplishments, not indolence (*laziness*) and love of luxury, but also not labor, because laborers were often slaves and at the time the rightful booty of conquest.

NORTHERN HUNTER-GATHERERS: EGALITARIAN INDIVIDUALISM

Indo-Europeans have greatly contributed genetically to contemporary Europeans. This genetic influence is most apparent in the northwest of Europe, especially Nordic Scandinavia. Again... this was known to the Hitler's National Socialist party (NSDAP) and was a factor in their preference for Nordicism in the Third Reich.

The Western world remains the only area in the world characterized by all of the markers of Individualism. Taken together, these tendencies are unique to Western Europe and they have a White ethnic-racial basis based on evolutionary circumstances, which is also reflected in Whites having a relatively high IQ and a high level of delayed gratification (*long-term planning*).

Egalitarianism is a notable trait of hunter-gatherer groups around the world. Such groups have mechanisms that prevent despotism and ensure reciprocity, with punishment ranging from physical harm to shunning and exclusion from the group (*ostracism*). Hunter-gatherer societies are moral communities in which women have a major role.

In Hunter Gatherer societies decisions are done by consensus. Adult males treat each other as equals. People are closely scrutinized to note deviations from social norms; violators are shunned, ridiculed, and ostracized.

Nordic peoples have been less subjected to between-group natural selection than other groups, particularly Middle Eastern populations as a result of experiencing the harsh evolutionary pressures of the Ice Age, resulting in the Nordic peoples living in small groups and having a tendency toward social isolation.

The intellectual abilities of Nordic peoples are due to the need to master the natural environment, resulting in selection for traits related to spatial & mechanical ability, structural design, and inventiveness, what psychologists label "performance IQ" as opposed to "verbal IQ" which is important for

social influence and would be expected in a people who evolved in large groups. Modern Scandinavians are indeed high on spatial abilities.

Such a perspective would not imply that northern Europeans lack collectivist mechanisms for group competition, but only that these mechanisms are relatively less elaborated and/or require a higher level of group conflict to trigger their expression. This perspective is consistent with ecological theory. Under ecologically adverse circumstances, adaptations are directed more at coping with the physical environment than at competing with other groups. In such an environment, there would be less pressure for selection for extended kinship networks and collectivist groups.

The evolutionary interpretation of ethnocentrism emphasizes its utility in between-group competition. Ethnocentrism is of no importance in combating the physical environment, and in any case, a harsh physical environment does not support large competing groups.

Northern European groups are adapted to cold, ecologically adverse climates. In such climates there is pressure for male provisioning of the family and a tendency toward Monogamy because the ecology did not support either polygyny (*more than one wife*) or large groups for an evolutionarily significant period. **These cultures are characterized by bilateral kinship relationships which recognize both the male and female lines and quite unlike the patrilineal system of the Indo-Europeans.** This suggests relative gender equality compared Indo-European culture. There is also less emphasis on extended kinship relationships, **and marriage tends to be exogamous, i.e., outside the kinship group.**

This scenario implies that northwest European peoples are more prone to Individualism because they existed for a very long period in an ecological-context that did not support large tribal groups based on extended kinship relations; there were no resources such as fertile river valleys that might be controlled on a year-round basis by a single kinship group.

Hunting required considerable experience, quality education, and years of intensive practice via high-investment parenting. It also favors intelligence because hunting for humans relies on cognitive abilities more than running ability or even strength.

The hunting scenario is complex and ever-changing. Every animal species, including humans demonstrates unique behavioral characteristics depending on intrinsic characteristics such as sex and age, and extrinsic conditions such as season, weather, topography, etc. And it calls for cooperation and maintaining a trustworthy reputation within the group. All of these trends are intensified in northern areas because there is less energy available per unit area.

Hunter-Gatherer societies of Northern Europe did not have any stable resource capable of being controlled by a lineage group or military elite on a year-round basis. Extended kinship relationships therefore assumed less importance. Indeed, all the original ancient agricultural societies developed around defensible, stable and areas, typically around fertile river basins like the Euphrates, Nile, Indus, Yangtze rivers. However, in Northern Europe, despite their complexity, these Hunter-Gatherer groups were not able to remain in one area for the entire year, thus maintaining relatively small, family-based, face-to-face groupings for part of the year. It was in these small Nordic groupings that Egalitarian Individualism survived in a world that was becoming dominated by agriculture.

In Northern Europe, Hunter-Gatherers were forced to interact extensively with non-kin and strangers for much of the year, which led to an emphasis on trust and maintaining a good reputation within the larger non-kinship-based group. Yet, since such groups dispersed into smaller groups for part of the year, there was no selection against Egalitarianism.

In such large but seasonally migrating groups of Hunter-Gatherers, the ecological conditions favored not only egalitarianism but also monogamy,

since one man would not be able to control enough resources on a prolonged basis to enable polygyny. In Europe, the tendency toward monogamy was thus far more genetically and culturally fixed.

Thus, an important thrust of Western culture has been to regulate behavior in order to create a relatively more egalitarian social structure. In other words, to recreate the conditions of the Hunter-Gather culture. This tendency was reinforced by the Church during the Middle Ages for its own reasons.

Today, extreme egalitarianism is found in contemporary Scandinavian societies.

EXOGAMY & LOVE AS CHARACTERISTIC OF WESTERN MARRIAGE

Whereas kinship-based cultures tend toward marrying relatives, often first cousins, marriage in individualist societies is based more on personal attraction. **In individualist societies marriage would likely be more based on personal attraction** such as physical traits (*physical attractiveness, strength, health*) and personality (*warmth and affection, conscientiousness, honesty, courage*) of a prospective partner than they would in a kinship-based society where the all-important goal is to strengthen the descent group.

Love, another aspect of individual choice, has been valued far more in the West than in the other cultures of the world. Marriage in collectivist societies, the vast majority of human societies, is based on marrying relatives fairly independently of their personal characteristics. In European societies dating as far back as records can be found, spouses were chosen based on a variety of personal characteristics, including the personality trait of Love/Nurturance underlying close relationships of affection and intimacy. This tendency toward warmth and affection can even be seen in mother-infant interactions.

Northern Europeans have always leaned toward romantic love as the basis of

marriage. At the psychological level, the evolutionary basis of individualism thus involves mechanisms such as romantic love and physical attractiveness in which mating behavior is intrinsically rewarding rather than imposed by family strategizing.

Wealth and social status have also been important marriage criteria in Western societies, particularly for the propertied classes, but even among the propertied classes there has been a trend toward the companionate (*on an equal basis*) marriage based on affection and consent between the partners. In the eighteenth century and thereafter, close relationships based on affection and love became universally seen as the appropriate basis for monogamous marriage in all social classes, even including landed aristocrats.

Western populations are more inclined to value the traits of love/nurturance in prospective mates as an aspect of individualist mating patterns and, ultimately, because of the need to cement close family relationships and paternal investment in the harsh environments that northern hunter-gatherers evolved in. Unlike kinship-based societies, marriage is exogamous and based at least partly on personal attraction, including personality characteristics like Love/Nurturance. This trait is also important for status within moral communities. Most people would not find cold-heartedness attractive in a potential marriage partner, nor would they desire cold-hearted people to be part of their moral community because such persons would tend to be untrustworthy and selfish.

The main evolutionary impetus for the development of the human Love/Nurturance system is the need for high-investment parenting, females are expected to have a greater elaboration of mechanisms related to parental investment than males. The evolutionary theory of sex implies that females are expected to be highly discriminating mates compared to males and more committed to long-term relationships of nurturance and affection; cues of nurturance and love in males are expected to be highly valued by females seeking paternal investment.

For males, having a reputation as conscientious and dependable is important for attracting females and to being accepted in a moral community.

SOCIAL EXCHANGE AND ALTRUISTIC PUNISHMENT

Westerners evolved in an environment where interacting with strangers was the norm but in which people tend to be generous because they are concerned about their reputation in future interactions.

Europeans exhibit high levels of cooperation with strangers rather than with extended family members, and they are prone to market relations and individualism. This suggests the fascinating possibility that a key strategy for any group (*International Jewry*) intending to turn Europeans against themselves would be to trigger their strong tendency toward altruistic punishment by convincing them of the moral blameworthiness (*wrongdoing*) of their own people.

Altruistic punishment is essentially a moral condemnation of the other person as unfair. Because Europeans are individualists at heart, they readily exhibit moral anger against their own people once they are seen as defectors from a moral consensus and therefore blameworthy. **This is a manifestation of Europeans stronger tendency toward altruistic punishment deriving from their evolutionary past as hunter-gatherers.** In altruistic punishment, relative genetic distance is irrelevant. Free-riders are seen as strangers in a market situation.

MORAL REASONING, COGNITIVE DIFFERENCES, DEBATES AND ABSTRACT THINKING

An illustrative contrast between Western and non-Western societies can be

found in the area of moral reasoning. In non-Western societies based on extended kinship, morality is defined in terms of whether an action satisfies obligations within the family or kinship group, whereas in individualist societies, morality is thought of as satisfying abstract notions of Justice.

Western people tend more toward analytical reasoning (*detaching objects from context, attending to the intrinsic characteristics of objects, and developing rules for explaining and predicting phenomena*) as opposed to holistic reasoning (*attending to relationships between objects and their surrounding field*). Analytic thinking is associated with thinking of oneself as independent, whereas holistic thinking is linked to thinking of oneself as interdependent with other people.

For example, memory for objects is worse among East Asians if the background is removed compared to Westerners, implying that Westerners pay less attention to the background and relationships between background and objects in it. Moreover, Westerners tend to categorize objects on the basis of rules that are independent of function and hence more abstract, whereas non-Westerners are more likely to categorize on the basis of function and contextual relationship.

These differences in a wide range of areas strongly suggest a biological basis for Western individualism. The differences between individualist and collectivist cultures, whether in fairness and altruistic punishment, moral reasoning, cognition, or perception are all “of a piece”; they all fit into a consistent pattern in which Westerners detach themselves from social, cognitive, and perceptual contexts, whereas non-Westerners see the world in a deeply embedded manner. This pattern is highly consistent with Western peoples being more prone to scientific reasoning.

The Western culture of individualism and the unique genetic heritage of the West predispose Westerners to abstract their judgments from the social context, and that this then predisposes the West to scientific, rational

thinking... as well as unique methods of moral reasoning. Individuals are evaluated as individuals on traits such as honesty, intelligence, military talent, and the logic and usefulness of their arguments.

All this is done in abstraction from their relatively weak kinship connections. Moral situations are evaluated in terms of abstract concepts of Justice that apply to all individuals rather than being vitally concerned with social obligations to particular people enmeshed in a particular extended kinship network. When confronting the natural world, individualists more easily abstract from social context and personal experience, seeking out and applying “universally” applicable Laws of Nature.

Beginning in ancient Greece, intellectual debate was intensely competitive, and individuals were free to defect from a particular scholar if they found another more appealing. Intellectuals sought followers not by depending on pre-existing kinship or ethnic connections, but rather by their ability to attract followers in a free market of ideas in which people were free to defect to other points of view. Just as Indo-European warriors were free to defect to other leaders with objectively better prospects for success, the free market of ideas would naturally default to arguments and ideas that can appeal to others who are free to defect from the group and where groups are highly permeable.

In a social context consisting of others who are similarly free to defect, logical arguments and predictive theories about the natural world would come to the fore. This **individual freedom gave rise to Western Civilization... all thanks to Whites having a tradition and rich legacy of Egalitarian Individualism and Aristocratic Individualism.**

MID-CHAPTER CONCLUSION

The egalitarian-individualist strand of Western culture is an important

component of the current cultural climate of the West. Egalitarian individualism, along with Aristocratic Individualism, are critical for understanding the dynamism of the West.

THE CHURCH IN EUROPEAN HISTORY

Christianity has certainly had a dysgenic effect on Europe contributing to the anti-White pathological altruistic climate engineered by International Jewry. Renegade Tribune and Renegade Broadcasting has numerous articles and podcasts dedicated to this topic. Regardless, the Catholic Church has been a unique institution that has had important influence on the course of Western history. **The Catholic Church continued to alter Western culture away from extended kinship networks and other collectivist institutions, motivated ultimately by the desire to extend its own power. Additionally, it had a central role in maintaining Monogamy.**

In European history the medieval Church was a unique feature of Western culture, but in critical ways it was most un-Western. This is because medieval Europe was a collectivist society with a strong sense of group identification and commitment. Indeed, the decline of ecclesiastical collectivism was very likely a precondition to the full flowering of individualism in the West in the areas most pre-disposed to it, which was northwest Europe inhabited by the Germanic and Scandinavian peoples.

The collectivism of Western European society in the High Middle Ages was real. There was intense group identification and group commitment to Christianity among all levels of society. For example, the outpouring of religious fervor and ingroup fervor that accompanied the Crusades aimed at freeing the Holy Land from Muslim control.

The medieval Church often had a strong sense of Christian group economic interests, and often worked vigorously to rightly exclude Jews from economic

and political influence and to prevent social intercourse between Christians and Jews. Europeans considered themselves at the time a part of a Christian ingroup arrayed against non-Christian out-groups (*particularly Muslims & Jews*) who were seen as powerful & threatening enemies.

This medieval religious collectivism combined with the desire for power by the Church actually facilitated Western individualism and the liberal tradition in the long run because, as a hegemonic entity, the Church battled against other, opposing collectivities (*kinship groups, secular kingdoms*), leading eventually to a conception of Christendom as a collection of “individual” morally equal souls that paved the way ultimately for Protestantism and the Enlightenment.

Also... the great social achievement of the early Middle Ages was the imposition of the same rules of sexual and domestic conduct on both rich and poor. The King in his palace, the peasant in his hovel (*open shed*); neither was exempt.

Trends toward egalitarianism in opposition to aristocratic interests were eventually encouraged by the Church’s ideology of moral egalitarianism. Natural Law came to be understood as implying natural rights of individuals, like the right to a fair trial.

As Christian Europe aged, several rights were defended by the Church, like the right to own property, consent to government, self-defense, marriage and procedural rights. The church moved in the direction that the right to property entailed the duty to share in time of need. This led to the idea that the poor had rights, the intellectual ancestor to the modern welfare state. Rulers had limitations on what they could do beyond the reciprocal obligations of vassalage.

Towns and cities began to govern themselves and thus be independent or semi-independent power centers. In general, the towns and cities tended to be more egalitarian than feudal systems. People fleeing serfdom often took

refuge in cities and were protected by the Church. **These urban areas created a middle class that contained the seeds of a modern Constitutional order, although oligarchic tendencies existed as well.**

Christian moral intuitions centered around individual conscience and moral egalitarianism ultimately caused the downfall of the Church as a hegemonic religious institution. Liberal thought “emerged as the moral intuitions generated by Christianity were turned against the authoritarian model of the Church.

By the Fourteenth century, there were calls for representative government within the Church. These were resisted by the papacy, resulting in widespread agitation against the Church. These were essentially democratic movements that rejected the top-down structure of the Church, promoted individual devotion and campaigned to be able to read scriptures in native languages... harbingers of Protestantism.

Thus, basic liberal ideas that had been propagated by the Church predated Protestantism but were contradicted by the Church’s own collectivist structure. **In the end, those liberal ideas, such as equality of status, individual liberty, freedom of conscience and representative government, opposed the interests of the Church.**

This resulted in the religious wars (1618 to 1648) of the Reformation, after which there came to be general skepticism about the wisdom of enforcing religious orthodoxy. These trends continued, so that by the eighteenth century, clericalism was seen as the enemy of liberal secularism.

The Reformation and the end of alien Abrahamic domination of the collectivist Church ultimately unleashed the full flowering of egalitarian individualism in northwestern Europeans.

The Church promoted policies that tended toward individualism, policies that

were consistent with its own interests in becoming a powerful, hegemonic institution and that built on pre-existing tendencies toward individualism in Indo-European and northern hunter-gatherer cultures. Individualism was and remains strongest in northwest Europe because these evolutionarily based tendencies are stronger there. **In the end, individualism militated against the Church as an authoritarian, collectivist institution with the result that Protestantism flourished throughout most of northwest Europe, with the radical individualism of the Enlightenment soon to follow.**

ECONOMIC EFFECTS OF MONOGAMY

Monogamy, which implies sexual egalitarianism, is a central aspect of Western uniqueness and may well be a necessary condition for the unique European “low-pressure” demographic profile.

This demographic profile results from late marriage and celibacy of large percentages of females during times of economic scarcity. The theoretical connection with monogamy is that monogamous marriage results in a situation where the poor of both sexes are unable to mate.

In turn, the low-pressure demographic profile appears to have had economic consequences. Not only was the marriage rate the main damper on population growth but, especially in England, it had a tendency to lag well behind favorable economic changes so that **there was a trend for capital accumulation during good times rather than a constant pressure of population on food supply.**

The fact that the rolling adjustment between economic and demographic fluctuations took place in such a leisurely fashion, tending to produce large if gradual swings in real wages, represented an opportunity to break clear from the low-level income trap which is sometimes supposed to have inhibited all pre-industrial nations. **A long period of rising real wages, by changing the**

structure of demand, will tend to give a disproportionately strong boost to demand for commodities other than the basic necessities of life, and so to sectors of the economy whose growth is especially important if an industrial revolution is to occur.

Monogamy, by resulting in a low-pressure demographic profile, was a necessary condition for industrialization. This argument suggests that **Monogamy may indeed have been a central aspect of the necessary architecture of Western modernization.**

Later marriage not only constrained the number of births but also provided greater opportunities for female informal learning, especially through service. A high proportion of unmarried females between the ages of 15 and 25 left home and worked elsewhere, instead of bearing children, as in other societies. This widened female horizons compared with a passage from the parental household directly into demanding motherhood & housekeeping.

Throughout this period the family was the principal institution for educating and training future workers. Schooling was not compulsory until 1880 in England. In the early nineteenth century few children attended any school regularly and few remained at school for more than one and a half years. Such skills and work discipline as were learned were passed on and built up over the generations primarily by the family. **Over the centuries, the gradual rise of this human capital raised productivity and eventually brought about the Industrial Revolution.**

Polygynous mating systems tend to result in resources being devoted to reproduction and relatively less to investment in children. Monogamy, however, restricts the investment of individual males to the offspring of one woman. With the decline in extended kinship relations and the institutionalization of monogamy for all social classes, support for children came to rest completely upon the independent nuclear family. **This family, based on the simple household was the critical precursor of Western**

modernization.

PURITANISM: THE RISE OF EGALITARIAN INDIVIDUALISM AND MORALISTIC UTOPIANISM

Note: Both the Puritans & Quakers left England and came to America with the desire to practice their religions more freely. In general, the Quakers have been less influential than the Puritans in the United States, although they had a critical role in the British anti-slavery movement. The Quaker campaign to end slavery can be traced back to the late 1600s, and many played a pivotal role in the Underground Railroad. This campaign came at a time when slavery was common practice all over the world.

The English Civil War of the mid-seventeenth century, which established the influence of Puritan culture in both Britain and the United States, should therefore be seen as a turning point in the history of the West, **a watershed event that eventually ended the domination of the fundamentally Indo-European-derived social structures that had held sway over the Western European political landscape from time immemorial.**

However, despite Protestantism being ultimately enabled by Western individualism, Puritanism itself, in theory and for a considerable time in practice, was strongly collectivist. Ingroup-outgroup distinctions were highly salient and within the group there were powerful controls on thought and behavior. In other words, at its origins, Puritanism was a group evolutionary strategy.

The radicalism of the Puritan Revolution was that it eventually destroyed the old tri-partite Indo-European order based on domination of a military elite. This revolution was far more radical than that whereby Christianity destroyed the pagan gods of Old Europe because it flattened the foundational

myths of the trifunctional social order

Characteristic of all Indo-European peoples. The Puritan Revolution and its aftermath eventually ended the Indo-European world and its Christian version... the king & aristocracy, Church and the commoners.

It was thus the quintessential modern revolution, and because of the rise of Britain into a dominant world power, it was a fundamental break in the history of the West. It marked the beginning of the end of aristocratic individualism with its strong emphasis on the hierarchy between social categories and the beginning of the rise of egalitarian individualism with its ideology of social leveling and parliamentary democracy blended with capitalism and wealth accumulation.

Additionally, the triumph of the North in the Civil War meant that the United States was even further removed from its Indo-European roots than before.

As time progressed elements in the secular world were then combined by the religious descendants of Puritans into a worldview that saw progress not just in the material world but also in the spiritual world. Humanity was thus heading toward a spiritual and material utopia, a golden age of peace, harmony, righteous behavior and material comfort. These ideas were often combined with the idea that this golden age would follow upon an apocalyptic battle between good and evil.

In the nineteenth century, it was entirely reasonable for Europeans, and especially northwest Europeans, to think that they were a special people given that they had essentially conquered the world, and Americans in particular had carved out a huge continental land mass for themselves. Moreover, all the inventions and all the progress in science was coming from Europeans. It was quite natural, then to think that there was something special and unique about Europeans and their culture... as indeed there is.

DARWINISM

By the early twentieth century, Puritanism and other similar religious and philosophical ideologies were a distant memory and the new materialists had won the day. **Radical racial theories based on Darwinism rather than religion held the academic high ground.** The early part of the twentieth century was the high-watermark of Darwinism in the social sciences. It was common at that time to think that there were important differences between the races in both intelligence and moral qualities. **Not only did races differ, they were in competition with each other.**

The prominence of Darwinian theories of race was not confined to the United States. Such theories were influential among intellectuals of Europe as well.

As a result of Darwinism, the decades leading up to the passage of the 1924 immigration law and thereafter were a period of ethnic defense, in the interest of White preservation.

Despite the high position that White race held at that time, there was an understanding that non-White races could undermine their ascendancy. This was reflected in the titles of the classic works of the period, such as Grant's "The Passing of the Great Race" and Stoddard's "The Rising Tide of Color Against White World Supremacy and The Revolt Against Civilization: The Menace of the Under-Man".

Note: Keep in mind that this White World Supremacy was not based on a subjective "chosen" ideology like International Jewry's supremacist ideology. White World Supremacy was categorically a fact based on many objective markers, such as Science, Technology, Fine Art, Warfare, etc.

Anti-Jewish attitudes were common among the American elite. Ford financed

“The International Jew a series of essays originally published from 1920–1922, which focused on describing Jewish behavior and documenting Jewish influence, which was also influential in White European elite circles.

THE RISE OF ANTI-WHITE CULTURAL MARXISM

The eventual defeat of Darwinism was a major thrust of Jewish intellectual and political movements, particularly Boasian anthropology. By 1915, the Jew, Franz Boas controlled the American Anthropological Association and held a two-thirds majority on its Executive Board. Anti-Darwinism was thoroughly replaced by Cultural Marxism (*Critical Theory*) which manifested after Jewish German academics from the Frankfurt School fled National Socialist Germany and relocated to New York to enter high positions within U.S. academic circles.

The demise of Darwinism and National Socialist Germany had major implications because it removed the only intellectually viable source (*Darwinism*) of opposition to Jewish cosmopolitan ideology and their cultural pluralist anti-White model of America and of all White European nations.

In the absence of an intellectually respectable defense, ethnic defense was left to conservative religion and the popular attitudes of the less educated. These were no match for the cosmopolitan intellectuals who quickly became settled in all the elite institutions of United States, especially the media and the academic world.

By the 1960s, this new Jewish elite had become dominant in critical sectors of American life, particularly the media, banking, the social sciences, the legal profession, and as financial contributors to political campaigns and causes. High on the agenda of this new Jewish elite was replacement-level immigration.

In 1965, via the 1965 Immigration Act, America was opened up to all the

peoples of the world. In the ensuing decades this cultural shift resulted in the ever-decreasing power and influence of the White European-derived peoples and cultures of America.

Once the Puritan-descended White intellectual and financial elite had been displaced, their moral idealism and their proneness to altruistic punishment was vulnerable to hijacking by Jewish intellectual and political movements aimed at replacing the traditional White peoples of the United States and all of Europe. This is White Genocide!

EMPATHY

The White Race is extremely empathetic. International Jewry has learned how to manipulate this trait for their own self-interest and to the detriment of White interests.

The logic of moral universalism, which is deeply rooted in Christianity, is based on empathic concern, and unfortunately is now ubiquitous during this age of the Jewish New World Order, post-World War 2. The White Race rationalizes everything from wars of liberation against oppressive dictators in far off lands to alleviating the suffering of impoverished Third-World migrants and animals. Empathic concern is a lynchpin for anti-White immigration and refugee policy, ethnic relations, poverty, and much else.

Although these **tendencies toward egalitarianism and moral universalism were presumably adaptive within the small societies that northwestern Europeans evolved in, they are proving to be maladaptive & destructive in the modern world** where empathy and altruism can be manipulated by International Jewry.

For individualists, like the White race, being on the high end of empathy can easily lead to a pathological form of altruism where high costs can be

incurred with no corresponding benefit. Pathological altruism is generally defined as focusing on others' needs to the detriment of one's own needs.

Normal levels of wanting to be liked as well as pathological altruism often involve a sense of self-righteousness, which can be translated as a sense of moral superiority that advertises one's good reputation within a community, defined not by kinship but by conforming or exceeding the moral standards of the community.

A fundamental aspect of Western individualism is that group cohesion is based not on kinship but on reputation. **The reputation-based moral communities of the West have deep historical roots both in Indo-European culture and Hunter-Gatherer culture.**

These moral communities are indigenous products of Western culture, the same way that kinship-based clans, cousin marriage, sequestering women, and the harems of elite males are products of the people of the Middle East.

Moral communities are pervasive throughout the institutional structures of the West. **Again... for individualists, like the White race, being on the high end of empathy can easily lead to a pathological form of altruism where high costs can be incurred with no corresponding benefit. Whites beware!**

ETHNO-CENTRISTRISM

White people tend to be more individualistic than other non-White peoples, implying that Whites are less likely than other peoples to make invidious distinctions between ingroups and outgroups and are more likely to be open to strangers and people who don't look like them. Because Whites are low in ethnocentrism and high in Conscientiousness, controlling ethnocentrism is easier for them on average. Their subcortical mechanisms responsible for ethnocentrism are weaker to start with and hence easier to control.

Blacks and other non-Whites have much stronger explicit ethnic identities than Whites do.

Jews are hyper-ethnocentric... thus **International Jewry preaches multi-culturalism & diversity for White Countries only, knowing that Whites have a tendency for pathological altruism and have low ethnocentric behaviors.**

Liberal Harvard Political Scientist, Robert D. Putnam, conducted a famous study to determine if Diversity creates distrust. To his shock... it most certainly does! The study demonstrated that the greater the racial diversity the greater the loss of trust. **For Whites, whose foundational stands upon Egalitarian Individualism based on trust, racial diversity is disastrous.**

The creation of an explicit culture legitimizing White identity and interests, which is central to National Socialist ideology, is a prerequisite to the successful pursuit of the interests of Whites as a group and their survival.

CONCLUSION

This topic has emphasized the liberal strain of Western culture stemming ultimately from European Individualism, which can be found at the very origins of the Western European peoples. **A fundamental aspect of individualism is that group cohesion is based not on kinship but on reputation, and most importantly, a moral reputation as honest, trustworthy and fair.** There are many things positive that can be said about these liberal-egalitarian cultural trends.

The aristocratic, fundamentally Indo-European culture that had dominated Europe for millennia had shortcomings. The aristocracy, originally composed of military leaders who had earned their positions in battle, had often become a politically and economically oppressive, parasitic elite... alienated from the people they ruled and, quite often, addicted to conspicuous consumption and

degenerate sexual behavior, particularly in France.

Egalitarian social movements had an obvious appeal in such an environment, and, beginning in the eighteenth century, they became focused on improving the often-appalling conditions of labor and ending slavery.

Nevertheless, the aristocratic-egalitarian tradition per se has certainly had many positive attributes. In the ancient world, this tradition was firmly grounded in the idea that society should be dominated by those with natural superiority.

The egalitarian trends that began their ascent to power in the seventeenth century unleashed enormous creativity and innovation as inherited social status declined in importance in the new meritocratic context in which upward mobility was possible and individual initiative and talent rewarded. There was a tremendous flowering of science, technology, inventions and the arts, to the point that, in comparison to all other areas of the world, almost all (97%) of the major figures in these fields have been males of European background, particularly northwestern Europe.

Further, while the accomplishments of Western science in the ancient world are without parallel, its real ascension skyrocketed in the seventeenth century and coincided with the rise of Egalitarian Individualism.

As stated in the beginning...

97% of human advancement historically came from White countries. There is an evolutionary racial explanation for this.... "Whites having a tradition and rich legacy of Egalitarian Individualism and Aristocratic Individualism." This individual freedom gave rise to Western Civilization.

From a National Socialist perspective... National Socialism represents the best of both worlds... Aristocratic Individualism and Egalitarian Individual-

ism. A holistic blend of Indo-European and Hunter-Gatherer traditions.

National Socialism is based on racial pride on an “ethnocentric” national ethnic basis where meritocracy selects the most talented to lead in their respective fields (*Aristocratic Individualism*) of excellence across all sectors of society, while at the same time, this leadership has the blessings and given a vote of confidence by the national community. This arrangement is built of trust and the good reputation of individual leaders who must follow through on their pledge to uplift and defend the overall interests of the national community (*Egalitarian Individualism*).

Note: Free PDF on “National Socialism – The Fundamentals” is linked here:

<https://archive.org/details/nationalsocialismthefundamentalsebook>

National Socialism was a theory until put into practice by Hitler’s Third Reich. Renegade Tribune has numerous articles devoted to the miraculous accomplishments of the Third Reich. These achievements were actually not miracles but the manifestation of natural laws that the Third Reich put into practice.

International Jewry has won the battle of World War 2 but it’s in no position to ultimately win victory over Natural Law.

97% of human advancement was accomplished by White individuals. When you assemble the human resume, only a few thousand people stand apart from the rest. Among them, the people who are indispensable to the story of human accomplishment number in the hundreds.

National Socialism stands on this understanding that individuals change human history, but National Socialism also understands that the national community is everything and is the glue which holds individualism in place.

Individualist Western culture gave rise to a major stream of human accomplishment. Individualist Western Culture is fostered by a culture in which the most talented people believe that life has a purpose and that the function of life is to fulfill that purpose. The focus is on high achievement in the present, in the here and now. This individualist paradigm is significantly different from the majority of non-White cultures on this planet.

Respect is due! White racial pride is returning! Hail victory!

Avoiding Traitors, Honey Traps & Honey Pots

In today's epic battle to stop White Genocide, it's important to avoid Pro-White honey traps & pots, and to know who the suspected traitors & infiltrators are. Suspect individuals, if not undercover cops, may very well serve as government FBI or ADL assets, informants (*rats*), agents, controlled opposition, limited hangouts, military ops, crisis actors, etc.

Quite often, individuals who compromise themselves have been caught doing a terrible crime, and sell themselves to lessen their sentence, or even have their "charges" dropped.

Note- Use discretion when determining who to trust; there are grey areas to be taken into consideration and possibly some exceptions to the rule. Keep in mind that some of these "leaders" might not be traitors & infiltrators. They could be naive, gullible, brand new to the scene, etc., while others might simply be misguided, misdirected, uninformed, embittered, or deficient in certain areas of leadership, decorum or strategy. Either way they are potentially dangerous to the cause of pro-White advocacy. Watch your back!

Here are clues, warning signs and red flags...

-They act as Pro-White advocates, but they lecture about "not dividing the social space". They want everyone White in a big pro-White tent, while

allowing traitors and honey traps & pots to run wild. They don't call out suspected traitors & infiltrators who are misleading the pro-White movement. Many top livestream channels in this pro-White space get the most views because they are allowed to get their message across. Meanwhile, content creators like Renegade Tribune/Broadcasting, who this author contributes to with blogs, get heavily censored.

- They are the media's favorite go-to people to speak on issues pertaining to "White Nationalism".

- They play the character role of "Neo-Nazis", "Skinheads", "White Nationalists" and "KKK" members in front of the media for shock value. They fit the stereotype & degenerate "hateful" caricature (*American History X*) that Hollywood and the media needs to demonize pro-White advocacy. These "actors", these straw men, allow (*volunteer*) the media (*fake news*) to produce "hit-piece" cover stories & memes for the print media, social networks and television. Their political rallies & demonstrations turn into media spectacles, a circus sideshow.

- They have a background of sociopathic, "hateful" and degenerate behavior, characterized by a past history of depression, anger, victimhood, incarceration, uncontrolled rage, drug abuse, domestic violence, etc. One bad apple can spoil the whole bunch.

- They trash or minimize Adolf Hitler and National Socialism's legacy. They support the disproven and debunked theory that Hitler was a Rothschild agent and not really an anti-communist. These people are gatekeepers! They speak half-truths. They might call out "the Jews", but their role is to spread dis-info on Hitler & National Socialist Germany.

- They call themselves National Socialists or give lip service to National Socialism and Hitler, like saying "1488" all the time, but never really spending any time educating others on the fundamentals of National Socialism and

steps to launch a National Socialist movement.

These people are very deceptive. They will discount National Socialism as it relates to present times. They deceive the movement by suggesting that National Socialism is relevant only as it relates to 1930's Germany. Keep in mind that you don't have to be a National Socialist to be pro-White, however, there is no other known or proven alternative to Jewish-Capitalism/Socialism/Communism that can match the explosive potential for economic and social prosperity than National Socialism.

Note- The ongoing & constant vilification & demonization of Adolf Hitler and the Third Reich in the Jewish-controlled media is to prevent & discourage the disclosure of Hitler's (German) Economic & Social miracle, which, during his reign, kicked out the parasitic influence of International Jewry.

Hitler's economic & social miracle was actually not a "miracle", it was simply the logical result of what happens when National Socialists run their nation without the parasitic influence of International Jewry. National Socialism operates in accord with the Laws of Nature, the natural order of things. National Socialism is holistic & practical in its approach.

The paradigm, which Hitler's NSDAP ushered in, was so ahead of its time that it boggles the mind. The NSDAP, if not stopped, could of eventually brought in free-energy technologies and encouraged many nations of the world to eliminate the practice of usury, avoid the global central banking system and rid their country from the reins of Jewish Supremacy.

The potential of National Socialism was demonstrated on the ground, and not just in theory. No matter if mistakes were made, no matter if Germany's National Socialist government experienced some internal & external issues, the economic & social power of National Socialism cannot be denied. It is based on Natural Law! Long live National Socialism!

Note: Fundamentals of National Socialism (E-Book), linked here: <https://archive.org/details/national-socialism-the-fundamentals-e-book>

-They misrepresent (*label*) themselves as “Nazis” or “Neo-Nazis” instead of calling themselves National Socialists. “Nazi”, for the most part, is a Jewish-created epithet, created in the 1920’s to discredit the NSDAP and National Socialism.

-They haphazardly (*willy-nilly*) wear the Swastika or other German National Socialist paraphernalia on their clothing, or represent these images on flags or other items for public display. For those that take National Socialism seriously, this is not acceptable, these symbols should be used strategically on occasions that truly merit their adornment. To some, these symbols are sacred and not to be played with.

-They organize European folk rituals & ceremonies in conjunction with public demonstrations where protestors and the media will be nearby. Folk rituals & ceremonies are sacred, and should not be held as publicity stunts.

-They possess little knowledge of their European “folkish” roots, culture and history, yet claim they are fighting for European heritage & tradition.

-They are “Nazbols” (*National Bolsheviks*).

-They follow or promote Alexander Dugin.

-They have “no problems with the Jews”.

-They don’t “call out the Jews”.

-They do call out “the Jews” but are grossly provocative in their tactics and their interior motives are not congruent with upright & noble pro-White

activism.

- They have Jewish ancestry or are married to Jews.

- They accept Jews, gays and non-Whites into their discussion groups, activities and debates. This is appropriate at times, but should be limited and strictly focused on diplomacy and action steps to unite around defeating Jewry and talks regarding separation.

- They blame the Muslims for invading Europe, and not International Jewry, who has let the Muslims in.

- They work for websites or agencies that are owned, financed or operated by Jews, or Jewish subsidiaries, like Breitbart, Rebel Media and InfoWars.

- They accept the “White Privilege” weaponized label, instead of countering with facts that address the agenda of White Genocide.

- They promote the Khazarian Jews theory, which is ultimately being used to misclassify Ashkenazi Jews as White Europeans, rather than a genetically distinct & separate Semetic sub-race that is non-White, proven by DNA science.

- They are Freemasons, or have former ties with Freemasonry.

- They blame the Jesuits, Instead of International Jewry, as being the head of the New World Order.

- They have visited Israel, or have friends in Israeli high-tech or military intelligence.

- They don’t call out “White Genocide”.

-They discourage White unity and attempts to unite European ethnic nationalities as a cohesive whole to combat International Jewry.

-They regularly engage in “cheap” live-streamed debates (*blood sports*), which often turn into shouting matches, foul language and unprofessional behavior.

-They use derogatory “trash talk” when speaking about other races & cultures. Of course, race-realistic talk is 100% appropriate.

-They cause infighting & division within pro-White groups without reasonable cause & justification. They are disruptive, unhinged, call everyone but themselves “shills” & “agents”, and are not able to hold civil conversations. They muddy the waters with unproductive dialog that seems to go nowhere, and leads to confusion.

-They distastefully mock & spam the enemy beyond what is necessary, to the point of gross provocation. Mocking & “trolling” are useful propaganda tools when creatively & strategically applied, and done in good humor.

Warning: In reference to “calling out the Jew”, the Greater Israel (Yinon) Plan needs to foster overly “provocative” anti-Semitism in Western counties, via anti-Jewish populist politicians and false flags or staged events, in order to bring in “hate laws” (if not already existing) and scare middle class & highly-skilled Jews to emigrate to Israel.

-They fail to acknowledge the Holohoax or the Holodomor. They may even attempt to advocate the “limited gassing” theory of the Holocaust”, despite having hard (*forensic*) evidence to back their claims.

-They avoid protesting in front of AIPAC, or other key Jewish advocacy groups

& institutions. Instead, they hold political rallies in cities that are “leftist” with Democratic mayors, and are eager to confront Antifa, Black Lives Matter and other “anti-racist” mobs that are funded by Jews, like George Soros. The resulting violence, resulting from the lack of police protection, discourages and scares away potential pro-White advocates from stepping into the public square at a later date.

-They promote the Left-Right paradigm by backing political candidates, like Donald Trump on the Right, who are pro-Zionist and linked to the Council on National Policy and the John Birch Society. Q is a Jewish psyop!

-They “swirl” & miscegenate (*interbreed*) with non-Whites.

-They promote the meme “White Sharia”, which is an insult to our White Woman, or cater to the MGTOW movement.

-They troll underage children on Omegle.

-They have a “siege” mentality! They are quick to openly advocate the use of violence and come up with wild schemes to employ the use of violence, which may result in acts of domestic terrorism.

Note: The real fight is winning the hearts & minds of White people; violence should only be employed as a last resort, as a means of self-defense.

-They are pessimistic & defeatist in nature; whereas, many of the great historical leaders of the past “optimistically” fought against insurmountable odds, and were victorious & noble, even if they lost the battle.

-They do not call out 9/11 as a Jewish-Mossad staged-operation. They do not call out the 2017 Unite the Right rally at Charlottesville as being a suspected

“staged event”, which ties into plans by Alexander Dugin to bring down the West via social & racial conflicts.

-They have popular “active” social media channels with tens of thousands of subscribers; meanwhile, small Pro-White channels in the past with 1000 or less subscribers, who “call out the Jew”, “call out White Genocide” and racially advocate for White interests, are quickly restricted and/or shut down. In addition, their PayPal & Patreon-type accounts are de-activated.

-They promote Civic Nationalism.

-They very often refer to themselves as “goyim” or “goy” (*sheep*). This is akin to the Blacks calling themselves the “N” word.

-They associate with other people who fall into the category of “cringe”. The people who a person associates with, tells a lot about that individual’s character.

Presented by DJ Noble Protagonist

DJ Noble Protagonist is a National Socialist & Norse Germanic Pagan of “Nordic” European ancestry, born in the U.S. He has a deep appreciation for ethnic cultures & folkways and has worked with indigenous medicine people (shamans), from many nations. DJ Noble Protagonist is deeply embedded within the global Hip-Hop community and considers it his duty to fight White Genocide and act as a “Whistleblower” to educate the youth on historical truths that are intentionally being withheld from cross-cultural discourse.

RESEARCH & ARCHIVE...

Books: <https://third-reich-books.com/>

Books: <https://holocausthandbooks.com/>

Documentary: <https://thegreateststorynevertold.tv/>

E-Book: <https://archive.org/details/battle-for-the-west-9-22-20>

E-Book: <https://archive.org/details/national-socialism-the-fundamental-sebo-ok>

Articles:

<http://www.renegadetribune.com/the-eternal-return-recap/>

<http://www.renegadetribune.com/nsdap-government-policies/>

<http://www.renegadetribune.com/waffen-ss-defenders-of-europe/>

<http://www.renegadetribune.com/great-jewish-mask-series-recap/>

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<http://www.renegadetribune.com/the-third-reich-was-not-a-dictatorship-it-was-holistic/>

<http://www.renegadetribune.com/be-mighty-and-noble/>

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