

Two of these three articles come from the official *Völkischer Beobachter*—one of them is by Alfred Rosenberg himself. The third quotes first-hand sources.

NAZIS Speaking to You

GERMANY THROUGH
GERMAN EYES

I. GERMANY AND THE WORLD

A LEADING EDITORIAL

Translated from the *Völkischer Beobachter*, Munich Official National-Socialist Daily

A REVIEW of world political happenings in 1934 includes a terrifying number of human errors and failings. Revolutions, assassinations of leading statesmen, preparations for new military alliances, conferences, which expressed only the sharp antagonism of different points of view—that is the picture of a world that is being urged by the prophets of democracy of the League of Nations to enter upon a period of quiet and eternal peace by trusting the Geneva leadership.

The German Reich has nothing to do with the crises and explosions of the past year. While the representatives of Jewish world democracy in other countries were trying to represent the new Germany as a dangerous interna-

tional troublemaker and conspirator, even the most insane opponents of Germany could not fail to perceive that in our country a new historical development of peaceful, sure progress had begun and that it was not to be destroyed by occasional outbursts of international panic. At the end of 1934 German front-line fighters met the Frenchmen they had fought against during the World War, and they discussed the future of Europe together. Here was a political event that a good many circles observed with astonishment and extreme distrust. Was n't the entire resurrected power of the German people supposed to be logically determined on a war of revenge, and were not all the demands

that Germany had expressed for a peaceful settlement really put forward in order to conceal preparations for conflict?

The question of a Franco-German rapprochement is merely one of the important tasks that confront the politicians of the whole world in this period. The time will come when future generations will describe the Versailles Peace Conference and its spokesmen as the most narrow-minded and stupid performance of the whole century. The time will come when this iron-clad dictate of so-called statesmen will be numbered among the curiosities of world politics and when the generation of Clémenceau will be recognized for what it really was—so many blind brutes, who thought they could 'realize' their pitiless dictates after the most terrible national conflict in history had destroyed the lives of millions. Only fools imagined that the battles of that War could be concluded by a peace treaty modeled on old-fashioned cabinet intrigues. In Versailles petty advocates wrote poisonous paragraphs and thought that their hatred of the life of the world could lay down new laws. From the battlefields of the front, however, arose a desire to live and a will to self-assertion, which will destroy all the paragraphs and 'eternal' dictates that were ever written.

This year we again hear a few diplomats asserting that revision of the Versailles Treaty means war. These all-too-clever gentlemen do not, however, know one simple thing—that life itself means a daily and hourly revision of everything that exists. Life to-day is shattering forms that yesterday seemed eternal. In a single stride life overleaps the impotent prescrip-

tions that spirits hostile to life have tried to establish. Life alone determines what will happen in the future and what form things will take. Paragraphs denying life, which renews itself eternally, are meaningless scribbles.

The worth and will of the race determine the position and greatness of the State. Wars are merely one means of deciding this eternal struggle for existence between the races. The works of culture, the achievements of science, the strength of the social structure of the State are also life problems that bear witness to the inner power of the race and determine how long any people shall live. How much will and power a nation expends in every manifestation of life, daily and hourly, also determines the life period that this nation will enjoy. It is false to assume that a nation's will to life can assert itself only in a victorious war. Close community of labor, such as exists in a socially just state, or the struggles of any people for their economic existence are life victories of the race that may weigh as heavily in the scales as sacrifices of blood. That is why victorious states often go into a complete decline after a short period, and, on the other hand, why people who were vanquished on the battlefield can rise again because of their unbroken racial power.

If the paragraph-writing politicians of Versailles believed that they could forever block the greatness and importance of the German people as their hatred urged them to do, we know that they made as big a mistake as if they had measured a sick man for the clothes he was to wear when he was healthy. The significance of a people and its rôle in world history are

not determined by arbitrary dictates but solely by the power of life this people manifests after submitting to dictation, by the economic, cultural, and moral will that animates this people before and afterward. By asserting this will nations form themselves anew every day, and life begins to revise the dictate as soon as it has been signed.

Although certain philosophers want to teach the German people, on the basis of what happened to a few Mediterranean nations, that every people grows old and, after a limited period of power, can never renew its youth, we know that in the Far East there are nations and cultures that had a great history a thousand years ago and that stand to-day on the threshold of a new revival simply because their entire social and religious existence has observed the eternal laws of race and racial duty. And we know that to-day the German people faces the great decisive moment in its history—whether it will win through

its will for life, or whether it wishes to grow old and degenerate as other cultures have done before.

The period we are entering does not ask a nation how large a bank reserve it has or how many tanks and bombing planes. It inquires only as to the nation's will to life. That is the final test that all European nations without exception must face whether they emerged from Versailles as victors or vanquished. For the way the nations meet this test will determine the future character of Europe. To Germany, the dictate of Versailles could have become as legal as its authors wished, and could have uttered the last word as far as German life is concerned, only if the German people had not shown its eternal character and its strength once again when Versailles collapsed.

In this sense, on the threshold of the new year, we again salute the flag of the leader Adolf Hitler as the symbol of salvation for a new German future.

II. FOR CULTURE AND THE SPIRIT

By ALFRED ROSENBERG

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EVERY great popular culture arises from a single inner development. A deeply rooted inner attitude is radiated or reflected from every quarter. Every really great culture is identified with some philosophic impulse that gives man the power to mould the world, which means to create culture. Thus, works of art are the projection in eternal form of the spiritual stature of a genius, and they bear witness to what was once a great presence. They

recapture a time that is past and likewise throw light ahead on a possible spiritual future.

Every great political transformation, if it is really great, is never a matter of exterior events but always arises from a philosophic conception. All political formations of any duration express a new life-feeling and come to an end only when this life-feeling no longer serves the general good of the people or of the group. A