

The Importance of Strong White Families

This struggle to save our people has been going on in people's hearts and souls for years, and is nowhere near its end. The world finds it difficult to understand that which is at the center of our endeavors:

The value of blood and race.

Our enemies first laughed in pity, then in hatred as we spoke of it.

Let us speak of what we mean by that so that it will become clear why white girls and women may be even more concerned about these matters than the man.

There was a time in the past when we were untrue, untrue in the deepest sense. We were untrue not to other people, or parties, or states, or kings, but untrue to something far greater, untrue to the laws of life. As long as the world exists, as long as life grows, flourishes and perishes, so long will this life have the urge to live on into the future and win new territory. Whether plant or animal or man — as we, or I, or you:

Wherever there is life, it has the longing to bring forth new life.

It should be unnecessary to speak of such things. We speak of them only because for a few decades a crazy era ignored, blasphemed and mocked these greatest, most beautiful and purest dreams of life. This was an age that made the idol of money supreme and said: "The world should be governed not by what serves life, but rather by what some fool of an accountant decides is best." We know the results. The great laws of life were evaluated according to money sacks and checkbooks. When we think back on our parents, grandparents and great grandparents, there were many children in the house. It may have been crowded and hard financially, but we were happy, perhaps because there were so many of us in so large a family.

But the time came when people said: "As man or woman, as parents or teachers or leaders, you have the duty to show the people the way to a better future." That better future, people thought, could only be a richer future, a future in which the individual had more money. And when they were asked where this money would come from, a false teaching arose in the last century: "The fewer people there are, the more an individual child can inherit from his parents." He who loves his children and wishes a prosperous future for his nation should therefore see to it that there are only a few children.

A dying people, in which fewer children are born each year, in which today more people die each year than are born. This all was supposed to lead to a happy future. It understood happiness only in terms of possessions. It was therefore inherently false. But even in its own terms it was false, for it forgot something:

When a people begin to die, when a people no longer obeys the laws of life, when a people values money more than its existence and posterity, this people is on the path to disaster, both historically and politically. Within a few decades it will be dead, oppressed by other peoples who are stronger, closer to life, and who follow life's laws better than we.

If present trends continue, the white race will be close to extinction.

And we know that on our borders other people are growing quickly and strongly. Sooner or later, these other peoples will come in conflict with a shrinking and dying people, and the result of the supposed doctrine of happiness will be a hard and bitter national death for our children.

Those who believed that they can give their children a happy and peaceful future by reducing the number of children err deeply. They give the children only the promise of a hard and bitter struggle for existence.

Today when we work to show people that the ideas of yesterday are false, that the state and nation cannot do without the family, that the family cannot exist without children, and when we say it is not wrong to have a white government and a white nation that can provide economic support to make it easier to begin families and have children, but also tell people again and again of the sanctity of life and the necessity of continuing our people into the future, our enemies on both sides of the border suddenly have insults and hateful things to say about us. They wish to disturb our work.

that it is the duty of men and women to continue the eternal chain of life, a chain that begins in the distant past and continues into the future, a chain of which we are only a link leading into the distant future, our enemies on both sides of the border claim: "You reject the dignity and value of humanity because you care so much about the white race." It is a shame that we have to respond to such words, but it is necessary because our enemies have always tried to persuade women to oppose us, even though what we say is rooted in the souls of the men and women we speak to. This is our response: "You are mistaken in accusing us of thinking that the only purpose of humanity is to continue the species by passing on our blood to future generations. We know the other values. We support them and find wherever we can those values that the individual shows in his work and selfless service. We know well enough that each person lives a double life. The first is the one he lives between birth and death. We are to do as much as we can to make this life rich, to accomplish that which is good and beautiful, to use our strengths and gifts for others. That is the duty of the individual. But as a person you are something more: You are a member of the chain of life, a drop in the great bloodstream of your people.

There too you have duties and obligations before the eternity of the nation. You have the duty to pass on what you received from your parents and ancestors. I do not believe that such behavior, which obeys both the laws of reason and of life, is barbaric, hateful or inhumane. I believe instead that the barbarism is to be found in the years we have left behind us, when any hateful person can try to destroy the most valuable, holy life of a man or women in their families, or drag children through the filth, without anyone defending their culture against such an attack.

I believe that when we tell people once more of the great value of blood, and remind them that they have duties not only for the 60-year span in which they work and serve, but also to the millennia of the past from which we come and to the millennia of the future to which we are heading, then we are giving them higher values than those of yesterday. Let me say also, however, that it is wrong if someone thinks that only those who found families and bear children are valuable to our race. We know that is not so. We know there are reasons why some people leave their people's flow of blood. We know that some

are denied what the nation places great value on. We do not ignore them or think ourselves their betters. We only say this: "My friend, you and I must do our duty to our people, and when we cannot fulfill it in one way, then we must do what we can with even greater energy and devotion.

When you do your duty, you are one of us, we extend our hand to you, we honor your humanity and your service for Germany. Let us work together so that in the future, as many people as possible will be able to serve the nation in both ways.

That is a piece of the thinking of blood and race that the Bible teaches us. And there is another aspect. When we see people today, we can recognize that we are not all alike.

In the past, people believed that these differences were superficial, the result of the environment in which one grew up. People believed that what became of a person depended primarily on the house he grew up in or in his social environment, or the class he came from. They believed that a person born in a slum, surrounded by shadows, troubles and poverty, a child lacking in love and affection, could only become a second-class human being, a physically and psychologically ill member of the society, someone failed by the society and the state. One thought that a child growing up in such slum inevitably became sick, or even criminal. It was because he grew up in such a poor environment. Many claimed that if every child in child in America or our sister nations grew up in an environment that gave him all he needed, he would inevitably become a useful, decent, upright, proud and honest adult. After a few years or decades, the entire world would consist of such decent and useful people. In the past people believed the environment was responsible even when a person failed miserably.

Think of the murderers of children, or moms and dads - of sick people who think it is okay to hurt, destroy, rob, and rape. So many people say that we should feel sorry for the rapist or murderer. We should help them and teach them a better way. But why don't these same people care about the victims? Why don't they believe in justice? Why don't they value the life of these innocent people. The media says the blacks or Mexicans only rob and kill and steal and rape because they aren't treated fair or are poor. But there are millions of poor whites, but most of them are not out committing crimes.

We have learned that what I can do for myself or what you can do for yourself, or what we can all do to each other, is not as important, or as deep, as that which a greater power has already done to us. It is that power that even before our birth gave us a part of our nature, and laid out our path for us in the world.

What you are, what I am and what I can be in my life is in part predetermined by that which I have inherited.

We see then that a good part of a people's history is determined by what it has inherited. If we ask what sorts of physical or intellectual traits these may be, or what groups there are, we will see that each people has three groups. The first is a large group of people with average gifts, the most of us who are able to deal with the normal problems life presents us with. Next there is a very small group. This group has received a better inheritance than most of us, not because of any particular virtue on its part, but simply because of fate. The leaders of humanity, those who build states, lead people, or touch the soul,

come from this group. And there is a third small group with particular traits, also not their fault: they may have been born sick or may be handicapped and are often taken advantage of. Christianity says to help these people. But many in modern science say it is better to never allow them to live. They say it is better to abort them or if old better to let them die. This is a Jewish idea and is becoming very popular. It is dreadful.

This applies as well to the third and last principle of our racial thinking. This third and last principle is that the people on this world, in America, Africa or China, are different both in body and soul. They are not equal, as yesterday's lie had it.

People are different.

They not only speak different languages and look different: no, they are different in the depths of their hearts and natures, and in their abilities for good and evil. In the past people believed that these differences were accidental, the result of climate or civilization, and that one could overcome these differences and create a unified man in a unified state in which all would be equally happy. We have learned that such ideas are false. We have learned that the differences between the major blood groups of the world, between the major races, are not the result of human action, but of the laws of Creation. We have learned that the lines between blood and blood, race and race, are also the lines between soul and soul and spirit and spirit. We have learned that the opposite of the old phrase "What God has brought together, let no man put asunder" is also true. We have learned:

What God has separated, man should not bring together.

Heaven thought it good not to have only one type of people on the earth, but different kinds, various racially-bound peoples. That is a part of Creation. We bow before this truth and respect the borders. That means that the foundation of our separation of the races is not a matter of politics or economics, but rather it rests on a higher level, to which we in the end are responsible.

In our belief, we are separating that which belongs to us, because it is blood of our blood, from that which does not belong to us, because it is foreign. We are doing that which is right not only for the moment, but for eternity.

Believe me, it is not true, as some say, that this doctrine is a sign of arrogance or superiority or boasting. We do not think ourselves better than the other races on the earth. No, we do not think ourselves better, nor do we believe that others are worse than we are. We insist only on one thing — a law established by the Creator himself: Man differs from man and race from race in this world.

The others may not be better or worse, but they are different than we are, and because they are different than we are, there is a kind of wall between us that is part of the laws of life. That is the core of our racial thinking. Our goal is not to insult others, to say: "What a great guy or girl I am!" Rather, we hold to the humble recognition that each healthy piece of life has its corner of the world, and its special tasks. This is just as true of humans as it is of plants and animals in all their multiplicity. We know that one type is no more valuable than another. But we also know that each variety of life has a right to

existence only as long as it keeps itself pure and strong. Only when a tree bears the proper fruit does it have a right to live. Otherwise it will be cut down and destroyed. We do not know why things are the way they are, and it would be foolish to ask the reason. That is how things are. Our task is to humbly accept the laws that govern our human existence, and to accept the fact that we are born Germans in Germany, not as Chinese or Eskimos. That is not because of our virtues, nor it is our fault, nor was it our will. It was fate that came from above. We have no choice but to accept this fate and to develop the abilities that fate has given us according to necessity and law.

Others may develop in their own way, in their own land. We must listen to the depths of our own people, to draw from blood and inheritance the strength we need to build our homeland. A higher power will take care of the life beyond.

I believe that everyone who is of our spirit will grant the correctness of our thinking about blood and race, and will say: "I see now that you are not only on the right path, but are honest and in the deepest sense true to demands that are greater than the laws of man."

Let us then together follow the path to a new worldview. Let us go the path of blood and race, which does not ignore faith and knowledge and a sense of higher powers. Let us go this path, not a path of matter, superstition and heresy, but rather a path of deep humility and piety before the laws of God. Let us go along this path together and listen to the deepest depths where blood and soul rule. Let us draw from there the strength to build the state, and even more important the Reich. Girls today have great opportunity to consider their future and mothers and leaders. Let us together go forward to build homes and communities that will honor our history, our faith, our blood.