

National Socialism: An Eclectic View

by Mjollnir

To understand the dichotomy between National Socialism and Democracy, it is necessary that we define the parameters of each one. National Socialism today is most definitely not popular, because of many misconceptions and its connection in the public mind to the so-called "Holocaust" which generates tremendous psychological aversion, I have taken the liberty to explain a little about its mindset as a basis from which to work. This information is mostly little-known, except amongst its implacable enemies, who, for reasons of their own, wish that National Socialism be destroyed. But at bottom, National Socialism is the application of the eternal Laws of Nature to the sphere of human society. Please read it, consider it, and if you feel that you have to reject its basis, at least it will be an informed decision on your part.

NATIONAL SOCIALISM CLAIMS DEFINITELY TO BE A WELTANSCHAUUNG.

National Socialism is not merely a political system, or a form of government, in the way that Democracy is. National Socialism is a *Weltanschauung*, a German word which has no English equivalent. The closest translation is perhaps the phrase a "world-perspective".

A *Weltanschauung* like National Socialism is an all-encompassing philosophical system, affording insights and opinions on all facets of life, racial, political, religious, ideological, military, financial, social, resources and yes, even spiritual. In this sense it is "totalitarian", but note that this does not equate to "repression". One cannot be a once-in-five-years voter in National Socialism, and think that one has discharged one's political duties, as is the case in a Democracy.

The form of government within a National Socialist state might well be a semi-democracy, with a qualified franchise, but the purest form of National Socialist government is the so-called "benign dictator", or Rule of One (as opposed to the democratic Rule of Many). This is perhaps the most difficult thing for Americans to understand: the voluntary relinquishment of certain "rights" to a State-organisation, as happens in National Socialism.

So, National Socialism is a *Weltanschauung*, as opposed to Democracy, merely a form of government.

THE PHILOSOPHICAL BASIS OF NATIONAL SOCIALISM

The philosophical basis of National Socialism includes the centrality given to quality of life. Viewing a Volk, the racially homogeneous inhabitants of a state, as an organic unit, the only end worthy to be the primary object of any such people's existence is to produce the largest possible number of truly superior men and women - of robust health, overflowing energy, unspoiled instinct, mind powerful to analyse and create - of that integrated, masterful personality and elevated spirit that ever characterises the truly noble human.

There are two reasons for this:

(a) great men and their works are a source of pride and glory, the justification of the Volk's existence and highest fulfillment, in which each individual, even the lowest, feels himself lifted up, in that he knows that he has taken some necessary part in making those achievements possible, and

(b) great men are the Volk's salvation. They alone can organise the life of the Volk as a unit to make it generally satisfying, and steer it safely past the perils that assail the life of every people.

The racial *Weltanschauung* is fundamentally distinguished from Democracy 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.

Hence the supreme purpose of the ethnical, National Socialist State is to guard and preserve those racial elements which, through their work in the cultural field, create that beauty and dignity which are characteristic of a higher mankind. As Aryans, we can consider the National Socialist 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.

Note well that, in contrast to Democracy on a political plane, National Socialism does not make happiness the end of a people's existence as a society. Happiness is deemed to be at its richest and most satisfying when it is not directly sought, but comes as a by-product of expending one's energy in doing some piece of work well, or for the sake of achieving some other thing in which one deeply believes.

CONGENIAL CIRCUMSTANCES & THE IMPORTANCE OF THE PERSON

Circumstances which favour the emergence of the superior man are: (1) racial homogeneity [effected by (a) segregation (b) inbreeding and (c) subjection to the same values over a long period of time], leading to (2) social solidarity. According to the measure of their comprehension and strength of their character, all have the same ethic, the same religion, believe passionately in their greatness as a people, and understand and accept and uphold their social organisation, their goals, their government and their way of life as the most desirable on earth. Every man, no matter what his position on the social scale, feels that he belongs. He walks with the dignity of one who knows himself important to a whole with which he is inextricably connected. Beneath all surface differences and personal clashes, there is an underlying unity which, in a crisis, makes man stand with man, family with family, class with class, and all with the whole in a devotion which is unto death. Such a people may be crushed by superior force, but they will never disintegrate. A good example of it is the Japanese. Another is the Jews.

In contrast to this organic unity of a Volk which National Socialism seeks to nurture, the Democratic way of thinking lays excessive emphasis on the individual and his "rights" and "freedoms". A society of individuals, as required by a Democracy, is an atomistic society, a pile of loosely-cemented stones. Its cohesive forces are weak. On an ever-increasing scale, Democracy as practised today, is turning our societies into human anthills, and our people into faceless and all but nameless nothings, as alike as grains of sand. And those of us in whom the life-force has not been tamed and beaten, hate the meaninglessness of mundane existence - its boredom, its emptiness, its indignity.

The third circumstance required to favour the superior man, is (3) the pyramidal form of government

(differentiation in function and responsibility).

Capping these three is the umbrella of an eugenic religion. If any society is to maintain and extend itself in the face of its environment and its enemies, and attain the heights of cultural greatness, it must have at its helm those of its number who are of profoundest wisdom and most exalted character, men of deep religious experience. Standing apart, freed from the narrow cares and anxieties and little duties that burden and fret the rest, and with disinterested and exalted motives, as it were from a conning tower, they scan the horizon, study the stars and set the course of the ship. The fate of everybody on board rests on their wisdom, their love, their strength.

National Socialism needs such men, men who come forth out of these circumstances to guide and lead. This National Socialist mindset is vastly superior to the Democratic one which allows an obscure nincompoop to be thrown up in an over-sponsored popularity contest, to grip the leash of power in, say, a mighty country like the USA. National Socialism says: "Character Counts", Democracy says: "A fat wallet counts".

Even 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.

Democracy introduces universal suffrage, chatters about equal rights but can find no foundation for this equality. It destroys the basis of quality.

THE LEADERSHIP PRINCIPLE

A Weltanschauung which repudiates the democratic principle of the rule of the masses and aims at giving this world to the best people - that is, to the highest quality of mankind - must also apply that same aristocratic postulate to the individuals within the Volk-community.

National Socialism insists that it must take care that the positions of leadership and highest influence are given to the best men.

Hence the leadership principle is not based on the idea of the MAJORITY, but on that of PERSONALITY.

The leadership principle may be imposed on an organized political community in a dictatorial way. But this principle can become a living reality only by passing through the stages that are necessary for its own evolution. These stages lead from the smallest cell of the State organism upwards. As its bearers and representatives, the leadership principle must have a body of men who have passed through a process of selection lasting over several years, who have been tempered by the hard realities of life and thus rendered capable of carrying the principle into practical effect.

ELECTIONEERING

National Socialism does not have electioneering in the way that Democracy has. Issues were settled by referendums; leaders rise higher in the structures by virtue of character, competency and efficiency as displayed by their track records.

Democracy lurches from one election to the next with flexible agendas. The intervals between the replacement of one person by another gradually became shorter, finally ending up in a wild relay chase. With each change the quality of the statesman' in question deteriorated, until finally only the petty type of political huckster remained. In such people the qualities of statesmanship were measured and valued according to the adroitness with which they pieced together one coalition after another; in other words, their craftiness in manipulating the pettiest political transactions,

There is a better chance of seeing a camel pass through the eye of a needle than of seeing a really great man discovered' through an election.

ACCOUNTABILITY & RESPONSIBILITY

National Socialism is perhaps the first ideological system to apply the concepts of "management-by-objective" on a national scale, ie within the political life of a Volk. The achievement of those objectives are entrusted to appointed leaders who have the duty to exercise their skills and talents in the most beneficent, efficient and honourable way possible. The criterion is that the welfare of the whole outranks the well-being of the individual. This means that, in a situation where a conflict of interests arise, the lesser is sacrificed to the greater, in pursuit of quality.

National Socialism appoints a leader in a certain position, and by virtue of his appointment receives the power and freedom to make decisions. The results of those decisions determine whether the incumbent will remain in that position, because he, and only he, is responsible for the results of his decisions. If they go wrong, as measured against set principles and goals, he has to accept accountability for his errors and vacate the position of power. Freedom is balanced out by responsibility; fulfillment of duty is rewarded by more power, failure is met with accountability.

Democracy can never be called to account for anything, since the right of decision is not vested in the Cabinet but in the parliamentary majority. The Cabinet always functions only as the executor of the will of the majority. Its political ability can be judged only according to how far it succeeds in adjusting itself to the will of the majority or in persuading the majority to agree to its proposals. But this means that the ruling body must descend from the level of a real governing power to that of a mendicant who has to beg the approval of a majority that may be got together for the time being

Thereby all responsibility is abolished in practice. In practice no actual responsibility remains. For responsibility arises only from personal duty and not from the obligations that rest with a parliamentary assembly of empty talkers.

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.

AN IMPORTANT NOTE ON POWER

When talking about the concept of "power", democratically-minded people are very quick to respond by quoting Lord Acton's dictum: "Power tends to corrupt; and absolute power corrupts absolutely."

But we as humans MUST face up to three facts:

(1) No society can EXIST unless power is entrusted to SOMEBODY.

(2) It is of the most vital urgency that it be possible to PIN RESPONSIBILITY ON SOME PARTICULAR MAN. In a democratic government, where decisions are taken by committees and commissions and majority vote, responsibility is so divided, dispersed and comminuted that in the end it is virtually impossible to fix responsibility to anyone. From this it has come about that large numbers of men, of very high positions in our society, can be grossly delinquent and even downright traitors without having to answer for it.

(3) If it be inseparable from government that power be entrusted somewhere, it seems the part of wisdom to entrust it where its tendency to corrupt him who wields it, is most likely to be resisted - that is to say, to men whose very character would make them scorn to misuse it, and whose very membership in a corporate elite known to visit the severest punishment, remorselessly, upon any of its number found guilty of dereliction, would deter even the boldest from yielding to temptation. Granted the miscarriages of intention that inevitably accompany the actual operation of any system, there is nevertheless the fundamental belief, indeed the profound instinct, that if one man is to have power over another it should be only he who obviously is the BETTER MAN, and that if he IS the better man, he OUGHT to have the greater power, and with it the rights and privileges requisite for its proper use.

NEWS MEDIA

In a National Socialist state, the instruments which shape public opinion are brought under State control and no longer left in the hands of aliens and enemies of the people. This is simply a measure of self-defence to protect the Volk.

THE FORM OF GOVERNMENT

National Socialism insists that 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 and influence in the community.

TRADE UNIONS

The National Socialist State divides its representative bodies into:

(2) a corporative chamber that represents the respective trades and professions.

To assure an effective co-operation between those two bodies, a selected body is placed over them. This is a special senate.

No vote is taken in the chambers or senate. They are organizations for work and not voting machines. The individual members have consultive votes but no right of decision is attached thereto.

The right of decision belongs exclusively to the president, who is entirely responsible for the matter under discussion.

Strikes by trade unions are not allowed as it disrupts the organic production of the National Socialist state, and also violates the good relationships between employers and employees, like partnerships, which National Socialism strives to construct.

GENERAL

Regarding the possibility of putting these principles into practice, I should like to call attention to the fact that the principle of parliamentary 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 and States.

"A time will come, even though in the distant future, when there can be only two alternatives: Either the world will be ruled according to our modern concept of democracy, and then every decision will be in favour of the numerically stronger races; or the world will be governed by the law of natural distribution of power, and then those nations will be victorious who are of more brutal will and are not the nations who have practised self-denial." From *Mein Kampf*

TENETS OF DEMOCRACY

"There were three principles promulgated by the Republicans [French revolutionists] which were profound absurdities. The first was the doctrine of equality, not simply equality in the eye of the law (that [Goethe] accepted), but of absolute equality;...The second was the doctrine of government by the people. [Goethe] believed in no such principle. Even when you kill the king, he says, you do not know how to rule in his place...The rulers were destroyed, but who was there to protect the Many FROM the Many? ...The third revolutionary principle was that political freedom is necessary to man...through life we find [Goethe] insisting on the fact that no man CAN be free..." From *L&W* of Goethe

The question is: "To whom shall we with most confidence entrust the direction of affairs in society, and how should we go about finding such men and placing them at the helm?"

"Democracy" ("mob-rule" in my opinion) is one answer; "men of superior character and ability" is another. These two answers are diametrically opposed in intent and meaning.

CRITIQUE

(1) Democracy is seen to be just that one political system that provides the best opportunities for alien enemies and traitors to encyst themselves in the political body, and there to work under cover for the destruction of the people. It so turns out that most of the efforts to run the traitors down, the really big traitors, lead to the door of the International Money Power. And in the end we are forced to the conclusion that the Money Power always proves to be any people's supreme enemy, and that Democracy is completely and totally lacking in the kind of power necessary to put the Money Power into shackles. This stands as Democracy's supreme and final indictment.

(2) Even if we register the judgement of people on any great issue, what would be the worth of the judgement after we have it? Vital issues of the State require a measure of consideration and detailed background knowledge most people lack, do not care about and lack the character to fathom. Witlessness remains witless, whether multiplied by one or by one million. You do not get wisdom by counting numbskulls.

(3) There is also no appeal against the masses - once the "majority" decides an issue, hopelessly wrong as it may be, the minority WHO MAY BE RIGHT about the said issue, gets

drowned in the deluge.

(4) One of the most demoralising results of Democracy is its dissipation of responsibility.
POWER WITHOUT RESPONSIBILITY IS RUINOUS TO ALL GOOD GOVERNMENT.

(5) The philosophical infrastructure of Democracy is Liberalism with its concomitant concept of "equality". But equality is nothing but the envious and resentful cry of the inferior man against the superior, a cry of insurrection to destroy those of innate superiority, and bring into being a world of mediocrity, full of those who are now weak, ugly, dull and generally botched.

The doctrine of equality poses a twofold threat: (a) a denial of the need of leadership. And (b) a repudiation of quality. It denies that natural differentiation apart from which quality cannot exist.

P: = PARAMETER

NS: = NATIONAL SOCIALISM

D: = DEMOCRACY

P: Philosophical basis

NS: Natural aristocracy.

D: Liberalism.

P: Ruling Idea

NS: Producing greatest number of superior people.

D: Producing greatest number of happy people.

P: Mission Statement

NS: "What we have to fight for is the necessary security for the existence and increase of our race and people, the subsistence of its children and the maintenance of our racial stock unmixed, the freedom and independence of the Fatherland; so that our people may be enabled to fulfil the mission assigned to it by the Creator."

D: Eh...?

P: Man-model

NS: Character counts.

D: Wealth counts.

P: Human equality

NS: Accepts that it does not exist.

D: All equal.

P: Model of the State

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

D: Huh..?

P: Political Programme

NS: The programme of a Weltanschauung represents an organism enclosed in itself, solid and internally homogeneous. Unalterable principles.

D: "A recipe for cooking up favourable results out of the next general elections". Very volatile, based upon expediencies.

P: Citizenry divisions

NS: Citizens (with rights and obligations), subjects of the State (no rights, many obligations), and aliens (no rights, no obligations).

D: Citizens (with rights), and aliens (no rights).

P: Franchise

NS: Qualified by birth in country, race, age, community service.

D: Qualified by birth in country, age.

P: Decision making

NS: 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 councillors at his side, but the decision is made by that individual person alone.

D: Dissipated in nameless committees, councils and assemblies. "Majority rule".

P: Responsibility

NS: Responsible to superior; accountable for failure.

D: Lost in majority decisions.

P: Appeal to higher authority

NS: Right up to Leader (Fuehrer).

D: Umm...

P: Fraternity

NS: Qualified by race and Volk.

D: Free-for-all for all citizens.

P: Naturalisation

NS: Unless member of race and Volk, not possible.

D: Anybody can become a citizen.

P: Freedom

NS: Private freedoms; public obligations and duties.

D: Free to do what one wants, as long as it does not infringe on someone else's freedom.

P: Bringing International Finance under control

NS: State-owned central bank; state-issued money (no foreign loans).

D: Huh...? Say again...?

P: Monetary system

NS: National Socialist

D: Capitalism.

P: Monetary backing

NS: Productive capacity of Volk.

D: "Trust" (NOT gold).

SUMMARY:

A. National Socialism claims definitely to be a *Weltanschauung*.

B The Philosophical Basis of National Socialism

- (1) Volk = the racially homogeneous inhabitants of a state
- (2) Strive towards quality of life
- (3) Purpose - greatest number of superior men
 - (a) great men and their works are a source of pride and glory
 - (b) great men are the Volk's salvation.

C. Three Circumstances and a Religion

- (1) racial homogeneity
 - (a) segregation
 - (b) inbreeding and
 - (c) subjection to the same values over a long period of time
- (2) social solidarity
- (3) the pyramidal form of government (differentiation in function and responsibility).
- (4) eugenic religion

D. Happiness NOT the end of a people's existence.

E. The Leadership Principle

Aristocratic postulate - the highest quality of mankind within the Volk-community.
Positions of leadership to the best men.
Not based on MAJORITY, but on PERSONALITY.
Chosen through process of selection lasting over several years.

F. Electioneering

Democracy has flexible agendas.

G. Accountability & Responsibility

Democracy can never be called to account for anything.
Responsibility is abolished in practice.
Responsibility arises from personal duty.
Principle of combining absolute authority with absolute responsibility.

H. Note on POWER.

Power must be entrusted to SOMEBODY.
Responsibility must be pinned to an individual.
Entrust power to the BETTER character.

I. News media under State control.

J. The form of government - The best brains in positions of importance and influence.

K. Trade Unions

Corporative chamber represents trades and professions.

No vote; decision by president who is entirely responsible.

No strikes allowed.

Partnerships between employers and employees.

L. Tenets of Democracy

doctrine of equality

doctrine of government by the people.

political freedom is necessary to man

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