

Alfred Rosenberg on Gutenberg, Copernicus, Kant, Freedom of Research and Worldview and Science

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DOI: [10.36348/jaep.2024.v08i01.002](https://doi.org/10.36348/jaep.2024.v08i01.002)

| Received: 12.12.2023 | Accepted: 19.01.2024 | Published: 23.01.2024

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Abstract

Following one of our research lines, we present here the first English translation of four speeches of Alfred Rosenberg related with freedom of research, science and worldview, Gutenberg's invention, Nicolaus Copernicus and Immanuel Kant. Some of his philosophical thoughts are still valid today and deserve more analysis.

Keywords: Alfred Rosenberg, Johannes Gutenberg, Nicolaus Copernicus, Immanuel Kant, Martin Luther University, worldviews, University of Königsberg Albertina, Freedom of Research.

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INTRODUCTION

The essential purpose of the innumerable tortures and executions of 'heretics' is clearly mentioned by Nicholas Eymerich, Inquisitor General of the Inquisition in the Crown of Aragon, in his book *Directorium Inquisitorium*: '... for punishment does not take place primarily and per se for the correction and good of the person punished, but for the public good in order that others may become terrified and weaned away from the evils they would commit'. That infamous book is one of the bad products of Gutenberg's invention. In the beginning, books printed with movable types were expensive and affordable only to individuals and institutions with the means to acquire them.

In 1487, the bull *Inter multiplices* of Innocent VIII required the *imprimatur*, or ecclesiastical license, to be obtained to print any book. This was nothing new because Popes and bishops considered from the beginning of Christianity that they possessed the right to censor, prohibit and destroy any work that seemed inconvenient to them. The early Christians persevered in eliminating, first Greek and Roman literature, and then all other variants or apocrypha of the authorized Bible. The same thing happened to the works of the declared 'heretics'. The Herculaneum papyri are really a gift.

There is no doubt that Gutenberg's work produced and still produces an enormous effect on us.

Millions of trees have been sacrificed to produce countless works that lie, falsify, or alter history. I believe that the need for the exact sciences to collaborate in the validation of the historical truths that are in question is indisputable but remembering that the sciences themselves are not immune to falsification (Gómez-Jeria, 2023f).

The advent of the Internet, the Web, social media and Artificial Intelligence, along with robotics, are creating a future that is still unclear to us. The new possibilities of creating photos and videos of excellent quality (or poor quality if necessary) call these media into question in such a way that it is necessary to establish, for example, new and exact scientific protocols to date the information presented on paper or the veracity of a photo or video. Used well, Gutenberg's invention serves wonderfully not only to teach, but to educate.

That said, here is another personal thought. Apparently, we are only aware of about 5 percent of our cognitive activity. Most of our decisions, actions, emotions, and behavior depend on 95 percent of brain activity that is beyond the scope of our 'conscious awareness'. It would, of course, be very interesting if each of us could be aware of each of the stages that end with some decision, such as writing the sentences that make up this article (some philosophies require this process to be conducted in order to progress towards the exit from Plato's Cave).

The engineer-architect Alfred Rosenberg (1893-1946) was one of the main political philosophers of NS Germany. Long before and during his tenure as Führer's Representative for the Supervision of Intellectual and Ideological Education of the NSDAP, Alfred wrote a great deal and gave many speeches on various subjects. This paper is a continuation of a series about NS philosophers (Gómez-Jeria, 2023a, 2023b, 2023c, 2023d, 2023e, 2023g). For those interested in the various aspects of science and technology, here are the first English translations of four texts in which Rosenberg comments on Gutenberg, Copernicus, Kant,

Freedom of Research, and Worldview and Science (Rosenberg, 1941d). We have tried our best to keep the spirit of what has been said.

Gutenberg's European Revolution (Rosenberg, 1941c).

At the 500th anniversary celebration of the invention of the art of printing on June 23, 1940, Reich Leader Alfred Rosenberg gave a speech in Leipzig about Johannes Gutenberg's brilliant invention, which led to a revolution in the intellectual and political life of Europe.



Figure: Left. Johannes Guttenberg. Center and right. Printing Press Houses

In view of the unfolding European destiny on the battlefields of France, it may seem insignificant to all of us to come together for a peaceful commemorative event. And yet we are celebrating this day in the awareness that the quiet, seemingly insignificant invention of the printing press also revolutionized entire centuries and was a prerequisite for a profound transformation of the entire intellectual and political life of the European peoples. *The invention of the art of printing shows us, in a particularly clear example, how often technical inventions and intellectual revolutions condition one another* and how in this case historical life progresses, so to speak, in an entirely new, faster tempo.

In this year, in many cities and in many commemorative essays, the great significance of Johann Gutenberg's invention will be described, and the whole literature, a great printing technology will rightly point to the promotion of crafts, science and poetry in order to portray the full significance of this invention. We all subscribe to these trains of thought and the associated gratitude to the then misunderstood son of the city of Mainz. But today I would like to emphasize two essential aspects that are particularly significant for us as National Socialists.

When the Germanic tribes, during the so-called Migration Period, repeatedly advanced over Central and Eastern Europe, they had gradually become detached from their former native life and worldviews. They fell

under the spell of the whole world, and despite the proud self-confidence of the Germanic warriors, this suddenly emerging magnitude of Greek and Roman culture nevertheless exerted a decisive influence on the existence and thus at the same time on the faith of the people, especially through Christianity, which at that time had already become a fairly firmly established state religion, indeed, despite some doctrinal disputes, a *raison d'état*. In the struggles of the centuries, Christianity, as a coined form, blended with the efforts of the Germanic soul to reinterpret this form from within, whereby the earlier religious ideas faded more and more with the ever-greater distance from the ancestral seats. Seized by a strong Germanic hand, the Christian Church now became the general basis for the coming political ties as well. The idea of a kingdom of God on earth merged with a Germanic lust for world power into an apparently strong unity, and thus, in addition to the purely religious cult form, the other vital forces and cultural ideas of the ancient south penetrated Germania. The old ties were torn apart, the new culture was taught as simply culture, the Latin language appeared as the language of the so-called educated, and diligent German monks collected testimonies of this Latin culture in order to pass them on in writing as teaching material.

Thus, with the Church, the Latin language as the actual cultural language conquered the forward-striving and finally also power-hungry personalities of many centuries. Latin finally formed a new priestly and

scholarly caste, turned away from the people themselves. Since political and military power united with this caste, despite all the Germanic character eruptions against this condition, the picture emerged of a great social separation within the evolving folkdom. The educated and cultural leaders were the Latin-speaking and writing, the rest the lower people, the 'profane', to whom this Christian-Latin culture had to be imparted as a superior gift.

Certainly, Walther von der Vogelweide [c. 1170–c. 1230] sang his songs in German, certainly singers wrote down the Hildebrandslied, the Song of the Nibelungs, certainly people appeared again and again to shape and recoin this German language. But the caste ideas survived through all centuries, and even with the emergence of humanism, despite all national awakening connected with this humanism, the re-embrace of foreign-language forms showed itself anew.

It was now that the invention of the art of printing broke in upon this whole development, slowly at first, then increasingly like a tidal wave. Suddenly the possibility was given not only to provide a small circle of Latin speakers with writings and transcriptions, but to acquaint the masses of nations with the thoughts that moved life through the printed word. *This is where the crucial social consequence of the invention of the art of printing comes in.* The millions of the Europe of that time may have been able to say some prayers in Latin, but they essentially understood these prayers as little as the other Latin chants and legal doctrines. Despite all the efforts of the churches and monasteries, they simply spoke their evolving vernacular. And now, in order to exploit the possibility of disseminating the products at all, the art of printing had to make use of every evolving national language if it wanted to count on further dissemination of its products at all. Gutenberg's work thus burst a socially dangerous class order that endangered the life of the German people.

With that, the second greatest effect, the national one, set in. The previously unconscious development of the German people into a nation undoubtedly originated from the language, and even though Martin Luther may have found this linguistic-national birth via a translation, the fact remains that national sentiment now began to encompass Germany more and more consciously instead of denominational brackets. *Thus, the most important prerequisites were created for everything we now call German culture and Greater German ethnicity.* For this reason, the art of printing has not only generally been an invention that stimulated 'the spirit' and 'writings' for us, but quite simply brought with it the possibility of sinking national consciousness from a few thinkers, poets and knights into the hearts of millions over the course of many generations. Beyond the squabbling princes and denominations, the German language, which used the printing press to spread its songs and chants, has been the

unifying bond even in the most difficult hours of German history.

For this twofold reason, we recognize the tremendous power that was inherent in the invention of printing: the path to the deep impact of all ideas, which now determined the territory of coming eras militantly against each other; the overcoming of an increasingly threatening caste state that wanted to separate Latin-educated and uneducated Germans from each other forever.

If we recognize this idea as the great positive result of the invention of the black art [as printing was called], we also know just as exactly that every technical invention is neither good nor evil in itself, but that when applied by certain people, it can lead to the salvation or ruin of these people. It is almost always the case that after the initial intoxication of joy over a great discovery or invention, forces are also found that use it to harm a community. And so time and again a long, long time passes before creative use can be made from the abuse of an invention. A long time passes before the self-confident master of this new invention emerges from the slave of the technology.

It is understandable that the printed word initially had a magical effect on the humanity of that time. An effect that is still not overcome even in today's times, which gave rise to the proverb 'to lie like print'. The simple people in all countries are so influenced by books and even daily newspapers through the visual power of the eyes and through the aftersound of what has been seen that, despite all experience, people are still inclined to firstly assume that what is publicly printed is also understood with inner conviction and with the awareness of someone seeking the truth. Thus, in the hands of clever demagogues, the art of printing has become just as enormous a weapon as an indispensable educational tool in the hands of the great spiritual leaders of the European nations. In this twofold form it became the fate of us all and in any case called upon people from their, perhaps sometimes self-satisfied, silence and forced them into disputes that might never have become history in this form.

And this is the third thing that requires our living memory as an everlasting result of the art of printing: the book first gave decisive power to the historical consciousness of European man. Over time, through the many discoveries in the world, it brought the German national personality into relation with other races of the globe, with other products of ancient culture. Through the printed image, it enormously expanded the perception of the world and thus compressed otherwise historically blank epochs into a living relationship between past and present, and at the same time created the prerequisite that the coming future would also be able to comprehend this present it lives through as its own history. A seemingly small technical invention

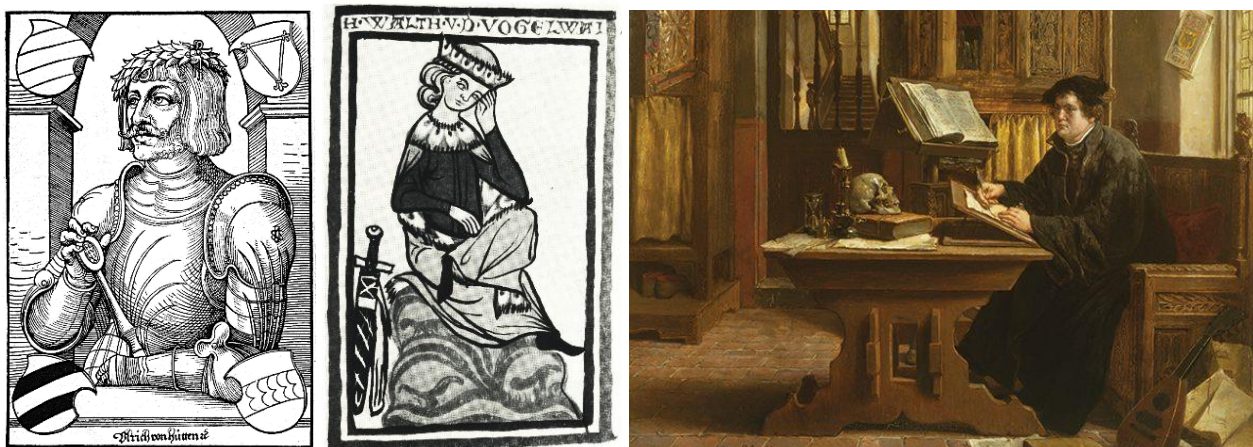
revolutionized the thinking of Europeans, allowed millions to participate in intellectual life who otherwise might have been oppressed and stunted for centuries by a Latin-speaking caste. Printing turned the crises of conscience of European man into militant awareness; printing finally called peoples onto the barricades of civil war, but it also co-created the great national communities.

Thus a commemorative event for a technical invention expands into the deep awareness of the entire national history of the Germans, indeed, of the history of the European peoples in general. The crucial thing is therefore not only the fact of the invention, but, as always, the kind of humanity that seized upon this once-made invention! Paper, the prerequisite for the art of printing, had already been invented once, in China, and yet that awakening did not occur from this possibility as it did in Europe, because the Germanic Europe grasped its destiny with a different willpower and deployed all discoverers with increasing awareness to express this willful character.

In its potential effect on mind and soul, the art of printing can only be compared with radio, one of the greatest inventions of our time. We are convinced that radio is already causing the greatest revolutions in thinking and feeling in mankind today, since the immediately heard, spoken word, proclaimed in all languages of the globe, transcending all peoples and states, contains possibilities for such eruptive successes that today we are probably not yet able to give an account

of the ultimate consequences of this invention. We only know that it will happen just as it did with the art of printing. Perhaps people will seize this means for destructive economic activity, as has already partly happened, on the other hand the possibility will be given to transmit the finest products of the national soul into the last cottage of a German farm and thus enable a national unity that would simply have been unthinkable in this strength before. Then a time will come when the German too will be master and not servant of this tremendous invention and where, hand in hand with the printed word, in generous and sensitive education, today's Greater German consciousness of 80 million will swing far out into the coming times and continue those effects that the art of printing once made possible in the initial stages of a new revolution.

If we envision this development, then perhaps we will wander through a large library and document museum with very different feelings. There, under the glass cases, we will read Luther's appeal to the German nobility, the poems and manifestos of Ulrich von Hutten, the freedom songs of the Germans from 1813 and the songs that were sung in 1870 and 1871 before Paris. From these quiet, yellowed sheets the greatest explosive forces in world history have emerged; *with the printed work of Copernicus an old worldview was overthrown by revolutionary cognition, and developments that might have taken centuries before now took on the same force for their implementation in just a few decades or even a few years with powerful momentum.*



Figures: Left: Ulrich von Hutten. Center: Walther von der Vogelweide. Right: Martin Luther

So today we commemorate this great German invention, which despite all the pain has nevertheless become a great blessing for the intellectual life of all peoples of the world, especially as the strongest possibility of expression of the German nature. It shattered an increasingly rigid arrogant class and caste layer within German ethnicity. It gave us the awareness of unity through the German language. It led to an ever-deeper experience of the German national character, and it increasingly strengthened the awareness of our own

history as the continuation of the forces that reach out to us from unknown times and prepare to become the shaping force of a future.

Thus we see this invention of the art of printing as a consonance of technology, social life, national struggle, scientific will to research and profess adherence to the one condition of our life, that we never want to condemn a discovery as such, even if it has brought disaster. For if we, as some have done in the

technological age, allowed ourselves to be carried away to the point of doing so, then we would have to condemn at the same time the deepest cause of the spirit of research and discovery, for lyric poetry, chivalric heroic knighthood alone do not belong to German nature, nor only a profoundly religious immersion, but also the affirmation of the forces of this earth and the exploitation of these cosmic or earthly powers. Germanic Europe discovered the globe and tirelessly explored the laws of the cosmos. To want to pass a sentence of condemnation somewhere along this path of a great destiny would mean condemning our entire willful nature. *And this great process of discovery also includes the invention of the art of printing, as a grandiose testament to the German inventive spirit and the powerful seizure of the results of these discoveries.*

For this reason, all of Germany is celebrating the memory of Johann Gutenberg this year with all the consequences that this invention has brought upon the peoples, and ranks him among that endless number of German minds who time and again created new foundations for the deepening and expansion of German awareness from earlier times through many catastrophes and revolutions, but also through many victories into our time, when in the midst of the greatest European power

display the deepest German rebirth is also taking place and shall one day be transmitted by means of what Gutenberg invented as a permanent intellectual basis to our descendants.

Copernicus and Kant (Rosenberg, 1941a)

On the occasion of the Kant-Copernicus week at the University of Königsberg Albertina, Reich Leader Rosenberg spoke at Copernicus' birthday celebration on February 19, 1939 at a ceremonial hour before leading figures from state, party and armed forces, the faculty and representatives of the student body. Rosenberg juxtaposes the two great figures Copernicus and Kant who once overturned a worldview and gifted inquiring humankind with new eyes for new problems. The Copernican idea left an old worldview in ruins; Immanuel Kant's epistemological critique overcame a degenerate, unbridled enthusiasm; today's race-based thinking has overcome other alien modes of thought and laid the foundation stone for a new future.

On the same day, the establishment of the Copernicus Foundation was announced, founded on the proposal of Gauleiter of East Prussia Koch by Reich Marshal Göring, from whose funds outstanding German natural scientists are to be honored annually.



Figures: Left. Nikolaus Kopernikus. Right. General Government, 1943. Copernicus sheet stamps

In speaking here at the conclusion of this conference honoring two of the greatest of the German people and Europe overall, I want to stress that the National Socialist movement feels obligated to always commemorate pioneering geniuses with reverence.

What has been accomplished through the deeds of these two men still cannot be definitively surveyed even today. Worldviews and ideologies, once they have gripped minds and hearts for over a millennium, continue to have an effect as breeding systems even when they seem fundamentally overcome. For time and again figures and powers appear that once embodied an old

worldview and ruled over the souls of humankind by means of a specific worldview, in order to ascend anew to dominance by the previously proven route and prevent humankind from noticing as much as possible that the foundations of life have changed. In these days, competent experts have pointed to the lifework of Copernicus and Kant. I would therefore only like to address some points today that seem crucial to me.

Both men once overturned a worldview, and at the same time both gifted inquiring humankind with new eyes, so to speak. He who sees more deeply may venture to say: they once tore humans from an accustomed

security, yet at the same time they became the trailblazers for a new mental and emotional security for a genuine humanity. Finally, both approached their research with that genius nonchalance which is always a sign of good conscience and moral integrity.

When Copernicus began his research and already gave public lectures on astronomy in Rome at age 27, he found that the explanations thus far for the orbits of the stars could not be accurate based on the existing worldview. Then a new idea dawned on him that seemingly contradicted both immediate visual perception and all established teachings just as clearly. Well, when this revolutionary heliocentric notion was born, he beheld the cosmos in a new, law-governed way satisfying the inquiring human spirit. He nurtured this discovery for 36 years, working it out with the means available at the time, and piously, proudly and happily declared: ‘All this, however difficult and almost incomprehensible it may seem to some and however much it may conflict with the view of the common herd, in the course of this work we shall with God’s help make clearer than daylight at least to those not devoid of all mathematical knowledge’.

With these words the old worldview was shattered, but with it also an entire social, church and life order. In the most literal sense of the word, a celestial dome that had apparently enclosed all so securely was blasted apart, and the sheltered Earth it had harbored suddenly hurtled as an enormous sphere through an inexplicable, endless universe. But with this collapse of worldview and celestial dome, already understandable to some at the time, still not recognizable to many even today, everything in the prevailing worldviews that had presupposed the old worldview as an essential component of their thoughts and so-called revelations also broke apart.

And finally, with the results of subsequent insights into the natural world, Copernicus’ idea marked the triumph of research pursuing lawfulness in opposition to a picture of life that for 1500 years had not allowed this investigative thinking to unfold amid demonic beings and magic. That is surely the most crucial fact in European intellectual history. As the Greeks perished amid racial chaos and the Roman world no longer had the power to carry forth the ideas of ancient Hellas, Christianity backed by the state took possession first of the entire Mediterranean and then some centuries later took possession of all Europe. And thus the Bible became not only a book of edification and religion, but at the same time the legal code for all investigative thinking. It was supposed to contain all truth. From this point onward, European developments proceeded under the rule of this idea. Admittedly, as early as the 13th century researchers appeared who sought the meaning of the world not in-migrant tales, coincidences and the workings of demonic spirits and underworld ghosts, but who investigated a cosmic lawfulness. However, these

were persecuted under the Inquisition’s reign of terror until finally, 1500 years after ancient Nordic antiquity, the Germanic West broke through again and the Copernican revolution not only toppled an old picture of the world, but at the same time unveiled the meaning of European research in contrast to Oriental magic. Despite all the accusations of heresy, this research was borne by a profound piety and reverence. Copernicus invoked God’s aid, and Galileo, as the first person to observe the orbits of the stars with a telescope, wrote, shaken: ‘As infinite wonderment fills me, so too infinite thanks to God, that it pleased Him to make me alone the first observer of such wondrous things concealed from all centuries’. Here the awareness of supreme lawfulness joined with a profoundly heartfelt religious awe in the face of the astonishingly grasped universe.

One pioneering spirit after another now followed upon the developments of this time; and despite all human errors, this eternally striving research remains a truly uplifting testament to the European consciousness that we must never again allow to slip from our grasp! But strangely enough, in more recent times it has again become fashionable for some new romantics, not the Church, to speak of the so-called ‘overcoming of the Copernican worldview’. Clearly they see that the mechanics and technology resulting from these discoveries have impacted European life in frequently devastating ways; they see that the mechanistic view of nature also encroached upon the innermost humanity, undoubtedly yielding a shallow pseudo-philosophy. And now they think they have identified the root of the trouble in the mechanistic worldview itself. They rail on in general against rationalism; declare that Germany finds itself in revolt against Cartesianism; that the mechanistic lawfulness of nature is nearing its end, and more of the same....

In this, these busy and so uncritical people fail to notice that if European research wanted to refrain from the notion and concept of causality, whether causality presents itself directly as cause and effect, or stimulus and response, or motive and action, these researchers would necessarily have to end up again on the paths of demonic ideas and West Asian magic. And in this they further fail to notice that it was precisely the Kantian philosophy, which they assail along with Copernicus, that for its part helped demonstrate the strict mechanistics of the universe and, for that very reason, in a consistent, truth-seeking way recognized and postulated another world of the human interior free from this mechanistic thinking. Discovering a ‘must’ on one hand and an ‘ought’ on the other appears as that critical act of Immanuel Kant’s which links him so closely to Copernicus, which he consciously referenced as well upon completing his critical works as a parallel phenomenon to his stance.

One does not eliminate the mechanistics and causality of the universe by calling everything ‘life’

either; by doing so one merely volatilizes that imagined content which we have always associated with the concept of life.

Exploring how and when life originated, or even whether it originated at all, is not the task of the National Socialist movement as such; it cannot be in its interest to want to prescribe any requirements here to research as necessarily linked with our worldview. But our task can consist of distancing ourselves from enthusiasts who seek to blur, as it were in the name of National Socialism, all sculpted creation won through centuries of thought and centuries of research. For us, the concept of life is always tied to beholding a being born and dying, that is, always a growing and passing away. If we relinquish this essential nature of the idea and beholding 'life' and include any block of stone here, then that is at best poetry, but then any shaped thought disappears and we move in a bombast of words, using terms devoid of any beholding. Nor do we intend to depict great Descartes, as also happens, as a bugbear that we would now have to combat as a human specter or example of an alien Western spirit but see in him one of the most original natural scientists in Europe, for whom logic was only a marginal phenomenon, but the free beholding of the universe, exploring light and its laws were vivid life.

If we seriously meddled with this causality of the universe and wanted to transfer concepts of life and thus the moral human interior there, then in consequence the enthusiasts of our time would also have to explain that in the end, our Earth revolves around the Sun out of a sense of duty and the Moon accompanies the Earth out of love!

The idea of law-governedness has been the actual drive behind Germanic European research; the triumphal march of both European science as well as all European life-shaping has proceeded with this idea; we will therefore defend this principle on all sides as well, because we know that relinquishing this research would mean relinquishing our own character and thus initiate not some rebirth of culture and philosophy at all but a decline of all great research.

It is remarkable how clearly some fantasists have grasped just how closely Copernicus and Kant belong together, since attacks against one are always linked to attacks against the other. Today's ridicule of the 'Königsberg myth' and the attempt to depict Kant's doctrine on German soil as an episode, indeed an alien one, concurs remarkably here with the rejection which Kant's position and philosophy met with from the Roman Church. The Jesuit philosophers of this Church designated him the 'source of moral and religious corruption for state and society'. Kant supposedly 'shook confidence in our capacity for thought'; Kant allegedly works 'like a plague wind' in our present and has 'poisoned the entire life of the nation', as one leading

Jesuit likes to put it. Other scholars of the 'Societas Jesu', for their part, protest that hardly any other man 'harmed our fatherland as much as Kant'. A famous Jesuit declared Kant's moral hero to be nothing more than the moralizing nihilist, and another brother of his spoke of the 'aloof, morass-like old man from Königsberg'.

Here sentimental enthusiasts and deliberate opponents of the Germanic spirit of research converge, and therefore we have every reason to profess loyalty precisely to it. Because when I believed I could say at the outset that Kant likewise destroyed an old world and at the same time gifted us new eyes, I meant to convey the following:

For centuries under pressure from an allegedly all-knowing theology, the European spirit constructed the most diverse metaphysical systems, and philosophers of all categories fiercely debated these interpretations of the world until Kant appeared and, as he proudly said, ended the blabbering of the millennia by examining reason and intellect as such regarding their capabilities and defining the nature, possibilities and limits of these capabilities in a life's work without equal. He also helped empirical natural scientists reflect more deeply by making it clear to the greater ones among them that an experiment itself does not yet constitute experience, but rather that the nature and content of experience makes up a peculiar interrelation between sensuality and understanding, that experiments too are prompted by an idea, indeed that a mysterious interplay between attempt and idea precedes great discoveries. He thus gave level-headed physicists the possibility of distinguishing what was real experimental experience and what was idea in order not to lose themselves in so-called speculative fantasies and imagined constructs of nature philosophy, even passing these off as factual experiences. And so, by his maxim, for cautious thinkers and truly great researchers physics became not an investigation from experience but for experience.

It is evident that not everyone admiring a great reinforced concrete structure can grasp the laws of technical mechanics; nonetheless, it remains necessary for the engineers building such works to be familiar with these laws. For the same reason, it is also not possible for Kant's critical work to be comprehended by all in its profundity and multifaceted nature; but it is necessary for all who speak of epistemological criticism, reason and intellect, experiment, idea and experience to be able to give an account of this once discovered innate lawfulness of their actions.

Today we have doubtless understood more deeply than ever that although the forces of will change and govern the world, confused thinking can only be liberated by new thinking. Only an entirely unbiased, unique and critical mind was once able to disentangle the knot of thoughts thrown together by centuries of scholasticism and erect a new order.

This is what Immanuel Kant did around the turn from the 18th to the 19th century, not to construct a so-called new metaphysical edifice of teachings, but to bring about humans' self-reflection. He cared not about a long series of definitions, but about a disciplined and conscious beholding of the world and separating those human activities which, thanks to a theological jumbling of feeling and thinking, could be represented purely in no way whatsoever anymore.

And therefore Kant professed his belief in mechanism and mathematics as the real good conscience of true science, and just as candidly he stated that man participates in an entirely different world that cannot be interpreted through mechanism, but rather stands autonomously opposite it. Already the idea of the 'ought' is proof that such a world of freedom exists. For the fact that we can even think an 'ought', i.e. a duty, is proof that we do not merely exist under a 'must'. This discovery, however, is not what we call science, but rather the instinctive experience of an inner, completely different, but equally factual world. Therefore, Kant's so much maligned categorical imperative is also not a prison guard morality, not some kind of law decreed from the outside, but simply the statement of a fact of inner experience. But it is precisely from this inner experience that the idea of personality grows into an unsentimental, but therefore even more magnificent experience. When Kant declares: 'Personality is the freedom and independence from the mechanism of the whole of nature', he contrasts the equally consistent mechanism of the universe with the equally consistent power of inner humanity, and we understand when he then concludes by declaring that wisdom and holiness are essentially and objectively the same.

Thus those two worlds emerge, one characterized by Kant as an experience of inner experience, the other as a lawfully revolving universe, discovered by Copernicus, which have become the highest critical consciousness and never to be lost property of European humanity. True science is unthinkable without causality and mathematics. Personality, however, is precisely the freedom from another world. Creations of art are images from this sphere of ideas and a metaphysical will. The world of the senses can only be grasped through intellect and reason and their schematics; but the innermost being of man, his world of ideas, only becomes visible through symbols from this sensory world: through art and religion. In practical terms, Kant expresses it as follows: 'Every being that cannot live in any way other than under the idea of freedom is for that very reason really free in a practical sense'.

And therefore we understand today more than ever that through this unique combination of the highest legality and an equally unswerving advocacy of personality, Kant's work encompasses both the highest

self-reflection of thought and the innermost character of man.

After his death, the following self-confession was found among his notes: '*I teach what one must be in order to be a human being!*' And for him, this being human included fulfilling one's duties as dignity, the end of a morality of usefulness, the rejection of principles that had their origin only in the fear of the torments of hell, but at the same time also the ogling of heavenly rewards for prescribed good behavior. Kant's declaration: morality is not so much the doctrine of happiness, but the doctrine of being worthy of happiness, shows the decisive difference between Old Testament reward morality and the Germanic attitude.

When we National Socialists have come together on these days to honor two of the greatest figures of the German people, we know that in doing so we are serving a freedom of research that once had to be fought for through immense sacrifices by Europe's greatest geniuses. At the same time, we are defending a humanity that is only able to live and shape life creatively according to its own kind, and defending its kind is what we have sworn to do collectively today.

We feel that we are the legitimate guardians and continuers of the struggle of a great past. Just as the Copernican conception shattered an old image of the world, just as Immanuel Kant's critique of knowledge overcame uncritical chatter and unrestrained enthusiasm, so too has race-bound thinking now shaken off a further ballast of alien structures of thought and is setting out to progressively secure for all future what was once begun. Certainly, deep reflection and resolute action do not live equally strongly together in every person. But there is one thing that we can all adopt as the immediate legacy of the attitude of the great researchers: that aforementioned lack of concern for judgement as a sign of free will and that joyful recognition of what has been discovered as a sign of an inner honesty, recognition even when some seemingly beloved scientific or ideological traditions are buried by such a discovery.

The researching life discovers something new every day and constantly adds this new knowledge to its old experience; but the most important thing is: when this happens with honesty, then even an error once committed will not cause damage but will often even have a stimulating effect on further research. Danger only exists when an alien dogmatism hinders such a quest for truth and, with a global political arrogance without any consideration for the researching human spirit and the will, bound to a species, of a human species, still believes it can present its laws as sacrosanct.

To live according to its own kind and protect and defend the values of its own kind, which is the imperative of our era. If we follow this attitude of Copernicus' honesty and the profound meaning of

Kantian thought, then we will be able to unite both in the experience of our time in defending the vital mandates of our era as a new basis for an in-depth study of human nature and for a reorganization of a species-specific order of life. Only then will we have understood what freedom

is, and only then will we have realized a personality as a prerequisite for a new worldview, after the passing away of old ideologies, to undertake to take possession of the whole German human being.



Figures: Left. Seal of the University of Königsberg Albertina. Right. Backside of the Collegium Albertinum in Kneiphof, where Kant taught. The quarter was destroyed in World War II by the Bolsheviks

The Struggle for the Freedom of Research (Rosenberg, 1941b)

The Gauleiter of Halle-Merseburg and the Mayor of the city of Halle had approached Reich Leader Rosenberg together with the Rector and Senate of the Martin Luther University Halle-Wittenberg with the request to make himself available in the interest of a worldview and intellectual consolidation of the scientific tasks of this university.

Reich Leader Rosenberg has complied with this request. His Halle university speeches are not internal academic, life-distant matters, but lively, intellectual disputes of National Socialism with the problems of our time. The University of Halle-Wittenberg is thus resuming an old venerable tradition that has already placed it at the forefront of all forward-thrusting forces of the spiritual life of the German people in the past. The university, which was closed twice by Napoleon because of the national sentiments of its teachers and students, and which the system government would have suffered almost the same fate for the same reason, is once again

confessing itself to be at the forefront of its task of being a center point of the new spiritual life in Germany.

As part of a ceremony, the Rector of the University presented Reich Leader Rosenberg with a document written on parchment, in which he is asked 'to grant his special promotion to this ancient venerable, contemporary and future-oriented university and to personally impart to its academic youth the ideological content of the National Socialist worldview'. The Mayor of Halle announced the establishment of the 'Alfred Rosenberg Foundation' to promote the sciences at the Martin Luther University Halle-Wittenberg, which provides 100,000 Reichsmarks annually for research assignments for young scientists. The administration of this 'Alfred Rosenberg Foundation' rests in the hands of the 'Halle Society for the Promotion of Sciences', whose founding was also conducted on the occasion of the Reich Leader's first major scientific speech at the University of Halle-Wittenberg.

In his speech of February 16, 1938, the Reich's Leader professes a commitment to serious scientific research as a wealth of spiritual life.



Figures: Left. Seal of the Martin Luther University Halle-Wittenberg. Right. Adolf Hitler with Alfred Rosenberg on his birthday, 1938

Some time ago, the Gauleiter and the Mayor approached me with the request to provide special funding to the University of Halle. I was happy to comply, but only on the condition that all decisive bodies, the university and its senate, unanimously voiced the same request. This was able to happen very soon. I am therefore complying with the request of the local university and will endeavor to do my part to extensively promote this university together with the professorship and student body.

I combine this with thanks to the Reich Ministry of Education, whose promise we have happily heard today, to make its forces available for the further expansion of this university.

I have complied with that request, first and foremost for two personal reasons. I welcomed the fact that such an initiative had come from a Gau itself. Contrary to some views of our opponents, it is a good old National Socialist principle to profess certain confessions, but then if possible not to proceed authoritarian-state, but to wait and see whether a call is heard in the country and whether the forces themselves report who confess to this call. Secondly, I am happy to be able to participate here directly in the continuation of a heritage that is to remain forever linked to the name of this university. *From this point of view, we do not see Martin Luther only as a reformer of a denomination but revere him as one of the greatest character revolutionaries in German history.*

Halle itself has also always been a forum for ideological debates after Luther, and in emphasizing this fact, the content of these debates is not always the most important. The problems that approach different eras are different. Discoveries, thoughts and political discipline require different solutions at different times. Therefore, what the debates deal with internally is not the decisive thing, but the courage to profess a commitment to the fate of a certain epoch, as it was back then, when the world pricked up its ears as Martin Luther made such a commitment to the fate of his time. Tasks are therefore always solved from the healthy instinct of a time; the

problems must be faced squarely and brought to their decision with all the means of the heart and a high reason.

If you have asked me, I do not take this personally. I do not take it as an obligation to a sum of individual confessions, but to a generally determined attitude that the right that was born with us must not be questioned but must be defended with all seriousness.

In these years we have already survived many battles and we believe that we have therefore also been given the obligation that we may not only be grandchildren, but that we also want to become ancestors, politically this has already happened to a large extent. National Socialism is today not only the fate of a few million, but the fate of all Germans on earth. It is the content of our life, the content for all those who fought the years together for it, and for all those who came to it with good hearts. It is perhaps not the content, but still the condition also for all those who have not yet found their way to it. Even our remaining opponents will have to tell themselves, if they research more deeply, that if our movement and thus our state were to collapse, it would not be just us who would be buried under it, but all of them with us.

In terms of worldview, the National Socialist movement will still have to prove its claim. *We have consciously placed ourselves here too in a harsh process of natural selection.* We are not disappointed that we still have ideological opponents. On the contrary, we even welcome this, because every spiritual opposition forces us to examine ourselves over and over again. We therefore believe that the truth content of National Socialist thinking must be read from the fruitfulness of the future. That is why I believe that we have entered a decisive age, and I also believe that I can say: this is the end of all universalist systems that is revealing itself before the researching eye today. *Every universalist system, whatever it may call itself, has one thing in common. It proclaims a single specific doctrine, claiming that all peoples and races should submit to this doctrine. It claims, in some form, an intellectual rule over all mankind, and consequently also aspires, whenever possible, to a political rule overall.* Thus every

universalist system is always affected by a statute, with the aim of spreading all over the world. The Bolshevism of our day appears from this perspective as the last attempt to erect a universalist system over all peoples and races once more, as if it were to cover the living body of all nations with a hard shell. But the political convulsions that we can observe today throughout the world are in part conscious, in part still very desperate attempts and external signs that an inner defense against it has been launched from the substance of each nation. Consciously or unconsciously, all of these have become attempts to return to the granite foundation of their own being, and behind these attempts in some places already stands a decisive ideological turning point. Religion and worldview have often been compared. But I believe that it is right and appropriate to understand worldview as something quite general, as the innermost, all-encompassing attitude.

In my opinion, *a worldview consists of three decisive elements: a religious-metaphysical faith, then a sum of scientific convictions and finally a specific order and hierarchy of character values.* If you survey these three areas, you will find that the struggle of the National Socialist movement was almost entirely confined to the third. In an age of dishonor, the principle of national honor was raised to the highest value of our actions and fought its way through against all its opponents. On the other hand, National Socialism as a movement and party has proclaimed the principle of religious tolerance. It will adhere to this tolerance as long as religious communities of faith do not sin against the existence of the German Reich. *In the field of scientific research, the NSDAP has taken the same position and pronounced the fundamental freedom of research.* This is not, as one sometimes hears today, a libertarian matter, but merely the consequence of the heroic struggles of the best men in Europe over many hundreds of years. Everything that happens in the cosmic ideas of research, geography, physics and chemistry should in principle be free for all serious researchers. We can very well imagine that National Socialists who stand in the various branches of the party scientifically fight some feuds in these areas. We do not see this as a deficiency, but as a wealth of spiritual life, to which we want to profess ourselves unconditionally.

However, there is a difference between the boundless liberal conception of freedom of research and what we want to understand. At the moment when man himself is involved and becomes both the subject and object of research, the National Socialist movement cannot, as it were, abstract from this as former ones did, but must somehow profess a commitment to the nature of this humanity and to a specific evaluation of an ethnic given in the midst of which we live. Thus, as it were symbolically and mysteriously, alongside the political struggle of the National Socialist movement, a new science has also been born, which we call racial science, followed by some re-evaluation of the history of Europe and other peoples.

Racial science is thus the birth of a new, albeit long-prepared, revolutionary research. It signifies the recognition of a profound lawfulness of life. It is not, as our opponents today want to make believe, especially in the United States and France, a dogma that was proclaimed out of arbitrariness or malice but has been internally prefigured since the discovery of blood circulation. Only our time has made use of the research and efforts of the best scholars of all nations and has made a confession that undoubtedly appears fatefully connected with the political struggle. In our eyes, this is not 'crude materialism,' as one likes to call it, but a given of life is bravely recognized here, as I have already tried to say once: *race is the outward side of a soul, and the soul is the inward side of a race. We know that there is still much left to explore, we also know that there is an inheritance of creative and parasitic traits, and that from this knowledge we must also draw all political consequences for the protection of people, body and character,* because we are of the opinion that if this consequence is not drawn in this chaotic age, the European humanity will finally have to face a similar fate as the ancient peoples once did.

Together with this recognition of a profound law of life, there is naturally also the recognition of the whole research principle of our continent, namely the confession to causality-conditioned research. In an age of upheaval, we have heard many fantastic doctrines, as if causality in life were now 'overcome'. *We are convinced that this causality has been the methodological prerequisite for all our science.* Appearing in various forms, it emphasizes that European man is simply unable to perceive life and the universe other than as conditioned by an inner lawfulness. Whether we call this mechanical causality, whether we title this stimulus or whether we call it motive, all these findings spring from the same character trait. Schopenhauer very aptly described motivation as 'causality seen from within'. For biology, we can certainly also readily include the final consideration, according to which the purpose of an organ determines its formation from the outset. No matter what we want to call it and no matter how we intend to research, it was precisely this cosmic lawfulness that was for us the great miracle of the world and not the alleged suspension of the laws by magic.

In 1889, Chamberlain once wrote the following apparently paradoxical thing to Cosima Wagner in a letter: *'No matter how miraculous a phenomenon may appear, we will integrate it into our lawfulness and explain it mathematically, and we can do so precisely because lawfulness resides within ourselves. If an old woman in a hypnotic state is able to see the Emperor of China walking in his garden in Peking, I have (after carefully ascertaining a sufficient number of cases) the absolute certainty that this phenomenon can be made as clear by mathematical physics as the movements of the stars.'*

This paradoxical image was used over 30 years ago, before radio and television were invented. To think this way is our own law, which we cannot escape. This law was the prerequisite for all great discoveries and created our entire natural science, in contrast to a great merely empirical observation, but also in contrast to a purely magical view of this world. From both traits no formative knowledge emerged. The pure empiricist was at best able to collect chronicles, the magician destroys in principle every approach to grasping laws in Syrian miracle tales or in African medicine man customs. There is therefore in our view no such thing as science per se. Except for the related Greeks, it is a creation of people who lived in a very small space in the world. If you draw a line from Paris via Scotland, Stockholm, the Baltic Sea to Vienna, to Florence and back to Paris, this line probably circumscribes the center of everything that was ever really thought scientifically, that ever heroically undertook to decipher the cosmic laws. Two billion people live off this heroic struggle today.

Therefore, for us, idea and experience are not opposites, as is sometimes asserted, but we incorporate idea and experiment as our experience: the idea as a groping forward power and the experiment as the ever vigilant, conscientious examination, so that the idea never turns into fantasy. Together we call this scientific and ideological experience. Integrated into this experience, we therefore already perceive our racial science as a secured element not only of our entire non-state but also of our inner ideological life. And here we are indeed firmly convinced that this once made scientific discovery will not be undone by any protests from the past, no matter how loud. Racial science, or rather racial soul science, has given us new eyes. We see the past and present today in a different perspective and also in a different lighting than before. History does not simply appear to us as world history, not simply as a so-called development from a primitive to an advanced state, as if a certain primitive stratum had been common to all races and peoples. We do not see this so-called world history somehow steering a straight line towards a preconceived plan, be it the Christianization of all peoples and races or be it the humanization of all nations, as the 18th century preached.

We believe that the numerous data lying before everyone's eyes today consequently receive a new interpretation and meaning today, we believe that we also stand more freely towards antiquity than previous generations did. Earlier one was forced, out of love for ancient Hellas, to still have to designate as Greek everything against which the ancient Greeks fought according to our present findings. And although the totality of the fate of ancient Hellas must not be destroyed, we do want to feel today, from a newly felt kinship, as really Greek only what was once really borne by this humanity, and not what had seeped in from the Near East in weak hours of Greek antiquity. Kindred people were fighting then on Asian soil, and not only

people were fighting, but also their gods, their values and all their ideals. They were victorious for a time; they decayed in times of weakness. That is why we believe that a race can well be eternal if it is not physically poisoned by alien races.

With this, a life goal of inner and state nature is also outlined, to serve which we all feel today as our duty. And the question arises, when we survey this totality of complexes: Is this perhaps suppression of research, as the opposing world likes to shout at us today? We are convinced that, on the contrary, this position of themes signifies a banner of a new freedom, a new formation of ideas, new experiments and new tasks! Whoever wants to deny this to us is not fighting for the freedom of research, but only for the suppression of newly emerging research. We know why this is happening. Because certain gentlemen of world politics have come to their place only on the basis of certain economic doctrines and other ideals. They feel supported by a great press, by a certain university power, and they know that if a new view of the world and of life were to arise, their political rule would probably also be over. So behind this battle cry against the alleged suppression of research in Germany there is nothing other than the awareness of wanting to suppress an emerging world of thought in the service of a certain racially chaotic world policy.

On the other hand, we believe that these few but crucial confessions and insights have posed themes to researchers today of a depth and magnitude unmatched in the last thousand years. We can ask ourselves: What were the people who once created Hellas really like? What does the term decline of the ancient world mean in terms of racial history? How did the advent of Christianity really take place in the Roman Empire? How can we now explain the old Germanic love for ancient Hellas? What made the Jew a parasite on the body of Europe? How did the Germanic character manifest itself in the struggle for Rome? How do Nordic and Oriental values relate today? What deeper causes separate Nordic and Germanic sense of justice from late Roman? In what forms is the separation of the Oriental sense of life from the Germanic-German taking place today? What are the characteristics of Germanic-European research? How have the different races influenced art and way of life of the European peoples? What threats are posed to today's states by permanent racial mixing? These and continuously other questions and topics are before the researching eyes of every searching person today, and the young generation can truly be happy and inwardly satisfied to be faced with tasks that are greater than all previous ones.

We live in a militant era, and it goes without saying that in such a time of great political struggle statesmen and soldiers stand in the foreground of action. It may be that in such a time one or the other scientist feels perhaps pushed back or believes that the thoughts

he proclaims and teaches do not receive the attention he may have hoped for. But here we must say the following: The replacement of one worldview with another is tied to completely different time spans than a political revolution, and only with caution will a new generation set out to replace representatives of old doctrines with new ones. A life process cannot be interrupted in the midst of life but must gradually be replaced by a new sense of life, represented by new people. And here I would like to make the confession on behalf of the National Socialist movement of high esteem for all thinkers, confessors and researchers who work in Germany today.

I would like to ask them to think of a psychic law that Goethe once wonderfully paraphrased: 'There are few who have meaning and are at the same time capable of action. Meaning expands, but paralyzes; action invigorates, but limits'. Only very few are able to escape this law; but everyone has chosen his own path for himself, so to speak, through his thinking and through his actions. Whoever gives himself up to meaning and research will probably find in himself that he does not always muster up the same insouciance of action as the other who is able to translate instinct directly into action. And then let us consider that meaning, that quiet thoughts have often been the causes of the greatest storms in world history, that the greatest revolutions in the world arose from a few sentences of a researcher and thinker that ignited in the heart of a man filled with deeds. Conversely, let us also remember that these quiet thoughts often had that great tranquility of reassurance as a consequence when they were able to become part of the worldview of a great epoch. And the genius of a people is represented equally by its statesmen and military leaders as by its great artists and researchers.

Alongside the great experience of an emerging community we therefore necessarily also place the experience of the loneliness of thought. Both are necessary for the life of a people, the great breathing in and out corresponds to this distribution of labor in the midst of the whole life process of a nation. I believe I can say: we have every reason not to despise any organ, but to put any creative life of a German person into a great struggle, which the whole German people sees itself faced with today.

The first Reich disintegrated, and for centuries the Germans dreamed of a new Reich. These dreams of many centuries sometimes seemed to be gone forever. In this Third Reich of Adolf Hitler they have become living reality. If people imprint this awareness on themselves again and again in their everyday troubles, they would overcome some worries more easily than if they overlooked this one great historical fact.

Furthermore, I believe that something quite different is also beginning to come true in these years. When the first Reich of the Germans was founded, the

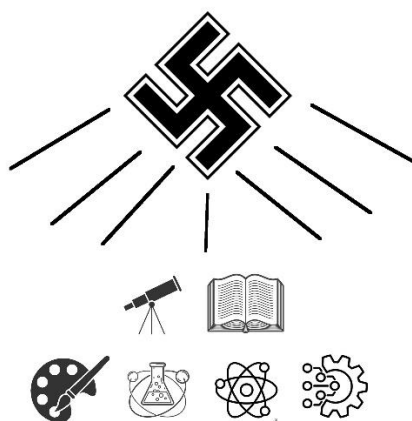
physical migration of the Germanic tribes ceased, but at the same time a migration of the soul of the German people began. He first looked to Rome and for centuries expected the law of his life and the proclamation of his inner salvation from there. After terrible upheavals and revolutions, this German people looked to Paris, for a time to the princely Paris, then to the Paris of 1789, and tried to arrange life according to the slogans of the French Revolution. In the progress of economic development, many sought in London the doctrines of the new era in order to be able to exist in world trade and industry. And when a whole world collapsed in 1918, millions of misguided fellow countrymen looked to Moscow to achieve salvation there. According to our deepest belief, this great spiritual and mental migration of the peoples came to an end with the National Socialist revolution and Germany found its way back home to itself.

This migration sometimes brought Germany close to the abyss, but it also gave us many riches. It revived some forces that might have lain fallow, and so today we do not want to vilify this thousand-year German migration, but want to consciously accept it as our destiny, but in a new era not to read off the laws of our thinking from any other center of the world, but to strive to draw our commandments from the soil and humanity of Germany and also to develop ourselves intellectually autonomously.

The explosive unity of the Middle Ages disintegrated in terrible catastrophes. Since that time there have been many schools of philosophy in Germany, many denominations, many constitutional doctrines. But there has been no binding worldview anymore. For discerning minds this point in time seems to be occurring today. Everywhere there is a striving to view all the different individual areas of life from a single center and to restore that unity of thought and feeling that was once lost, that could once be forcibly effected for a short time and that the last centuries vainly tried to establish. Germany apparently had to fall to the deepest ground of its existence in order to rediscover the roots of its strength, according to an old mystical saying that it is the deepest wells that bear the highest water.

We therefore also want to view and evaluate this fate from 1918 to 1933 from this point of view and incorporate it as a necessity to vitalize everything that seemed to have dried up or completely passed away under the ancient crusts of the past. To pursue from this one center of experience the Germanic values in all the branches of life appears to me to be a high task that has also been set for the German universities. I ask you, professors and students, to follow these ramifications of a new way of thinking with untiring research together with the movement. Everything should be done by us that could serve this research. You all will thus be able to profess your commitment to the fate of our time without any ifs or buts, and I believe: this attitude alone is worthy

of the man whose name this university has the honor of bearing.



JPA

Figure: Pictorial representation of sciences, arts and literature enlightened by the NS Weltanschauung. Note that *all worldviews* (political and religious) have analogous representations

Worldview and Science (Rosenberg, 1941e)

The annual autumn working conferences of the Office for the Care of Writings acquire a party-political significance through the programmatic speeches of the Reich Leader that make them milestones for the entire intellectual development of the National Socialist movement beyond the limited framework of the care of writings. On the occasion of the third Reich Working Conference on November 22, 1936, Reich Leader Rosenberg spoke at a mass rally at the Berlin State Opera House about the inner connections between worldview and science. The crucial thing about this speech was the

statement made here for the first time that the foundations of the National Socialist conception of the state and worldview were laid even before the seizure of power. The political and ideological works created during the time of struggle represent a core of our entire National Socialist literature, which essentially describes and defines everything that is a fundamental demand for our movement. Now we have the task of establishing the inner relationships between all sciences and working responsibly on the construction of a comprehensive National Socialist science.



Figures: Left: Hitler at the Berlin State Opera in 1934, during a performance of Richard Wagner’s Lohengrin. Right: A Partial View of the World (by J.S.G.-J.). If we do not see this as it should be seen, our worldview is wrong

In recent years the Führer has often explained that the revolutions of world history are not brought about directly by the written word, but by the living, spoken word on the day the revolution is unleashed; but between these moments there is a time when this word must be set down in well-formed language as a document of the era that reaches from one present into a new future; the Führer has also extensively substantiated this in the preface to his work ‘Mein Kampf’. Since 1933 there has been an enormous flood of writings in all fields. There is hardly a topic that has not been discussed by

professionals, but also by many unqualified people. Nevertheless, it is not true that there was only inferior and very isolated National Socialist literature before 1933. Rather, it is correct that since 1933 there has been a rich ramification, but only a ramification of what had already been said and written down in principle beforehand. After 1933, there were numerous realizations of these ideas in new laws, necessitated by the demands of advancing life, and an extensive, necessary commentary on all the actions of the new government. But on this day I would not want to neglect

giving at least a brief overview of the writings before the seizure of power. At the top in 1919 stands the deed of our pioneer Dietrich Eckart, who unreservedly and generously provided the Führer his magazine 'Auf gut Deutsch' at a time when nobody wanted to listen to the Führer. This magazine has thus earned itself the honorary title of the first National Socialist magazine. Then came the 'Völkischer Beobachter', even though a newspaper is not counted among the literature in such an immediate sense. In 1922, my 'Wesen, Grundsätze und Ziele der NSDAP' [The Nature, Principles and Goals of the NSDAP] appeared as the first official party publication of the National Socialist movement. This was followed by a collection of the Führer's first speeches from those early years of struggle, and in 1925 the Führer then sent the fundamental work 'Mein Kampf', to be recorded for all time as a standard work, out into the world. This was followed by a number of foundations, 'Weltkampf' as a monthly, which accompanied the movement's struggle for years, later the 'Nationalsozialistischen Monatshefte', more devoted to the ideological-cultural side of the movement; and over all these years our central party publishing house published the 'National Socialist Library', which, although containing much that was relevant to the times and is outdated today, also dealt with a large number of fundamental topics that had already been thoroughly elaborated in their structure before 1933; following this core of immediate party-related literary activity, some works were appended that flowed directly into us.

The National Socialist racial idea found in the works of Professor Dr. Hans Günther a form that we all welcomed in these years because it represented the sum of great research from the past in a way that became vivid and usable for the German people. And in later years then appeared the work of party member Walther Darre on the German peasantry as the life spring of the Nordic race, followed by his work on the 'new nobility'. This sum, together with many other works, represents a core of our entire National Socialist literature that essentially describes and defines everything that was a fundamental demand of our movement. The crucial aspects of the National Socialist conception of the state and worldview had thus already been stated and written down before the seizure of power. But now all of life has been gripped through action, and thousands are called upon to reshape this action in new ways as new questions awaiting solution loom before our times' mode of thinking. The necessity of establishing inner relationships between all sciences lies before us, and the selection and promotion of these manifold works signifies for all of us a pleasant and responsible task. So I would like to deal with some questions directly touching the scholarly and ideological life of our times.

First, there is an accusation made against our movement abroad and sometimes even today. It is said that the National Socialist movement aims to gag the freedom of science. This accusation has pained us

particularly in recent years because *we are inwardly convinced that we do not gag science but, on the contrary, that we have paved the way for a new freedom of science.* Contemporary racial science is a new science, and if other peoples and states do not want to permit this science, they show in our view only that they do not possess an inner justification for speaking of 'unfreedom' with us. The real nature of these painful attacks on us is surely the intention to rob us of our scientific freedom of conscience and even to rob us by means of those whose political rule was prepared through other doctrines; that is, *this attack on the alleged unfreedom of science among us signifies an attempt to secure a political rule in other states that was built on other doctrines.* One should at least openly admit this and not be satisfied with the pretense of protecting the so-called freedom of science. The science of which the whole world speaks today did not randomly arise in this form in Europe after all. Anyone who wants to investigate the question of the birthplace of world science will have to delineate a very small part of Europe; they may draw a line from Paris, London, Stockholm, Warsaw and Florence and determine that nearly all world-changing ideas of today's science originated and struggled through precisely in this small circle. Europe's martyrs emerged in this space, and they brought to fruition for all the world's peoples what they had wrested. *Research on nature in the truest sense was an achievement of this European space and these European people.* And all of us, even today, do not feel ourselves descendants of the opponents of these martyrs of science but, on the contrary, successors of all those who once blazed the trail for free thought and free research.

If we make this confession for science and its free research, then we add at the same time a confession also for exact scientific research. In recent years there has been no lack of romantics who believed they could leave this field and revel in all zones. *We, however, are convinced that conscientious experimentation in past decades already prevented European science from getting lost in the intellectual fog of fantasy.* In recent years one could sometimes hear that the mechanistic age of science was dead, the concept of causality overcome and replaced by others. When we hear this, we have to add to the confession to exact science an equally strong confession to strict epistemological criticism. For questions about causality in all areas of life are a primal law of our existence and thinking. We cannot empirically prove causality down to the last conclusions because then time would have to stop. But we cannot do without it either, because without this premise we could not think or research at all. But we know that there are many forms of causality, and that the German language has found manifold nuances for these forms. On the one hand, we speak of cause and effect, but also of stimulus and response, and motive and action. However we might want to redescribe this, demonstrating the innate and external lawfulness of life, the universe, will always

mean the goal of German research activity; and anyone who wants something different does not want science but sorcery.

Anyone prepared to follow this inner character and spiritual trajectory will also have to accommodate, if need be, abandoning images and theories when seemingly irrefutable factual experience contradicts them. And this inner truthfulness, which has sometimes already been painful in many researchers' lives, destroying a researcher's life effort after decades of toil but still demanding this confession, this truthfulness is different from another endeavor whereby so-called common sense should only serve to prove the so-called truth of an eternally fixed belief. We believe that reason thus abused and enslaved can no longer be healthy but must be sick.

But with this a point has been touched upon that especially occupies us in our time, namely the interrelation between exact science and worldview. Sometimes a worldview turn in science and research has pointed the way for new paths, while at other times a scientific discovery has toppled a worldview image. When Copernicus proclaimed and forced through his

doctrine, a thousand-year-old image of this world was shattered, and although this old image held on through his teaching for centuries more, its demise could not be prevented. Contemporary racial science is again bursting various bastions of a dying past, and the findings of prehistorical research are changing the image of the directional currents of the many migrations, which according to these findings no longer went from east to west but from north to southeast. And when we survey these interconnections between exact research and worldview, we must say that a genuine lifestyle of a nation or related ethnic groups, an inner, authentic culture can only emerge when exact natural science has connected all individual areas of life through one view of the world. Theology's attempt to assert this in Europe failed precisely because of its non-consideration of exact natural science. But we stand today in the sign of a great movement to internally overcome this division and shredding of the whole of existence that has progressively manifested itself in history since 150 years ago. And I believe we can make a confession here before German science, I believe a National Socialist philosophy will one day become the queen of the faculties at a university of the future.



Figures: Left: La Science, Paris. Right: Allegory of Science, Berlin

Anyone surveying the ideological tendencies and political conclusions since the Reformation will find that this great European revolution entailed a shattering of an old image of the world, but that afterward no new, ideologically binding force emerged, but rather that from this point the differentiation of all areas of life advanced to an increasing extent so that by the end of the 19th century we had a science *per se*, a religion *per se*, art *per se*, politics and government administration *per se* without these areas being internally connected and dominated by one single view; on the contrary: at one university one perspective was taught, at another the exact opposite, and all these views battled for the soul of each one of us. And what we experienced as political discord in Germany was only the external consequence of what had been preparing internally for decades. *The task of our time consists of internally integrating these*

compartmentalized fields of science, providing them from a new experience with a unifying element and preparing a new structure for these sciences.

And I further believe that I can declare a second confession regarding this problem: that this new philosophy will derive not from metaphysical speculation but from a Germanic value doctrine.

The conflict of the denominations that ruled European life for centuries has faded into the past; the struggle of values has continued. And the determination of these values of honor, loyalty and bravery are also exact determinations, determinations of our inner experience. They are just as exact as a physical experiment. We believe that professing and serving these values has been a basis for all of Germany's religious life

of the past and present, often consciously, often unconsciously.

Nietzsche once coined his monumental phrase: 'When you ask what is good? To be brave is good!' Bravery everywhere, as a soldier, as a researcher and as a thinker. With these values of bravery, an old Germanic ethos has in fact again become vital reality in all areas of our life and forms the unity of all the activities we have to conduct in this life.

When we survey these tasks in this brevity and conciseness and examine their inner value, I am convinced that German science can again take pride in the face of the problems posed to it. Unfortunately, however, in recent years we have had to determine that an inferiority complex has grown not infrequently among professors, teachers and students. Researchers and students saw themselves confronted by a new revolution, a new life overturning everything. They saw new powers and figures shaping and ruling this life and somehow felt pushed aside, not as respected as in past decades and centuries. And rightly so: our era is an age of political struggle. We are all proud to be allowed to fight along in this age. We are all proud to see and experience how an oppressed people seemingly already given up has pulled itself together again and from its deepest downfall amidst a hostile environment understood how to summon the strength for its greatest rebirth. And therefore it is right and self-evident for all of us that the political leader stands at the center of the events of this time and in the focus of all evaluations and observations of our day. Amid military impotence, in these years the Führer and his co-workers have been able to restore our national freedom in foreign policy. Therefore, it is self-evident for us that this German people looks proudly upon its young, strong army, and that the soldier too once again appears at the focal point of German life.

But while we gladly articulate all this, we do not want to forget that no great revolution has ever lasted if it was unable to replace the ideas of the past with a new view of the world. One can overcome neither a past only politically nor only militarily; one can only overcome it if new ideas and values fitting for this age are put in place of the prevailing values and ideas. At the 1935 Nuremberg Party Conference, in his closing speech the Führer unambiguously pointed out that educating in shaping and establishing the National Socialist worldview belongs among the most important tasks of our revolution in coming years and decades. And I am already of the opinion that the names of researchers and thinkers from past eras and centuries resound just as heroically and greatly as the names of military leaders, artists and statesmen. Ideas that proceed on dove's feet have often revolutionized worlds once they obtained the form of speech, and a science that sometimes seemingly detached itself wholly from life then suddenly led directly into this life with its findings. For decades people discussed the theory of heredity. The laws of heredity

were pursued through silent research for decades until suddenly this finding stands in the midst of a great political revolution, and the laws that this new Germany enacted on the basis of these insights stand at the focal point of political struggle not only in Germany but across all Europe. And I believe we have every reason to call upon professors, teachers and students to defend the dignity of genuine science and take pride in devoting a life to it just as the statesman does in the struggle for his people's preservation.

We do not want to forget that in the past this German science won itself worldwide fame, that there were once times when they would come to Germany from all countries to sit at the feet of a Humboldt or Ranke. We know that these minds, who also had and shaped a grand vision of the world in their time, were among the most significant geniuses of the German people. And today the problems of our time stand not by the dozen but by the hundreds anew, and these problems call for people to work on, experience and process them and pass them on shaped as a force into the future. Anyone today surveying this contemporary era as a student or teacher should not timidly retreat from it but enter into it, because these problems can be for him a new field of work, a new battlefield, a new sign that he is still creatively active. We have no cause to write dissertations as one had to write them in precisely the same way for twenty, thirty, fifty years, but rather we are convinced that today's teachers have a duty to derive new topics from experiencing our times as well and prepare a new form. Conceivable topics would be presenting the nature of German natural science research once again from the perspective of our time, it would be important to develop a racial psychology doctrine in place of the old, vague national psychology, it would be important to write a great history of the migrations based on new findings, it would be important as a beautifully formed gift to Germany to articulate the old Nordic ideal of beauty in art, and a new philosophy of art awaits being written today. A historian will be able to newly recount the demise of the ancient world along with the racial decay of that time. The advent of Christianity into this ancient world will have to undergo new research. The struggle of moral values in European history, depicted as the inner side of the major political and military struggles, likewise awaits its author. I believe the field has never in five hundred years been freer for bold minds.

But while we anticipate and demand this positively, we also have the duty to defend ourselves from corruptions of what we call our worldview arising from the thought and sentiment of our day. We are well aware that ancient forces centuries old will never readily yield their positions in the face of a political revolution. It goes without saying that, educated in a finely honed form and dialectic, they will continue wanting to teach their students the old way, and we see these various past doctrines seeking a new foothold among us again with new names and new guises. One universalist school

strives to pass itself off as the interpretation of our worldview and our social doctrine. This school constructs a hierarchy of values and begins, in a rather antiquated form, with humanity dividing itself into cultural spheres, and from these cultural spheres the nation emerges, and from the nation comes social class, and finally the individual emerges from social class. If one traces this whole old dialectic, the living human being ultimately proves to be just a product originating in the differentiation of an abstract humanity. And simultaneously the primacy of mind over all is then proclaimed again with the same old nonchalance as before. We, by contrast, are convinced that in this struggle it is not a matter of the predominance of an abstract spirit but of giving form to a completely concretely given humanity.

Yet another school approaches, this time less from the sociological side than the biological, and likewise erects a hierarchy that we have to address. It posits the mechanical as the most inferior, with the biological standing somewhat higher and the psychological higher still, with the theological culminating at the end. We are convinced that the old scholasticism is again trying to steal its way into us on rubber soles across teachings on society and metaphysical biologies, and I believe it would be good for us to have keen ears to hear these steps. For it was not as if theology had ruled through the abstract pure spirit, but rather ruled through intimidating and deterring all imaginative faculties of humans. It ultimately ruled by the sword and by instruments of torture. We gladly want bygone buried. People should simply spare us facing unwarranted assertions palmed off as facts. Let them write what they want. They should just not pass it off as National Socialist but as what they really mean and where they are coming from.

In all this defense, however, I believe we are big and strong enough never to become petty. From 1919 to 1933 we waged a bitter political struggle to the death with Marxism, Jewry and liberalism. We are convinced that we can never establish peace with Jewry and Marxism either, but rather that here we are actually dealing with human beings and ideologies that must never gain a foothold in the German people again. We are well aware that this Marxist movement ultimately represented a conclusion of preceding mental conditions. But even though we fundamentally fought this preceding intellectual phase, the democratic-liberalist epoch, on a broad front, at the time we could not make exceptions. However, we are not so petty as to dismiss this 150-year epoch wholesale. We are convinced that even if we distance ourselves from this liberalist thinking that believed the isolated ego alone capable of shaping people and state, still a number of great human beings emerged in this time that we can classify into our movement and Germany's history today without reservation. Liberalism itself is dead. It has thus become history. We can delete a lot of what was tied to the times about figures from

Humboldt to Häckel, yet great, strong personalities remain of them and many others that we do not want to miss in German intellectual history but feel internally connected and prepared to continue working with today as great Germans. And finally, a worldview is not solely represented by science. It was an error of the past to perceive only the written word as embodying a thought. Today we have returned to the whole human being. And just as we provide heart and mind to an idea, so the world of the eye and the world of the ear serve the same thoughts, feelings and views.

A worldview is thus by no means only dialectic, nor only the written word, but equally immediate action. A parade of our SA, SS or beloved German Labor Service at our party rallies is just as much an embodiment of worldview as a great philosophical work on the National Socialist idea. The oaths sworn by our political leaders are a symbolic representation of the worldview of our movement, just like the heroic commemoration of November 9. These are joined by monumental buildings already arising for the movement today in many places across Germany, and we all hope for the time when this will grow into a representation of what we call our worldview in other artistic fields as well. Arrogant as we are, we therefore want to capture the whole human being and represent in word and deed and in the cooperation of the human being himself what has become vitally alive in this time and prevailed victoriously. Fluttering above it all is the most beautiful symbol of this worldview, our banner, the flag of the new Reich. Anyone beholding it will increasingly re-experience everything they thought and lived through in the political struggle. The spirits of hundreds of martyrs already hover around this banner today, of thousands and thousands more who fought under this symbol, and this banner is to carry over this experiential power along with everything written in books and spoken and done by people from our time into the future. And because this is so, the old powers hated us even more than they hated the Marxist movement. They saw an opposition in the Marxist movement too, of course, but not a power they really feared. They saw in it a power that dissolved people into small fighting groups so that one could always play one group out against the other with good politics.

And so appears the strange, though only superficially strange, phenomenon the same throughout the world that the people and powers which should actually have protected old European culture and religion went hand in hand with the corrupters and destroyers of Europe. In 1918, they had the chance to initiate a new culture and proclaim a new worldview, or to test anew age-old speeches and sermons through new actions and demonstrations of them. They let this historical opportunity pass by, and whoever does that in such historical moments forfeits the right to still want to educate the German people.

Amidst the totality of this vision, then, the coming times will have to pose tremendously great tasks for German science to defend our revolution in all spheres of life. And this science should not be so modest, but proud of the mission it has received from life; let it show itself worthy of this task and prepare the fulfillment of this task in its students and pupils; for it must be aware that today in Europe we are fighting an Either-Or.

What had risen as a dark thundercloud in 1918 has long since burst in lightning bolts over other peoples in Europe. Our portrayal and diagnosis of global politics, proclaimed by us in unswerving consistency for 16 years, was proven right precisely in 1936. All other interpretations of this world-destroying movement were superficial, and they were superficial because the people talking were too cowardly to tell the truth. In his Cultural Address this year the Führer presented in a grand vision that we would have to grasp that since 1789 until now a single great drama has unfolded, and all the smaller revolutions and upheavals in between were only acts within this one great drama. And here we are convinced that across Europe, the National Socialist view of politics and life has proven itself the most resilient, resilient because it filled millions upon millions with a new faith, and because it had a new faith, endowed them with the resolve to defend it against the old world on two fronts: in the face of a fading yet still presumptuously posing past, and in the face of frightfully surging world decay clumping together adventurers and scoundrels from all over. Whatever social and ideological convulsions are occurring are surely all signs that an old world has lost its footing, that people in reality no longer believe in the ideas preached to them anymore because they lack the strength and courage to still really defend these ideas. That is the struggle we find ourselves in, politically, sociologically, socially, ideologically and scientifically. This struggle has become our destiny today, but a destiny that we have consciously built for ourselves, that we have taken upon ourselves. We cannot escape this destiny, nor do we want to; professing it, we affirm the great law of our time in struggle, and only thus can we be worthy of this time.

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