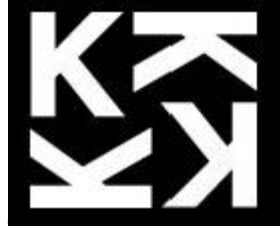


NEWS



VUES

By HAK, former Secretary, World Union of National-Socialists

“The Social Responsibility of Business Is to Increase Its Profits.” --Milton Friedman



At a 2017 rally in Youngstown, Ohio, Donald Trump promised residents that manufacturing jobs would be returning to the state, telling the crowd: "Don't move. Don't sell your house." In 2019, well before the Covid panic, General Motors "unallocated" **multiple** North American plants in 2019, including Lordstown Assembly Plant in neighboring Warren, Ohio. Closed, done, shuttered for good. Manufacturing jobs, steel plants, mining of coal and ores, electronics assembly, none of these good paying jobs have returned. Democracies like ours, despite the verbal encouragements of Trump, the GOP tax breaks for business and CEOs, deregulation in dangerous occupational or environmental conditions, such adjustments cannot prop up an ailing economy except through money manipulation. That has been done, and we are giving our great-great-grandchildren a national debt beyond accounting.

[Pictured: a Rankin, Pa. blast furnace. This forlorn rusting behemoth once produced 1200 tons of steel every day.]

Economics is not simple. On the other hand, when examined from the bottom up through the experiences of any working man, rather than from the top down by a man seated in an academic ivory tower, it is not so difficult.

Most people, if they think of economics beyond household budgets, may recall high school courses mentioning proto-capitalist Adam Smith and his promotion of self-interest over social concerns in *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776), or simply remember economics as a failed utopian social system witnessed in historical Communism. The concept of national and international economies goes back a lot further.

Barter and trade for a commodity or service, the value agreed upon by the trading parties, probably dates back to accommodations made among primitive peoples, the start of civil relationships based on naked survival.

In 1929, German archaeologist Julius Jordan uncovered cuneiform clay tablets dating back 5,000 years. Digging in the area commonly known as Mesopotamia, Jordan determined that these tablets predated any known ancient writing then (or since) found in China and Egypt. Some tablets fit neatly in the palm of a hand, the characters recording a careful accounting of sales and trades in grain, livestock and amphoras of wine.

Hesiod (active ca. 750 to 650 BC), a Greek poet, scientist and mythologizer, wrote the earliest known work concerning the basic origins of economic thought. Plato's dialogue *The Republic* (ca. 380–360 BC) describing an ideal city-state run by philosopher-kings contained references to specialization of labor and to production. Plato was the first known advocate of a credit theory of money as a unit of account for debt.

Thomas Aquinas (1225–1274) the renowned Italian theologian and economics writer, taught in both Cologne and Paris, and was part of a group of Catholic scholars known as the Scholasticists who moved their enquiries beyond theology to philosophical and scientific debates. In the treatise *Summa Theologica* Aquinas dealt with the concept of a just price, which he considered necessary for the maintenance of the social order. Similar in many ways to the modern concept of long run equilibrium, his just price is defined as sufficient to cover the costs of production, including the support of a worker and his family. Aquinas argued it was immoral for sellers to raise their prices simply because buyers had a pressing need for a product. He argued that it was a moral obligation of businesses to sell goods at a just price.

In 1516 English humanist and defender of papal supremacy over King Henry's burgeoning Protestantism, Sir Thomas More (1478–1535) published *Utopia*, which describes an ideal society where land is owned in common and there is universal education and religious tolerance, inspiring the English Poor Laws (1587), and 300 years later, the wealth redistribution theories of state controlled socialism and Communism.

Philipp von Hörnigk (1640–1712) was born in Frankfurt and became an Austrian civil servant writing in a time when his country was constantly threatened by Ottoman invasion. In *Österreich Über Alles, Wann es Nur Will* (1684, *Austria Over All, If She Only Will*) he laid out one of the clearest statements of mercantile policy, listing nine principal rules of national economy:

"To inspect the country's soil with the greatest care, and not to leave the agricultural possibilities of a single corner or clod of earth unconsidered... All commodities found in a country, which cannot

be used in their natural state, should be worked up within the country... Attention should be given to the population, that it may be as large as the country can support... gold and silver once in the country are under no circumstances to be taken out for any purpose... The inhabitants should make every effort to get along with their domestic products... [Foreign commodities] should be obtained not for gold or silver, but in exchange for other domestic wares... and should be imported in unfinished form, and worked up within the country... Opportunities should be sought night and day for selling the country's superfluous goods to these foreigners in manufactured form... No importation should be allowed under any circumstances of which there is a sufficient supply of suitable quality at home." Nationalism, self-sufficiency and national power were the basic policies he proposed.

And with the increased awareness of national versus personal, local, corporate or monarchical interest, economics had to evolve into a component of national politics.

In 1767, one of those many remarkable 18th Century Scottish polymaths, mercantilist economist Sir James Steuart (1713–1780) published *An Inquiry into the Principles of Political Economy*, the first book in English with the term "political economy" in the title, and the first complete economics treatise.

With the rise of industrialization and social revolutionary ferment, ideas of less selfish economic theories arose. Adam Smith famously asserted: "It is not from the benevolence of the butcher, the brewer or the baker, that we expect our dinner, but from their regard to their own self-interest. We address ourselves, not to their humanity but to their self-love, and never talk to them of our own necessities but of their advantages." But a brilliant French businessman advocated a more socially realistic idea. Henri de Saint-Simon (1760–1825), was an economic and socialist theorist and businessman whose thought had a substantial influence on politics, economics, sociology and the philosophy of science. He created a political and economic ideology known as Saint-Simonianism that claimed that the needs of an industrial class, which he also referred to as the working class, needed to be recognized and fulfilled to have an effective society and an efficient economy. Unlike conceptions within industrializing societies of a working class being just manual laborers, Saint-Simon's late-18th century conception of this class included all people engaged in productive work that contributed to society such as businesspeople, managers, scientists and bankers, along with manual laborers, amongst others.

Saint-Simon said the primary threat to the needs of the industrial class was another class he referred to as the idling class, that included able people who preferred to be parasitic and benefit from the work of others while seeking to avoid doing work. Saint-Simon stressed the need for recognition of the merit of the individual and the need for hierarchy of merit in society and in the economy such as society having hierarchical merit-based organizations of managers and scientists to be the decision-makers in government.

In a similar frame of mind was Robert Owen (1771–1858), a Welsh textile manufacturer, philanthropist and social reformer, another founder of utopian socialism and the cooperative movement (e.g. farm and insurance co-ops). He is known for efforts to improve factory working conditions for his workers and promote experimental socialistic communities.

Then came Marx, Lassalle, Engels and the whole Jewish cohort of "better idea" thieves laying siege to the innovations of genuine producers and thinkers such as Saint-Simon and Owen. The Marxist claims to discovery of "scientific socialism," the "science of history" were concepts stolen from rabidly anti-Jewish French economist and philosopher Pierre-Joseph Proudhon (1809-65).

Marx gave rise to other heterodox economic theories including the predominately Jewish Vienna School. Emendations and contradicting theories arose in the Chicago School, the Keynesians, the Stockholm School, the Globalists, on and on and on. Except for a whole new, logically synthesized application of social and economic reason built upon on all that preceded, extracting the bad, aligning the good in radical implementation, a comprehensive world view called National-Socialism, economies dominated by inured theories the world over continue to struggle.

There has now been more than half a century of worsening economic inequality in America. Until the late 1960s, incomes had been growing more equal for nearly four decades: through the Great Depression and World War II and then the Korean War, through the stable Eisenhower years, even through most of the Vietnam War and the social turmoil of that time. Many thoughtful observers expected the trend to continue indefinitely. Ever greater equality was supposedly the hallmark of a maturing capitalist economy and an advancing democracy. But, as noted in previous issues of *The White Worker*, that fateful year of 1968 was the turning point. As the years passed, what at first seemed a statistical blip became a matter of curiosity among economists, and in time a focus of increasingly widespread public concern. In 2017, the standard measure of inequality of family incomes was 29 percent higher than it had been fifty years ago. Millions of Americans who take no interest in discussing economic issues as such, much less in examining economic data, complained about the increasingly visible concrete manifestations of **ever greater inequality**.

Along the way, however, the structure of economic inequality has changed. From 1968 until sometime in the 1990s, less equal incomes mostly reflected diverging wages, as the most educated and skilled workers earned ever more than those in the middle, while those in the middle earned ever more than those with the least education and the least valuable skills. The issue that had obsessed theorists during the nineteenth century—the division of the fruits of economic production between people who do the work and those who own the capital that the workers use—was of little interest, since the division never seemed to change much. But the busting of unions which once enabled a man with only a grade school education to earn a handsome wage in manufacturing, the license given to corporations by both Republican and Democrat governments allowing pension plans to be dropped for scam 401k retirement plans, allowing those good paying factory jobs to be shipped overseas to cheaper third world labor pools, allowing business lobbies to draw up tax laws which put the burden of government budgets on the middle class, these and related developments have made the lives of ordinary working people a veritable struggle for survival. **What our parents and grandparents could achieve on one family income now requires two.**

The economic and social foundation of ANY stable society is the family farm, the unpolluted peasantry, the forester, the steelworker, the carpenter, the artisan. Communists collectivized the feudal and family farms in Russia and sowed famine. The multi-national corporations in America bought up individual farmers drowned in unfair competition and created industrial farming, unhealthy caged livestock squatting in feces, plumped on growth hormones, soaked in antibiotics; planting genetically engineered grains emptied of nutrition but growing in profitable abundance.

French economist Thomas Piketty recently created major waves in economic thought through his cogent analysis of modern capitalism. Piketty's work focuses on public economics, in particular income and wealth inequality. His best-selling book *Capital in the Twenty-First Century* (2013), emphasizes the themes of his work on wealth concentrations and distribution over the past 250 years. The book argues that the rate of capital return in developed countries is persistently greater than the rate of economic growth, and that this will cause wealth inequality to increase in the future. To address this problem Piketty proposes redistribution through a progressive global tax

on wealth. In 2020, his book *Capital and Ideology* was published, which focuses on income inequality in various societies in history. But he remains a capitalist.



Rothko "chapel" featuring his linoleum-like paintings

Piketty's German contemporary is Wolfgang Streeck. In 2016 Streeck published *How Will Capitalism End?*, a book in which he postulates how capitalism might wither and die, discussing several factors that make this likely to happen. He posits that because contemporary capitalism is beset by five disorders—declining growth, oligarchy, starvation of the public sphere, corruption and international anarchy—for which at present no political agency exists to confront them, it will continue to regress and atrophy until at some point it must end.

Starvation of the public sphere. Under capitalism, art and music have become commodities, architecture a mania of soulless glass and steel. Art works by the Jew Mark Rothko, for example, fetch millions of dollars. His duo-chrome and multi-chrome "paintings" show less talent than a kindergarten art show for parents. The sterile Mark Rothko Chapel in Houston looks like a cold sci-fi movie adult circumcision clinic.

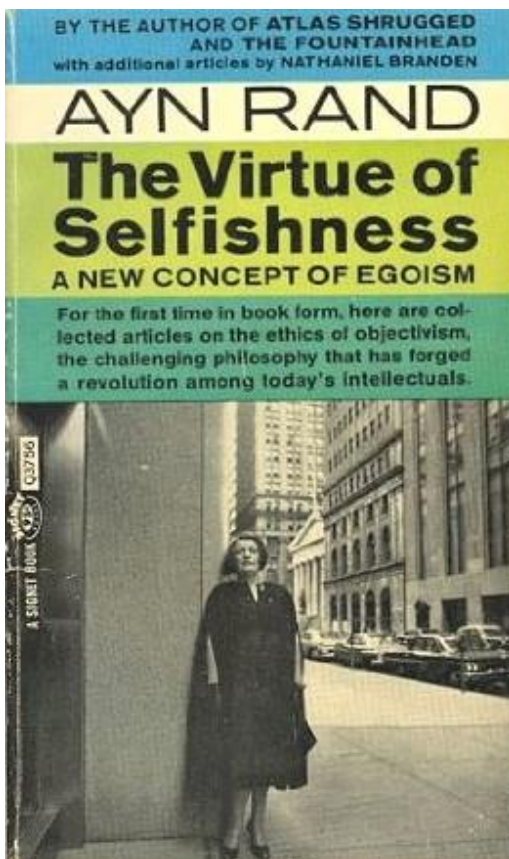
On the cover of this magazine the blue monstrosity of the failed Revel Casino in Atlantic City puts on tragic display the lack of character in physical capitalist expression. An even more egregious example of "utopian capitalism" is the failed Olivetti corporate community in Ivrea, Italy. Below your eyes will tell you more than I can describe. This hideous Ivrea hotel and cinema complex opened in 1976. Today it is abandoned.



American capitalism since World War Two has deteriorated into the Wall Street Jewish “greed is good” mentality codified by Milton Friedman in a 1970 essay. On September 18, 2020, *The New York Times* recalled Friedman’s essay and economics theories in a multi-page special insert.

Friedman, a free-market ideologue, published an essay 50 years ago this week in *The Times Magazine* in which he argued that corporations should not go beyond the letter of the law to combat discrimination or reduce pollution or maintain community institutions. Corporations, he said, have no social responsibilities except the sacred responsibility to make money. The essay was a big hit with the executive class. Rich people were only too delighted to see selfishness portrayed as a principled stand. Friedman’s creed became the standard justification for corporate callousness. The Business Roundtable, a leading lobby for large companies, declared in 1997 that maximizing profit was the purpose of a corporation. For decades, policymakers have embraced his advice. They have slashed corporate taxes; sought to undermine unions; and reduced some kinds of regulation, notably in financial markets. Regulators made it easier for companies to shovel money to shareholders by repurchasing their own shares, especially as enabled by Ayn Rand enthusiast Paul Ryan and his 2017 Republican “tax cuts.” Companies increasingly compensated their executives with shares of company stock, aligning their financial interests with those of the company’s other shareholders. It’s been an experiment on a grand scale, and the results are depressingly clear. Growth has slowed, and much of the available gains have been pocketed by a small minority of very wealthy Americans. The shareholding class keeps getting richer; the rest of the nation is falling behind.

Ah yes, Ayn Rand, the bizarre Russian Jewess born Alisa Zinovyevna Rosenbaum. Her Objectivist philosophy and the “virtue of selfishness” she advocated have been embraced by so-



called fiscal conservative Republicans and libertarians: Republicans Bob Barr, Paul Ryan. Former Federal Reserve Chairman Alan Greenspan, *Shark Tank* loudmouth Mark Cuban, Anton LaVey, founder of the Church of Satan, Rand and Ron Paul, Gene Roddenberry of *Star Trek*, John Stossel of Fox Business Channel, Clarence Thomas of the Supreme Court, Peter Thiel of PayPal and Palantir Technologies...and hundreds more in public and private life, most hidden from view but their selfishness is felt everywhere. To Rand, egoists create social benefit selfishly; the meek should appreciate that egotistical largesse.

The capitalist thesis declares that states exist due solely to unencumbered, even ravenous business. But economic success is not measured against crap shoot stock market gains or fudged corporate balance sheets; it is calculated by the fiscal security of a large middle class with ready access to goods and services. As our Führer makes clear in this issue’s Monthly *Mein Kampf* feature, that notion, “what’s good for business is good for the country,” is patently false. “Therefore, it was held, the State was dependent on the economic structure. This condition of things was looked upon and glorified as the soundest and most normal. Now, the truth is that the

State in itself has nothing whatsoever to do with a definite economic concept or a definite economic development. It does not arise from a compact made between contracting parties, within a certain delimited territory, for the purpose of serving economic ends. The State is a community of living beings who have kindred physical and spiritual natures, organized for the purpose of ensuring the conservation of their own kind and fulfilling those ends which Providence has assigned to that particular race or racial branch.”

Facing the sheer number of economic theories and practices tried, modified then discarded by individuals, corporations, nations, Adolf Hitler set out to distill all these ideas (some of which outlined at the beginning of this essay), first paring them down to their ethical cores until reaching a point where they could be understood and implemented in the real lives of individuals, corporations and nations. The perfect synthesis of tradition and heritage in nationalism fused together with the mutual communitarian consciousness of a socialism unpolluted by later Marxist appropriation. From this fusion was created National-Socialism. There had been previous such efforts before our Führer had succeeded in establishing a workable template.



A Berlin shop, 1936. Even German Corned Beef was available aplenty after four years of the Schacht economy.

Führer worked with economic advisers such as Otto Wagener and Wilhelm Keppler until he found the perfect enabler of NS economics in Hjalmar Schacht. As described in Comrade Schneider's article above, Schacht was able to install a Keynesian style economy that outperformed Keynes. In 1933, John Maynard Keynes wrote (while Hitler was fulfilling) this economic axiom: "Ideas, knowledge, art, hospitality, travel – these are things which should of their nature be international. But let goods be homespun whenever it is reasonably and conveniently possible; and above all, let finance be primarily national." Within four years, a Germany once prostrate with vindictive war restitutions, surrender of industrial equipment (factories literally hauled away piece by piece), the worst inflation ever, starvation diets...Schacht turned this around with such success that even during the early war years Germans and their allies wanted for very little.

In the year 1933, Adolf Hitler and Franklin Roosevelt ascended to power in their respective countries. FDR's relief efforts produced minimal effect until the advent of a war economy, whereas Germany fully recovered from the Great Depression long before war began. Indeed, there was no other country where an equally successful strategy was employed. As such, the specifics of this recovery and its architect, Hjalmar Schacht, merit attention. Indeed, the percentage of employed women rose from 13% to 19% in the iron, steel and machine industries and from 18% to 25% in the precision and optical instruments sector. Other sectors like electrical engineering witnessed a doubling in the number of employed women. In a January 25, 1936 interview with *Paris-Soir*, Hitler said: "If a woman prefers to work independent of marriage, she has the right to do so." A virtually hidden fact within the reams of anti-Hitler histories.



Adolf Hitler inaugurates construction of the autobahn, Sept. 23, 1933

Today the minimum wage in America is still \$7.25 per hour, the lowest of any major industrialized nation. The social ideas of National-Socialism call out employers on matters such as this. And how many times have all of us seen in our own working lives a co-worker stabbing another in the back just to hang onto his cruddy job? Capitalism breeds coarseness, in the work setting and in public life. Banks and corporate headquarters built by multi-national capitalist enterprises vie for outrageous notoriety; grotesque towers twisting into the sky; or campus style establishments sprawled over once tilled farmland outside the city limits. Unions had protected against worker exploitation. No more. Unions grew corrupt on power, employers uncaring of just wages.

When the National-Socialists came to power in Germany, unions were dissolved due to a distinct Marxist taint among union leaders and their political goals. Workers of every profession, labor and white collar, were represented by the NS *Deutsche Arbeitsfront*/German Labor Front and related organizations. **The Front did more for workers than any union previously had accomplished.** The Front consisted of 12 trustees who set wages higher than unions were ever able to negotiate; the firing of workers became more difficult as employers were expected to behave with greater social consciousness, i.e. a *national* socialism. Putting profits and shareholders above workers was not encouraged, as in crony capitalist economies such as we now endure in America. Shareholders are due their dividends, but AFTER fair wages are paid out. The folk community versus the drone economy.

Thanks to the DAF, workers had representation on boards of directors and contributed ideas to product concepts and manufacturing efficiencies. Vacations for workers of at least three weeks per year were mandatory. An example of modern day neglected worker representation is the Boeing Company, the manufacturer of probably the finest passenger aircraft in the history of aviation. Boeing rushed things out on its 737 MAX jet to avoid falling behind competitor Airbus. Assemblers and line builders for the jet filed notices of dangerous shortcuts demanded by management. Typical of recent American corporate leadership, the warnings were ignored, and employees threatened with termination for “unnecessary chatter” about the aircraft. Before it was grounded, I flew in a new MAX on Southwest, a beautiful airplane with unique space-age interior lighting and amazing flight stability. It was like flying in a 21st Century spaceship. Had I known of Boeing’s manufacturing shortcuts, I would have asked to be booked on another jet type even if I was delayed. Boeing has soiled its peerless reputation due to management’s greed to out-deliver competitor Airbus. This sort of thing could NOT happen in NS Germany.

The Wikipedia article is remarkably accurate with respect to the German Labor Front.

https://en.wikipedia.org/wiki/German_Labour_Front

In this era of exploitative democratic capitalism, an independent union is a worker’s best protection. For many years, working in broadcast and print media, I was a proud member of the Newspaper Guild. Whenever supervisors came around demanding extra work beyond the scope of our job descriptions, one of us would call the union steward, himself a typesetter or ad writer or whatever, and in five minutes we were back to doing what we had been hired to do. How many times in modern corporate America have everyday working people been assigned more tasks, just to take up slack or fill in for someone out sick or who quit, only to have those additional obligations become a permanent part of our job, without any additional compensation. Starting in the Nixon days with his GOP congress, unions have been decimated by acts such as the 401k scam replacing solid pension plans, and so-called “right to work” laws, all designed to diminish the voice of working men and women to benefit shareholders first. The labor force – those people who sustain and build a company—they are fed the leftovers.

Look at modern American tax laws. The more money you control, the less tax you pay. The average American worker pays --income and sales taxes-- an average rate of 25%. In NS Germany, the averaged tax rate was 14.7%. A National-Socialist system of government puts the dignity of labor above the desolation of greed. No Marxist imposition in state ownership of production, no confiscatory taxes, just fair share, a concept in any healthy society where people recognize the right to earn from their labor---as a mechanic or a draftsman, professor or mason, real estate developer or carpenter---where people recognize it is not right to exploit or manipulate markets. Let the rich earn their profits but pay employed workers a fair wage FIRST before paying

out dividends to shareholders. The socialism of a society built upon the shared, common ancestry of White heritage is the socialism in the NS worldview, i.e. individuals and families secure in their lives of a communitarian obligation and identity, the *Volksgemeinschaft*. It is not a mere economic interpretation of social relationships. It is racial. Marxist socialism in all its many variants seeks to sustain the lowest human elements at the expense of the greater, “equalizing” not our sense of community, but our self-worth, the one value that cannot be calculated by economics, capitalist or Marxist.

In as little as 15 years, population studies indicate the Earth will bear the burden of NINE BILLION



mostly non-productive human (and humanoid) inhabitants. Our planet CANNOT sustain such a load, especially when one considers that the creative races are in decline. It is not just the White race in peril, though it is the most immediately threatened, but also Asians. After suffocating us, the black and brown races, armed with White technology, will decimate the world in a play for control of diminishing resources. Misplaced humanitarian engagements with lesser races are acts of suicide, however noble the sentiments. **No society, no economy survives on charity.**

A Red Cross pediatrician holds a sick infant in war torn Sudan.



Members of the rebel Sudan People's Liberation Army. An equivalent gang of these yellow-eyed beasts coming soon to your neighborhood?