

Time for Mutual Understanding

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Next year, 2002, will mark the sixtieth anniversary of the death of our beloved Fuhrer who tragically never lived to see the fruits of his brilliant and civilising victories. The peace treaty concluded between the German Reich, the United States, the British Empire and the Japanese Empire at the New York conference only a month later marked the unveiling of our astonishing and glorious era of rejuvenated civilisation. Decadent democratic government has been swept away to be replaced by the infinitely superior consultationism. The debilitating philosophy of equality has ceded to the virile pursuit of excellence. Criticism of authority is now not only allowed but has become a civic duty; where justified society can be modified, where unjustified the critic can be reeducated. It is to this new disciplined liberalism, more than to any other factor, that we owe the almost unbelievable achievements of our day.

But no age is completely free of troubles. The destruction of the Soviet system was the greatest boon that mankind could have wished for. The wickedness of communism was evident for all to see. Moreover, without the overthrow of Sovietism the Lebensraum needed for the fulfilment of our people's expansion and security could never have been achieved. But while there is no doubt about our overwhelming military superiority in Russia, we still suffer from continuing terrorist attacks upon our soldiers and civilians. Of course these cowardly acts can under no circumstances be justified, while our restrained retaliatory missions are entirely understandable. Yet has not the time come to ask ourselves why the Russians continue to assert their nationalism?

We read in our history books that the conquest of Russia was achieved with remarkably little loss of life. The Fuhrer himself, God rest his soul, is said to have ordered that the siege of St Petersburg be lifted to relieve its starving population. Similar interventions right along the Eastern Front, we are told, ensured that the majority of the Russian population were able to withdraw in dignity east of the Volga-Don-Volga line. Sadly we have to face the evidence that this account tells only part of the truth. It cannot be denied that many more Russians, civilians included, were killed than has been admitted, and though we are in no way implying that the Fuhrer bore direct responsibility for these actions, we must question whether the entirely legitimate policy of Lebensraum could have been achieved without a degree of strategic massacre. This was the price which civilisation paid for its present wonderful achievements. Who knows whether there could have been another way. At the risk of offending popular sensibilities, however, I would like to suggest that our great Fuhrer was not infallible.

As I have said, there is still a reckoning in our Russian provinces. The suffering of the Russian people, though naturally in no way comparable with our own in the First World War, lies at the root of their national aspirations. This should be obvious to us when we reflect that *our* national dream was realised through the German Holocaust of the First World War. There is a need for us to understand the suffering of the Russian, just as there is a need for him to understand our much greater suffering. Our claim upon Russia arises out of the Fuhrer's realisation that Germany could never be safe while any part of continental Europe remained in enemy hands. The planned British-American gassing of the flower of our manhood could never have happened had France not colluded with them in this indescribable

crime against humanity. We now enjoy friendly relations with our British and American allies, but we must never forget what happened then, and never again will we allow ourselves to go like lambs to the slaughter. It is the policy of Lebensraum which has ensured our security.

I have said that our war aims were to eliminate Germany's enemies from Continental Europe. One of the most magnanimous gestures of the peace treaty was our acceptance of the American plea that the Russians be allowed to remain under our benign occupation in the East Volga-Don-Volga region. (Another such gesture ensured that all Jews who had been detained as fifth columnists were released under the peace treaty and were sent to Palestine where we assisted them in evicting the native population and in establishing a thriving German colony, a bastion against the barbarian east.) In a sense we have made problems for ourselves by our own magnanimity. Had we expelled all the Russian east of the Urals, or as other nations might have done, simply eliminated them, there would be no problem. But we are not such a people; we respect the rights of others, and for myself I cannot deny that I even admire the Russian nationalist, so long as he abides by the law. True, he has achieved a much lower level of civilisation than we have, but under our tutelage it is not unimaginable that he could rise to great things and become our ally instead of a thorn in our side. Is it not time to recognise the right of Russians to their own state in the East Volga-Don-Volga region? Would it not be yet one more sign of our greatness to facilitate the establishment of a Russian state under our protection, with East Moscow as its capital?

I realise that what I have written will appear madness to many people. New ideas are rarely accepted overnight, but *without* new ideas one of the remaining blemishes upon our great Reich will never be removed. We have the power to expel the Russians from both East and West European Russia (though our American and British allies might wince, and it is in our interests to remain on good terms with them), but a great nation like ours seeks peaceful means of resolution. What do we demand in return? It is, as I have already suggested, that the Russian people acknowledge the history of our suffering, and in particular the atrocious British-American massacre of our people in 1914-18 leading to an imposed armistice and draconian measures against our honour at Versailles..