

The writings of Adolf Hitler

Mein Kampf

(My Struggle)

and

Zweites Buch

(The Second Book)

Extracts and Quotes

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Mein Kampf

My Struggle

Preface

This is a selection of quotes and extract from Adolf Hitler's first book, Mein Kampf (My Struggle). We have attempted to keep parts which describe the National-Socialist worldview, omitting parts which are of mostly historical interest. The selection of extracts must necessarily be somewhat arbitrary, but we hope it will serve as an introduction to Hitler's thoughts as expressed in the book.

Race

Any crossing of two beings not at exactly the same level produces a medium between the level of the two parents. This means: the offspring will probably stand higher than the racially lower parent, but not as high as the higher one. Consequently, it will later succumb in the struggle against the higher level. Such mating is contrary to the will of nature for a higher breeding of all life. The precondition for this does not lie in associating superior and inferior, but in the total victory of the former. The stronger must dominate and not blend with the weaker, thus sacrificing his own greatness. Only the born weakling can view this as cruel, but he after all is only a weak and limited man; for if this law did not prevail, any conceivable higher development of organic living beings would be unthinkable.

The consequence of this racial purity, universally valid in nature, is not only the sharp outward delimitation of the various races, but their uniform character in themselves. The fox is always a fox, the goose a goose, the tiger a tiger, etc., and the difference can lie at most in the varying measure of force, strength, intelligence, dexterity, endurance, etc., of the individual specimens. But you will never find a fox who in his inner attitude might, for example, show humanitarian tendencies toward geese, as similarly there is no cat with a friendly inclination toward mice.

Therefore, here, too, the struggle among themselves arises less from inner aversion than from hunger and love. In both cases, nature looks on calmly, with satisfaction, in fact. In the struggle for daily bread all those who are weak and sickly or less determined succumb, while the struggle of the males for the female grants the right or opportunity to propagate only to the healthiest. And struggle is always a means for improving a species' health and power of resistance and, therefore, a cause of its higher development.

If the process were different, all further and higher development would cease and the opposite would occur. For, since the inferior always predominates numerically over the best, if both had the same possibility of preserving life and propagating, the inferior would multiply so much more rapidly that in the end the best would inevitably be driven into the background, unless a correction of this state of affairs were undertaken. Nature does just this by subjecting the weaker part to such severe living conditions that by them alone the number is limited, and by not permitting the remainder to increase promiscuously, but making a new and ruthless choice according to strength and health.

No more than nature desires the mating of weaker with stronger individuals, even less

does she desire the blending of a higher with a lower race, since, if she did, her whole work of higher breeding, over perhaps hundreds of thousands of years, might be ruined with one blow.

Historical experience offers countless proofs of this. It shows with terrifying clarity that in every mingling of Aryan blood with that of lower peoples the result was the end of the cultured people. North America, whose population consists in by far the largest part of Germanic elements who mixed but little with the lower colored peoples, shows a different humanity and culture from Central and South America, where the predominantly Latin immigrants often mixed with the aborigines on a large scale. By this one example, we can clearly and distinctly recognize the effect of racial mixture. The Germanic inhabitant of the American continent, who has remained racially pure and unmixed, rose to be master of the continent; he will remain the master as long as he does not fall a victim to defilement of the blood.

The result of all racial crossing is therefore in brief always the following: Lowering of the level of the higher race; Physical and intellectual regression and hence the beginning of a slowly but surely progressing sickness.

To bring about such a development is, then, nothing else but to sin against the will of the eternal creator.

And as a sin this act is rewarded.

When man attempts to rebel against the iron logic of nature, he comes into struggle with the principles to which he himself owes his existence as a man. And this attack I must lead to his own doom.

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This planet once moved through the ether for millions of years without human beings and it can do so again some day if men forget that they owe their higher existence, not to the ideas of a few crazy ideologists, but to the knowledge and ruthless application of nature's stern and rigid laws.

Everything we admire on this earth today - science and art, technology and inventions - is only the creative product of a few peoples and originally perhaps of one race. On them depends the existence of this whole culture. If they perish, the beauty of this earth will sink into the grave with them.

However much the soil, for example, can influence men, the result of the influence will always be different depending on the races in question. The low fertility of a living space may spur the one race to the highest achievements; in others it will only be the cause of bitterest poverty and final undernourishment with all its consequences. The inner nature of peoples is always determining for the manner in which outward influences will be effective. What leads the one to starvation trains the other to hard work.

All great cultures of the past perished only because the originally creative race died out from blood poisoning.

The ultimate cause of such a decline was their forgetting that all culture depends on men and not conversely; hence that to preserve a certain culture the man who creates it must be preserved. This preservation is bound up with the rigid law of necessity and the right to victory of the best and stronger in this world.

Those who want to live, let them fight, and those who do not want to fight in this world of eternal struggle do not deserve to live.

Even if this were hard - that is how it is! Assuredly, however by far the harder fate is that which strikes the man who thinks he can overcome nature, but in the last analysis only mocks her. Distress, misfortune, and diseases are her answer.

The man who misjudges and disregards the racial laws actually forfeits the happiness that seems destined to be his. He thwarts the triumphal march of the best race and hence also the precondition for all human progress, and remains, in consequence burdened with all the sensibility of man, in the animal realm of helpless misery.

It is idle to argue which race or races were the original representative of human culture and hence the real founders of all that we sum up under the word 'humanity.' It is simpler to raise this question with regard to the present, and here an easy, clear answer results. All the human culture, all the results of art, science, and technology that we see before us today, are almost exclusively the creative product of the Aryan. This very fact admits of the not unfounded inference that he alone was the founder of all higher humanity, therefore representing the prototype of all that we understand by the word 'man.' He is the Prometheus of mankind from whose bright forehead the divine spark of genius has sprung at all times, forever kindling anew that fire of knowledge which illumined the night of silent mysteries and thus caused man to climb the path to mastery over the other beings of this earth. Exclude him - and perhaps after a few thousand years

darkness will again descend on the earth, human culture will pass, and the world turn to a desert.

If we were to divide mankind into three groups, the founders of culture, the bearers of culture, the destroyers of culture, only the Aryan could be considered as the representative of the first group. From him originate the foundations and walls of all human creation, and only the outward form and color are determined by the changing traits of character of the various peoples. He provides the mightiest building stones and plans for all human progress and only the execution corresponds to the nature of the varying men and races.

In a few decades, for example, the entire east of Asia will possess a culture whose ultimate foundation will be Hellenic spirit and Germanic technology, just as much as in Europe. Only the outward form - in part at least - will bear the features of Asiatic character. It is not true, as some people think, that Japan adds European technology to its culture; no, European science and technology are trimmed with Japanese characteristics. The foundation of actual life is no longer the special Japanese culture, although it determines the color of life - because outwardly, in consequence of its inner difference, it is more conspicuous to the European - but the gigantic scientific-technical achievements of Europe and America; that is, of Aryan peoples. Only on the basis of these achievements can the Orient follow general human progress. They furnish the basis of the struggle for daily bread, create weapons and implements for it, and only the outward form is gradually adapted to Japanese character.

If beginning today all further Aryan influence on Japan should stop, assuming that Europe and America should perish, Japan's present rise in science and technology might continue for a short time; but even in a few years the well would dry up, the Japanese special character would gain, but the present culture would freeze and sink back into the slumber from which it was awakened seven decades ago by the wave of Aryan culture. Therefore, just as the present Japanese development owes its life to Aryan origin, long ago in the gray past foreign influence and foreign spirit awakened the Japanese culture of that time. The best proof of this is furnished by the fact of its subsequent sclerosis and total petrification. This can occur in a people only when the original creative racial nucleus has been lost, or if the external influence which furnished the impetus and the material for the first development in the cultural field was later lacking. But if it is established that a people receives the most essential basic materials of its culture from foreign races, that it assimilates and adapts them, and that then, if further external influence is lacking, it rigidifies again and again, such a race may be designated as culture-bearing, but never as 'culture-creating.' An examination of the various peoples from this standpoint points to the fact that practically none of them were originally

culture-founding, but almost always culture-bearing.

Approximately the following picture of their development always results:

Aryan races - often absurdly small numerically - subject foreign peoples, and then, stimulated by the special living conditions of the new territory (fertility, climatic conditions, etc.) and assisted by the multitude of lower-type beings standing at their disposal as helpers, develop the intellectual and organizational capacities dormant within them. Often in a few millenniums or even centuries they create cultures which originally bear all the inner characteristics of their nature, adapted to the above-indicated special qualities of the soil and subjected beings. In the end, however, the conquerors transgress against the principle of blood purity, to which they had first adhered; they begin to mix with the subjugated inhabitants and thus end their own existence; for the fall of man in paradise has always been followed by his expulsion.

After a thousand years and more, the last visible trace of the former master people is often seen in the lighter skin color which its blood left behind in the subjugated race, and in a petrified culture which it had originally created. For, once the actual and spiritual conqueror lost himself in the blood of the subjected people, the fuel for the torch of human progress was lost! Just as, through the blood of the former masters, the color preserved a feeble gleam in their memory, likewise the night of cultural life is gently illumined by the remaining creations of the former light-bringers. They shine through all the returned barbarism and too often inspire the thoughtless observer of the moment with the opinion that he beholds the picture of the present people before him, whereas he is only gazing into the mirror of the past.

It is then possible that such a people will a second time, or even more often in the course of its history, come into contact with the race of those who once brought it culture, and the memory of former encounters will not necessarily be present. Unconsciously the remnant of the former master blood will turn toward the new arrival, and what was first possible only by compulsion can now succeed through the people's own will. A new cultural wave makes its entrance and continues until those who have brought it are again submerged in the blood of foreign peoples.

It will be the task of a future cultural and world history to carry on researches in this light and not to stifle in the rendition of external facts, as is so often, unfortunately, the case with our present historical science.

This mere sketch of the development of 'culture-bearing' nations gives a picture of the growth, of the activity, and-the decline-of the true culture-founders of this earth, the

Aryans themselves.

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Creatively active peoples always have a fundamental creative gift, even if it should not be recognizable to the eyes of superficial observers. Here, too, outward recognition is possible only in consequence of accomplished deeds, since the rest of the world is not capable of recognizing genius in itself, but sees only its visible manifestations in the form of inventions, discoveries, buildings, pictures, etc.; here again it often takes a long time before the world can fight its way through to this knowledge. Just as in the life of the outstanding individual, genius or extraordinary ability strives for practical realization only when spurred on by special occasions, likewise in the life of nations the creative forces and capacities which are present can often be exploited only when definite preconditions invite.

We see this most distinctly in connection with the race which has been and is the bearer of human cultural development-the Aryans. As soon as Fate leads them toward special conditions, their latent abilities begin to develop in a more and more rapid sequence and to mold themselves into tangible forms. The cultures which they found in such cases are nearly always decisively determined by the existing soil, the given climate, and the subjected people. This last item, to be sure, is almost the most decisive. The more primitive the technical foundations for a cultural activity, the more necessary is the presence of human helpers who, organizationally assembled and employed, must replace the force of the machine. Without this possibility of using lower human beings, the Aryan would never have been able to take his first steps toward his future culture; just as without the help of various suitable beasts which he knew how to tame, he would not have arrived at a technology which is now gradually permitting him to do without these beasts. . . .

Thus, for the formation of higher cultures the existence of lower human types was one of the most essential preconditions, since they alone were able to compensate for the lack of technical aids without which a higher development is not conceivable. It is certain that the first culture of humanity was based less on the tamed animal than on the use of lower human beings.

Only after the enslavement of subjected races did the same fate strike beasts, and not the other way around, as some people would like to think. For first the conquered warrior drew the plow - and only after him the horse. Only pacifistic fools can regard this as a sign of human depravity, failing to realize that this development had to take place in order to reach the point where today these sky-pilots could force their drivel on the

world.

The progress of humanity is like climbing an endless ladder; it is impossible to climb higher without first taking the lower steps. Thus, the Aryan had to take the road to which reality directed him and not the one that would appeal to the imagination of a modern pacifist. The road of reality is hard and difficult, but in the end it leads where our friend would like to bring humanity by dreaming, but unfortunately removes more than bringing it

Hence it is no accident that the first cultures arose in places where the Aryan, in his encounters with lower peoples, subjugated them and bent them to his will. They then became the first technical instrument in the service of a developing culture.

Thus, the road which the Aryan had to take was clearly marked out. As a conqueror he subjected the lower beings and regulated their practical activity under his command, according to his will and for his aims. But in directing them to a useful, though arduous activity, he not only spared the life of those he subjected; perhaps he gave them a fate that was better than their previous so-called 'freedom.' As long as he ruthlessly upheld the master attitude, not only did he really remain master, but also the preserver and increaser of culture. For culture was based exclusively on his abilities and hence on his actual survival. As soon as the subjected people began to raise themselves up and probably approached the conqueror in language, the sharp dividing wall between master and servant fell. The Aryan gave up the purity of his blood and, therefore, lost his sojourn in the paradise which he had made for himself. He became submerged in the racial mixture, and gradually, more and more, lost his cultural capacity, until at last, not only mentally but also physically, he began to resemble the subjected aborigines more than his own ancestors. For a time he could live on the existing cultural benefits, but then petrification set in and he fell a prey to oblivion.

Thus cultures and empires collapsed to make place for new formations.

Blood mixture and the resultant drop in the racial level is the sole cause of the dying out of old cultures; for men do not perish as a result of lost wars, but by the loss of that force of resistance which is contained only in pure blood.

All who are not of good race in this world are chaff.

And all occurrences in world history are only the expression of the races' instinct of self-preservation, in the good or bad sense.

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Peoples which bastardize themselves, or let themselves be bastardized, sin against the will of eternal Providence, and when their ruin is encompassed by a stronger enemy it is not an injustice done to them, but only the restoration of justice. If a people no longer wants to respect the nature-given qualities of its being which root in its blood, it has no further right to complain over the loss of its earthly existence.

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Everything on this earth is capable of improvement. Every defeat can become the father of a subsequent victory, every lost war the cause of a later resurgence, every hardship the fertilization of human energy, and from every oppression the forces for a new spiritual rebirth can come as long as the blood is preserved pure.

The lost purity of the blood alone destroys inner happiness forever, plunges man into the abyss for all time, and the consequences can never more be eliminated from body and spirit.

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The fundamental principle is that the state is not an end in itself but the means to an end. It is the preliminary condition under which alone a higher form of human civilization can be developed, but it is not the source of such a development. This is to be sought exclusively in the actual existence of a race which is endowed with the gift of cultural creativeness. There may be hundreds of excellent states on this earth, and yet if the Aryan, who is the creator and custodian of civilization, should disappear, all culture that is on an adequate level with the spiritual needs of the superior nations today would also disappear. We may go still further and say that the fact that states have been created by human beings does not in the least exclude the possibility that the human race may become extinct, because the superior intellectual faculties and powers of adaptation would be lost when the racial bearer of these faculties and powers disappeared.

If, for instance, the surface of the globe should be shaken today by some seismic convulsion and if a new Himalaya would emerge from the waves of the sea, this one catastrophe alone might annihilate human civilization. No state could exist any longer. All order would be shattered. And all vestiges of cultural products which had been evolved through thousands of years would disappear. Nothing would be left but one tremendous field of death and destruction submerged in floods of water and mud. If, however, just a few people would survive this terrible havoc, and if these people belonged to a definite race that had the innate powers to build up a civilization, when

the commotion had passed, the earth would again bear witness to the creative power of the human spirit, even though a span of a thousand years might intervene. Only with the extermination of the last race that possesses the gift of cultural creativeness, and indeed only if all the individuals of that race had disappeared, would the earth definitely be turned into a desert. On the other hand, modern history furnishes examples to show that statal institutions which owe their beginnings to members of a race which lacks creative genius are not made of stuff that will endure. Just as many varieties of prehistoric animals had to give way to others and leave no trace behind them, so man will also have to give way, if he loses that definite faculty which enables him to find the weapons that are necessary for him to maintain his own existence.

It is not the state as such that brings about a certain definite advance in cultural progress. The state can only protect the race that is the cause of such progress. The state as such may well exist without undergoing any change for hundreds of years, though the cultural faculties and the general life of the people, which is shaped by these faculties, may have suffered profound changes by reason of the fact that the state did not prevent a process of racial mixture from taking place. The present state, for instance, may continue to exist in a mere mechanical form, but the poison of miscegenation permeating the national body brings about a cultural decadence which manifests itself already in various symptoms that are of a detrimental character.

Thus the indispensable prerequisite for the existence of a superior quality of human beings is not the state but the race, which is alone capable of producing that higher human quality.

This capacity is always there, though it will lie dormant unless external circumstances awaken it to action. Nations, or rather races, which are endowed with the faculty of cultural creativeness possess this faculty in a latent form during periods when the external circumstances are unfavorable for the time being and therefore do not allow the faculty to express itself effectively. It is therefore outrageously unjust to speak of the pre-Christian Germans as barbarians who had no civilization. They never have been such. But the severity of the climate that prevailed in the northern regions which they inhabited imposed conditions of life which hampered a free development of their creative faculties. If they had come to the fairer climate of the South, with no previous culture whatsoever, and if they acquired the necessary human material -- that is to say, men of an inferior race -- to serve them as working implements, the cultural faculty dormant in them would have splendidly blossomed forth, as happened in the case of the Greeks, for example. But this primordial creative faculty in cultural things was not solely due to their northern climate. For the Laplanders or the Eskimos would not have become creators of a culture if they were transplanted to the South. No, this wonderful

creative faculty is a special gift bestowed on the Aryan, whether it lies dormant in him or becomes active, according as the adverse conditions of nature prevent the active expression of that faculty or favorable circumstances permit it.

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All great questions of the day are questions of the moment and represent only consequences of definite causes. Only one among all of them, however, possesses causal importance, and that is the question of the racial preservation of the nation. In the blood alone resides the strength as well as the weakness of man. As long as peoples do not recognize and give heed to the importance of their racial foundation, they are like men who would like to teach poodles the qualities of greyhounds, failing to realize that the speed of the greyhound like the docility of the poodle are not learned, but are qualities inherent in the race. Peoples which renounce the preservation of their racial purity renounce with it the unity of their soul in all its expressions. The divided state of their nature is the natural consequence of the divided state of their blood, and the change in their intellectual and creative force is only the effect of the change in their racial foundations.

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The racial question gives the key not only to world history, but to all human culture.

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Events in the lives of peoples are not expressions of chance, but processes related to the self-preservation and propagation of the species and the race and subject to the laws of nature, even if people are not conscious of the inner reason for their actions.

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The *völkisch* concept of the world recognizes that the primordial racial elements are of the greatest significance for mankind. In principle, the state is looked upon only as a means to an end and this end is the conservation of the racial characteristics of mankind. Therefore on the *völkisch* principle we cannot admit that one race is equal to another. By recognizing that they are different, the *völkisch* concept separates mankind into races of superior and inferior quality. On the basis of this recognition it feels bound in conformity with the eternal Will that dominates the universe, to postulate the victory of the better and stronger and the subordination of the inferior and weaker. And so it pays homage to the truth that the principle underlying all nature's operations is the aristocratic principle and it believes that this law holds good even down to the last individual organism. It selects individual values from the mass and thus operates as an

organizing principle, whereas Marxism acts as a disintegrating solvent. The *völkisch* belief holds that humanity must have its ideals, because ideals are a necessary condition of human existence itself. But, on the other hand, it denies that an ethical ideal has the right to prevail if it endangers the existence of a race that is the standard-bearer of a higher ethical ideal. For in a world which would be composed of mongrels and Negroids all ideals of human beauty and nobility and all hopes of an idealized future for our humanity would be lost forever.

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On this planet of ours human culture and civilization are indissolubly bound up with the presence of the Aryan. If he should be exterminated or subjugated, then the dark shroud of a new barbarian era would enfold the earth.

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The folk concept of the world is in profound accord with nature's will; because it restores the free play of the forces which will lead the race through stages of sustained reciprocal education towards a higher type, until finally the best portion of mankind will possess the earth and will be free to work in every domain all over the world and even reach spheres that lie outside the earth.

We all feel that in the distant future many may be faced with problems which can be solved only by a superior race of human beings, a race destined to become master of all the other peoples and which will have at its disposal the means and resources of the whole world.

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From time to time our illustrated papers publish, for the edification of the German philistine, the news that in some quarter or other of the globe, and for the first time in that locality, a Negro has become a lawyer, a teacher, a pastor, even a grand opera tenor or something else of that kind. While the bourgeois blockhead stares with amazed admiration at the notice that tells him how marvelous are the achievements of our modern educational technique, the more cunning Jew sees in this fact a new proof to be utilized for the theory with which he wants to infect the public, namely that all men are equal. It does not dawn on the murky bourgeois mind that the fact which is published for him is a sin against reason itself, that it is an act of criminal insanity to train a being who is only an anthropoid by birth until the pretense can be made that he has been turned into a lawyer; while, on the other hand, millions who belong to the most civilized

races have to remain in positions which are unworthy of their cultural level. The bourgeois mind does not realize that it is a sin against the will of the eternal Creator to allow hundreds of thousands of highly gifted people to remain floundering in the swamp of proletarian misery while Hottentots and Zulus are drilled to fill positions in the intellectual professions. For here we have the product only of a drilling technique, just as in the case of the performing dog. If the same amount of care and effort were applied among intelligent races each individual would become a thousand times more capable in such matters.

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When men have lost their natural instincts and ignore the obligations imposed on them by nature, then there is no hope that nature will correct the loss that has been caused, until recognition of the lost instincts has been restored. Then the task of bringing back what has been lost will have to be accomplished. But there is serious danger that those who have become blind once in this respect will continue more and more to break down racial barriers and finally lose the last remnants of what is best in them. What then remains is nothing but a uniform mish-mash, which seems to be the dream of our fine Utopians. But that mish-mash would soon banish all ideals from the world. Certainly a great herd could thus be formed. One can breed a herd of animals; but from a mixture of this kind men such as have created and founded civilizations would not be produced. The mission of humanity might then be considered at an end.

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The racial world-view is fundamentally distinguished from the Marxist by reason of the fact that the former recognizes the significance of race and therefore also personal worth and has made these the pillars of its structure. These are the most important factors of its world-view.

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Blood sin and desecration of the race are the original sin in this world and the end of a humanity which surrenders to it.

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Our contemporary generation of weaklings will naturally decry [a policy of preventing miscegenation] and whine and complain about it as an encroachment on the most sacred of human rights. But there is only one right that is sacrosanct and this right is at the

same time a most sacred duty. This right and obligation are: that the purity of the racial blood should be guarded, so that the best types of human beings may be preserved and that thus we should render possible a more noble development of humanity itself.

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Marriage cannot be an end in itself, but must serve the one higher goal, the increase and preservation of the species and the race. This alone is its meaning and its task.

Under these conditions its soundness can only be judged by the way in which it fulfills this task. For this reason alone early marriage is sound, for it - gives the young marriage that strength from which alone a healthy and resistant offspring can arise.

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A state which in this age of racial poisoning dedicates itself to the care of its best racial elements must some day become lord of the earth.

Idealism

The question of the inner causes of the Aryan's importance can be answered to the effect that they are to be sought less in a natural instinct of self-preservation than in the special type of its expression. The will to live, subjectively viewed, is everywhere equal and different only in the form of its actual expression. In the most primitive living creatures the instinct of self-preservation does not go beyond concern for their own ego. Egoism, as we designate this urge, goes so far that it even embraces time; the moment itself claims everything, granting nothing to the coming hours. In this condition the animal lives only for himself, seeks food only for his present hunger, and fights only for his own life. As long as the instinct of self-preservation expresses itself in this way, every basis is lacking for the formation of a group, even the most primitive form of family. Even a community between male and female beyond pure mating, demands an extension of the instinct of self-preservation, since concern and struggle for the ego are now directed toward the second party; the male sometimes seeks food for the female, too, but for the most part both seek nourishment for the young. Nearly always one comes to the defense of the other, and thus the first, though infinitely simple, forms of a sense of sacrifice result. As soon as this sense extends beyond the narrow limits of the family, the basis for the formation of larger organisms and finally formal states is created.

In the lowest peoples of the earth this quality is present only to a very slight extent, so that often they do not go beyond the formation of the family. The greater the readiness to subordinate purely personal interests, the higher rises the ability to establish comprehensive communities.

This self-sacrificing will to give one's personal labor and if necessary one's own life for others is most strongly developed in the Aryan. The Aryan is not greatest in his mental qualities as such, but in the extent of his willingness to put all his abilities in the service of the community. In him the instinct of self-preservation has reached the noblest form, since he willingly subordinates his own ego to the life of the community and, if the hour demands, even sacrifices it.

Not in his intellectual gifts lies the source of the Aryan's capacity for creating and building culture. If he had just this alone, he could only act destructively, in no case could he organize; for the innermost essence of all organization requires that the individual renounce putting forward his personal opinion and interests and sacrifice both in favor of a larger group. Only by way of this general community does he again recover his share. Now, for example, he no longer works directly for himself, but with his

activity articulates himself with the community, not only for his own advantage, but for the advantage of all. The most wonderful elucidation of this attitude is provided by his word 'work,' by which he does not mean an activity for maintaining life in itself, but exclusively a creative effort that does not conflict with the interests of the community. Otherwise he designates human activity, in so far as it serves the instinct of self-preservation without consideration for his fellow men, as theft, usury, robbery, burglary, etc.

This state of mind, which subordinates the interests of the ego to the conservation of the community, is really the first premise for every truly human culture. From it alone can arise all the great works of mankind, which bring the founder little reward, but the richest blessings to posterity. Yes from it alone can we understand how so many are able to bear up faithfully under a scanty life which imposes on them nothing but poverty and frugality, but gives the community the foundations of its existence. Every worker, every peasant, every inventor, official, etc., who works without ever being able to achieve any happiness or prosperity for himself, is a representative of this lofty idea, even if the deeper meaning of his activity remains hidden in him.

What applies to work as the foundation of human sustenance and all human progress is true to an even greater degree for the defense of man and his culture. In giving one's own life for the existence of the community lies the crown of all sense of sacrifice. It is this alone that prevents what human hands have built from being overthrown by human hands or destroyed by nature.

Our own German language possesses a word which magnificently designates this kind of activity: *Pflichterfullung* (fulfillment of duty); it means not to be self-sufficient but to serve the community.

The basic attitude from which such activity arises, we call to distinguish it from egoism and selfishness-idealism. By this we understand only the individual's capacity to make sacrifices for the community, for his fellow men.

How necessary it is to keep realizing that idealism does not represent a superfluous expression of emotion, but that in truth it has been, is, and will be, the premise for what we designate as human culture, yes, that it alone created the concept of 'man' It is to this inner attitude that the Aryan owes his position in this world, and to it the world owes man; for it alone formed from pure spirit the creative force which, by a unique pairing of the brutal fist and the intellectual genius, created the monuments of human culture.

Without his idealistic attitude all, even the most dazzling faculties of the intellect, would

remain mere intellect as such outward appearance without inner value, and never creative force.

But, since true idealism is nothing but the subordination of the interests and life of the individual to the community, and this in turn is the precondition for the creation of organizational forms of all kinds, it corresponds in its innermost depths to the ultimate will of nature. It alone leads men to voluntary recognition of the privilege of force and strength, and thus makes them into a dust particle of that order which shapes and forms the whole universe.

The purest idealism is unconsciously equivalent to the deepest knowledge.

How correct this is, and how little true idealism has to do with playful flights of the imagination, can be seen at once if we let the unspoiled child, a healthy boy, for example, judge. The same boy who feels like throwing up when he hears the tirades of a pacifist 'idealist' is ready to give his young life for the ideal of his nationality.

Here the instinct of knowledge unconsciously obeys the deeper necessity of the preservation of the species, if necessary at the cost of the individual, and protests against the visions of the pacifist windbag who in reality is nothing but a cowardly, though camouflaged, egoist, transgressing the laws of development; for development requires willingness on the part of the individual to sacrifice himself for the community, and not the sickly imaginings of cowardly know-it-alls and critics of nature.

Especially, therefore, at times when the ideal attitude threatens to disappear, we can at once recognize a diminution of that force which forms the community and thus creates the premises of culture. As soon as egoism becomes the ruler of a people, the bands of order are loosened and in the chase after their own happiness men fall from heaven into a real hell.

Yes, even posterity forgets the men who have only served their own advantage and praises the heroes who have renounced their own happiness.

Jewry

The mightiest counterpart to the Aryan is represented by the Jew. In hardly any people in the world is the instinct of self-preservation developed more strongly than in the so-called 'chosen.' Of this, the mere fact of the survival of this race may be considered the best proof. Where is the people which in the last two thousand years has been exposed to so slight changes of inner disposition, character, etc., as the Jewish people? What people, finally, has gone through greater upheavals than this one - and nevertheless issued from the mightiest catastrophes of mankind unchanged? What an infinitely tough will to live and preserve the species speaks from these facts!

The mental qualities of the Jew have been schooled in the course of many centuries. Today he passes as 'smart,' and this in a certain sense he has been at all times. But his intelligence is not the result of his own development, but of visual instruction through foreigners. . . .

Since the Jew - for reasons which will at once become apparent - was never in possession of a culture of his own, the foundations of his intellectual work were always provided by others. His intellect at all times developed through the cultural world surrounding him.

The reverse process never took place.

For if the Jewish people's instinct of self-preservation is not smaller but larger than that of other peoples, if his intellectual faculties can easily arouse the impression that they are equal to the intellectual gifts of other races, he lacks completely the most essential requirement for a cultured people, the idealistic attitude.

In the Jewish people the will to self-sacrifice does not go beyond the individual's naked instinct of self-preservation. Their apparently great sense of solidarity is based on the very primitive herd instinct that is seen in many other living creatures in this world. It is a noteworthy fact that the herd instinct leads to mutual support only as long as a common danger makes this seem useful or inevitable. The same pack of wolves which has just fallen on its prey together disintegrates when hunger abates into its individual beasts. The same is true of horses which try to defend themselves against an assailant in a body, but scatter again as soon as the danger is past.

It is similar with the Jew. His sense of sacrifice is only apparent. It exists only as long as the existence of the individual makes it absolutely necessary. However, as soon as the

common enemy is conquered, the danger threatening all averted and the booty hidden, the apparent harmony of the Jews among themselves ceases, again making way for their old causal tendencies. The Jew is only united when a common danger forces him to be or a common booty entices him; if these two grounds are lacking, the qualities of the crassest egoism come into their own, and in the twinkling of an eye the united people turns into a horde of rats, fighting bloodily among themselves.

If the Jews were alone in this world, they would stifle in filth and offal; they would try to get ahead of one another in hate-filled struggle and exterminate one another, in so far as the absolute absence of all sense of self-sacrifice, expressing itself in their cowardice, did not turn battle into comedy here too.

So it is absolutely wrong to infer any ideal sense of sacrifice in the Jews from the fact that they stand together in struggle, or, better expressed, in the plundering of their fellow men.

Here again the Jew is led by nothing but the naked egoism of the individual.

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The Jewish people, despite all apparent intellectual qualities, is without any true culture, and especially without any culture of its own. For what sham culture the Jew today possesses is the property of other peoples, and for the most part it is ruined in his hands.

In judging the Jewish people's attitude on the question of human culture, the most essential characteristic we must always bear in mind is that there has never been a Jewish art and accordingly there is none today either; that above all the two queens of all the arts, architecture and music, owe nothing original to the Jews. What they do accomplish in the field of art is either patchwork or intellectual theft. Thus, the Jew lacks those qualities which distinguish the races that are creative and hence culturally blessed.

To what an extent the Jew takes over foreign culture, imitating or rather ruining it, can be seen from the fact that he is mostly found in the art which seems to require least original invention, the art of acting. But even here, in reality, he is only a 'juggler,' or rather an ape; for even here he lacks the last touch that is required for real greatness; even here he is not the creative genius, but a superficial imitator, and all the twists and tricks that he uses are powerless to conceal the inner lifelessness of his creative gift. Here the Jewish press most lovingly helps him along by raising such a roar of hosannahs about even the most mediocre bungler, just so long as he is a Jew, that the

rest of the world actually ends up by thinking that they have an artist before them, while in truth it is only a pitiful comedian.

No, the Jew possesses no culture - creating force of any sort, since the idealism, without which there is no true higher development of man, is not present in him and never was present. Hence his intellect will never have a constructive effect, but will be destructive, and in very rare cases perhaps will at most be stimulating, but then as the prototype of the ' force which always wants evil and nevertheless creates good.' Not through him does any progress of mankind occur, but in spite of him.

Since the Jew never possessed a state with definite territorial limits and therefore never called a culture his own, the conception arose that this was a people which should be reckoned among the ranks of the nomads. This is a fallacy as great as it is dangerous. The nomad does possess a definitely limited living space, only he does not cultivate it like a sedentary peasant, but lives from the yield of his herds with which he wanders about in his territory. The outward reason for this is to be found in the small fertility of a soil which simply does not permit of settlement. The deeper cause, however, lies in the disparity between the technical culture of an age or people and the natural poverty of a living space. There are territories in which even the Aryan is enabled only by his technology, developed in the course of more than a thousand years, to live in regular settlements, to master broad stretches of soil and obtain from it the requirements of life. If he did not possess this technology, either he would have to avoid these territories or likewise have to struggle along as a nomad in perpetual wandering, provided that his thousand-year-old education and habit of settled residence did not make this seem simply unbearable to him. We must bear in mind that in the time when the American continent was being opened up, numerous Aryans fought for their livelihood as trappers, hunters, etc., and often in larger troops with wife and children, always on the move, so that their existence was completely like that of the nomads. But as soon as their increasing number and better implements permitted them to clear the wild soil and make a stand against the natives, more and more settlements sprang up in the land.

Probably the Aryan was also first a nomad, settling in the course of time, but for that very reason he was never a Jew! No, the Jew is no nomad; for the nomad had also a definite attitude toward the concept of work which could serve as a basis for his later development in so far as the necessary intellectual premises were present. In him the basic idealistic view is present, even if in infinite dilution, hence in his whole being he may seem strange to the Aryan peoples, but not unattractive. In the Jew, however, this attitude is not at all present; for that reason he was never a nomad, but only and always a parasite in the body of other peoples. That he sometimes left his previous living space has nothing to do with his own purpose, but results from the fact that from time to time

he was thrown out by the host nations he had misused. His spreading is a typical phenomenon for all parasites; he always seeks a new feeding ground for his race.

This, however, has nothing to do with nomadism, for the reason that a Jew never thinks of leaving a territory that he has occupied, but remains where he is, and he sits so fast that even by force it is very hard to drive him out. His extension to ever-new countries occurs only in the moment in which certain conditions for his existence are there present, without which - unlike the nomad - he would not change his residence. He is and remains the typical parasite, a sponger who like a noxious bacillus keeps spreading as soon as a favorable medium invites him. And the effect of his existence is also like that of spongers: wherever he appears, the host people dies out after a shorter or longer period.

Thus, the Jew of all times has lived in the states of other peoples, and there formed his own state, which, to be sure, habitually sailed under the disguise of 'religious community' as long as outward circumstances made a complete revelation of his nature seem inadvisable. But as soon as he felt strong enough to do without the protective cloak, he always dropped the veil and suddenly became what so many of the others previously did not want to believe and see: the Jew.

The Jew's life as a parasite in the body of other nations and states explains a characteristic which once caused Schopenhauer, as has already been mentioned, to call him the 'great master in lying.' Existence impels the Jew to lies and to lie perpetually, just as it compels the inhabitants of the northern countries to wear warm clothing.

His life within other peoples can only endure for any length of time if he succeeds in arousing the opinion that he is not a people but a 'religious community,' though of a special sort.

And this is the first great lie.

In order to carry on his existence as a parasite on other peoples, he is forced to deny his inner nature. The more intelligent the individual Jew is, the more he will succeed in this deception. Indeed, things can go so far that large parts of the host people will end by seriously believing that the Jew is really a Frenchman or an Englishman, a German or an Italian, though of a special religious faith. Especially state authorities, which always seem animated by the historical fraction of wisdom, most easily fall a victim to this infinite deception. . . .

The Jew has always been a people with definite racial characteristics and never a

religion; only in order to get ahead he early sought for a means which could distract unpleasant attention from his person. And what would have been more expedient and at the same time more innocent than the 'embezzled' concept of a religious community? For here, too, everything is borrowed or rather stolen. Due to his own original special nature, the Jew cannot possess a religious institution, if for no other reason because he lacks idealism in any form, and hence belief in a hereafter is absolutely foreign to him. And a religion in the Aryan sense cannot be imagined which lacks the conviction of survival after death in some form. Indeed, the Talmud is not a book to prepare a man for the hereafter, but only for a practical and profitable life in this world.

The Jewish religious doctrine consists primarily in prescriptions for keeping the blood of Jewry pure and for regulating the relation of Jews among themselves, but even more with the rest of the world; in other words, with non-Jews. But even here it is by no means ethical problems that are involved, but extremely modest economic ones. Concerning the moral value of Jewish religious instruction, there are today and have been at all times rather exhaustive studies (not by Jews; the drivel of the Jews themselves on the subject is, of course, adapted to its purpose) which make this kind of religion seem positively monstrous according to Aryan conceptions. . . .

On this first and greatest lie, that the Jews are not a race but a religion, more and more lies are based in necessary consequence. Among them is the lie with regard to the language of the Jew. For him it is not a means for expressing his thoughts, but a means for concealing them. When he speaks French, he thinks Jewish, and while he turns out German verses, in his life he only expresses the nature of his nationality. As long as the Jew has not become the master of the other peoples, he must speak their languages whether he likes it or not, but as soon as they became his slaves, they would all have to learn a universal language (Esperanto, for instance!), so that by this additional means the Jews could more easily dominate them!

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The best way to know the Jew is to study the road which he has taken within the body of other peoples in the course of the centuries. It suffices to follow this up in only one example, to arrive at the necessary realizations. As his development has always and at all times been the same, just as that of the peoples corroded by him has also been the same, it is advisable in such an examination to divide his development into definite sections which in this case for the sake of simplicity I designate alphabetically. The first Jews came to ancient Germany in the course of the advance of the Romans, and as always they came as merchants. In the storms of the migrations, however, they seem to have disappeared again, and thus the time of the first Germanic state formation may be

viewed as the beginning of a new and this time lasting Judaization of Central and Northern Europe. A development set in which has always been the same or similar wherever the Jews encountered Aryan peoples.

(a) With the appearance of the first fixed settlement, the Jew is suddenly 'at hand.' He comes as a merchant and at first attaches little importance to the concealment of his nationality. He is still a Jew, partly perhaps among other reasons because the outward racial difference between himself and the host people is too great, his linguistic knowledge still too small, and the cohesion of the host people too sharp for him to dare to try to appear as anything else than a foreign merchant. With his dexterity and the inexperience of his host people, the retention of his character as a Jew represents no disadvantage for him, but rather an advantage; the stranger is given a friendly reception.

(b) Gradually he begins slowly to become active in economic life, not as a producer, but exclusively as a middleman. With his thousand-year-old mercantile dexterity he is far superior to the still helpless, and above all boundlessly honest, Aryans, so that in a short time commerce threatens to become his monopoly. He begins to lend money and as always at usurious interest. As a matter of fact, he thereby introduces interest. The danger of this new institution is not recognized at first, but because of its momentary advantages is even welcomed.

(c) The Jew has now become a steady resident; that is, he settles special sections of the cities and villages and more and more constitutes a state within a state. He regards commerce as well as all financial transactions as his own special privilege which he ruthlessly exploits.

(d) Finance and commerce have become his complete monopoly. His usurious rates of interest finally arouse resistance, the rest of his increasing effrontery indignation, his wealth envy. The cup is full to overflowing when he draws the soil into the sphere of his commercial objects and degrades it to the level of a commodity to be sold or rather traded. Since he himself never cultivates the soil, but regards it only as a property to be exploited on which the peasant can well remain, though amid the most miserable extortions on the part of his new master, the aversion against him gradually increases to open hatred. His blood-sucking tyranny becomes so great that excesses against him occur. People begin to look at the foreigner more and more closely and discover more and more repulsive traits and characteristics in him until the cleft becomes unbridgeable.

At times of the bitterest distress, fury against him finally breaks out, and the plundered and ruined masses begin to defend themselves against the scourge of God. In the course

of a few centuries they have come to know him, and now they feel that the mere fact of his existence is as bad as the plague.

(e) Now the Jew begins to reveal his true qualities. With repulsive flattery he approaches the governments, puts his money to work, and in this way always manages to secure new license to plunder his victims. Even though the rage of the people sometimes flares high against the eternal blood-sucker, it does not in the least prevent him from reappearing in a few years in the place he had hardly left and beginning the old life all over again. No persecution can deter him from his type of human exploitation, none can drive him away; after every persecution he is back again in a short time, and just the same as before.

To prevent the very worst, at least, the people begin to withdraw the soil from his usurious hands by making it legally impossible for him to acquire soil.

(f) Proportionately as the power of the princes begins to mount, he pushes closer and closer to them. He begs for 'patents ' and 'privileges,' which the lords, always in financial straits, are glad to give him for suitable payment. However much this may cost him, he recovers the money he has spent in a few years through interest and compound interest. A true blood-sucker that attaches himself to the body of the unhappy people and cannot be picked off until the princes themselves again need money and with their own exalted hand tap off the blood he has sucked from them. . . .

(g) And so, his ensnarement of the princes leads to their ruin. Slowly but surely their relation to the peoples loosens in the measure in which they cease to serve the people's interests and instead become mere exploiters of their subjects. The Jew well knows what their end will be and tries to hasten it as much as possible. He himself adds to their financial straits by alienating them more and more from their true tasks, by crawling around them with the vilest flattery, by encouraging them in vices, and thus making himself more and more indispensable to them. With his deftness, or rather unscrupulousness, in all money matters he is able to squeeze, yes, to grind, more and more money out of the plundered subjects, who in shorter and shorter intervals go the way of all flesh. Thus every court has its 'court Jew' - as the monsters are called who torment the 'beloved people' to despair and prepare eternal pleasures for the princes. Who then can be surprised that these ornaments of the human race ended up by being ornamented, or rather decorated, in the literal sense, and rose to the hereditary nobility, helping not only to make this institution ridiculous, but even to poison it?

Now, it goes without saying, he can really make use of his position for his own advancement.

Finally he needs only to have himself baptized to possess himself of all the possibilities and rights of the natives of the country. Not seldom he concludes this deal to the joy of the churches over the son they have won and of Israel over the successful swindle.

(h) Within Jewry a change now begins to take place. Up till now they have been Jews; that is, they attach no importance to appearing to be something else, which they were unable to do, anyway, because of the very distinct racial characteristics on both sides. At the time of Frederick the Great it still entered no one's head to regard the Jew as anything else but a 'foreign' people, and Goethe was still horrified at the thought that in future marriage between Christians and Jews would no longer be forbidden by law. And Goethe, by God, was no reactionary, let alone a helot; what spoke out of him was only the voice of the blood and of reason. Thus - despite all the shameful actions of the courts - the people instinctively saw in the Jew a foreign element and took a corresponding attitude toward him.

But now all this was to change. In the course of more than a thousand years he has learned the language of the host people to such an extent that he now thinks he can venture in future to emphasize his Judaism less and place his 'Germanism' more in the foreground; for ridiculous, nay, insane, as it may seem at first, he nevertheless has the effrontery to turn 'Germanic,' in this case a 'German.' With this begins one of the most infamous deceptions that anyone could conceive of. Since of Germanism he possesses really nothing but the art of stammering its language - and in the most frightful way - but apart from this has never mixed with the Germans, his whole Germanism rests on the language alone. Race, however, does not lie in the language, but exclusively in the blood, which no one knows better than the Jew, who attaches very little importance to the preservation of his language, but all importance to keeping his blood pure. A man can change his language without any trouble-that is, he can use another language; but in his new language he will express the old ideas; his inner nature is not changed. This is best shown by the Jew who can speak a thousand languages and nevertheless remains a Jew. His traits of character have remained the same, whether two thousand years ago as a grain dealer in Ostia, speaking Roman, or whether as a flour profiteer of today, jabbering German with a Jewish accent. It is always the same Jew. That this obvious fact is not understood by a ministerial secretary or higher police official is also self-evident, for there is scarcely any creature with less instinct and intelligence running around in the world today than these servants of our present model state authority.

The reason why the Jew decides suddenly to become a 'German ' is obvious. He feels that the power of the princes is slowly tottering and therefore tries at an early time to get a platform beneath his feet. Furthermore, his financial domination of the whole

economy has advanced so far that without possession of all 'civil' rights he can no longer support the gigantic edifice, or at any rate, no further increase of his influence is possible. And he desires both of these; for the higher he climbs, the more alluring his old goal that was once promised him rises from the veil of the past, and with feverish avidity his keenest minds see the dream of world domination tangibly approaching. And so his sole effort is directed toward obtaining full possession of 'civil' rights.

This is the reason for his emancipation from the ghetto.

(i) So from the court Jew there - gradually develops the people's Jew, which means, of course: the Jew remains as before in the entourage of the high lords; in fact, - he tries to push his way even more into their circle; but at the same time another part of his race makes friends with the 'beloved people.' If we consider how greatly he has sinned against the masses in the course of the centuries, how he has squeezed and sucked their blood again and again; if furthermore, we consider how the people gradually learned to hate him for this, and ended up by regarding his existence as nothing but a punishment of Heaven for the other peoples, we can understand how hard this shift must be for the Jew. Yes, it is an arduous task suddenly to present himself to his flayed victims as a 'friend of mankind.'

First, therefore, he goes about making up to the people for his previous sins against them. He begins his career as the 'benefactor' of mankind. Since his new benevolence has a practical foundation, he cannot very well adhere to the old Biblical recommendation, that the left hand should not know what the right hand giveth; no, whether he likes it or not, he must reconcile himself to letting as many people as possible know how deeply he feels the sufferings of the masses and all the sacrifices that he himself is making to combat them. With this 'modesty' which is inborn in him, he blares out his merits to the rest of the world until people really begin to believe in them. Anyone who does not believe in them is doing him a bitter injustice. In a short time he begins to twist things around to make it look as if all the injustice in the world had always been done to him and not the other way around. The very stupid believe this and then they just can't help but pity the poor 'unfortunate.'

In addition, it should be remarked here that the Jew, despite all his love of sacrifice, naturally never becomes personally impoverished. He knows how to manage; sometimes, indeed, his charity is really comparable to fertilizer, which is not strewn on the field for love of the field, but with a view to the farmer's own future benefit. In any case, everyone knows in a comparatively short time that the Jew has become a 'benefactor and friend of mankind.' What a strange transformation!

But what is more or less taken for granted in others arouses the greatest astonishment and in many distinct admiration for this very reason. So it happens that he gets much more credit for every such action than the rest of mankind, in whom it is taken for granted.

But even more: all at once the Jew also becomes liberal and begins to rave about the necessary progress of mankind.

Slowly he makes himself the spokesman of a new era.

Also, of course, he destroys more and more thoroughly the foundations of any economy that will really benefit the people. By way of stock shares he pushes his way into the circuit of national production which he turns into a purchasable or rather tradable object, thus robbing the enterprises of the foundations of a personal ownership. Between employer and employee there arises that inner estrangement which later leads to political class division.

Finally, the Jewish influence on economic affairs grows with terrifying speed through the stock exchange. He becomes the owner, or at least the controller, of the national labor force.

To strengthen his political position he tries to tear down the racial and civil barriers which for a time continue to restrain him at every step. To this end he fights with all the tenacity innate in him for religious tolerance - and in Freemasonry, which has succumbed to him completely, he has an excellent instrument with which to fight for his aims and put them across. The governing circles and the higher strata of the political and economic bourgeoisie are brought into his nets by the strings of Freemasonry, and never need to suspect what is happening.

Only the deeper and broader strata of the people as such, or rather that class which is beginning to wake up and fight for its rights and freedom, cannot yet be sufficiently taken in by these methods. But this is more necessary than anything else; for the Jew feels that the possibility of his rising to a dominant role exists only if there is someone ahead of him to clear the way; and this someone he thinks he can recognize in the bourgeoisie, in their broadest strata in fact. The glove-makers and linen weavers, however, cannot be caught in the fine net of Freemasonry; no, for them coarser but no less drastic means must be employed. Thus Freemasonry is joined by a second weapon in the service of the Jews: the press. With all his perseverance and dexterity he seizes possession of it. With it he slowly begins to grip and ensnare, to guide and to push all public life, since he is in a position to create and direct that power which, under the

name of 'public opinion,' is better known today than a few decades ago.

In this he always represents himself personally as having an infinite thirst for knowledge, praises all progress, mostly, to be sure, the progress that leads to the ruin of others; for he judges all knowledge and all development only according to its possibilities for advancing his nation, and where this is lacking, he is the inexorable mortal enemy of all light, a hater of all true culture. He uses all the knowledge he acquires in the schools of other peoples, exclusively for the benefit of his race.

And this nationality he guards as never before. While he seems to overflow with 'enlightenment,' 'progress,' 'freedom,' 'humanity,' etc., he himself practices the severest segregation of his race. To be sure, he sometimes palms off his women on influential Christians, but as a matter of principle he always keeps his male line pure. He poisons the blood of others, but preserves his own. The Jew almost never marries a Christian woman; it is the Christian who marries a Jewess. The bastards, however, take after the Jewish side. Especially a part of the high nobility degenerates completely. The Jew is perfectly aware of this, and therefore systematically carries on this mode of 'disarming' the intellectual leader class of his racial adversaries. In order to mask his activity and lull his victims, however, he talks more and more of the equality of all men without regard to race and color. The fools begin to believe him.

Since, however, his whole being still has too strong a smell of the foreign for the broad masses of the people in particular to fall readily into his nets, he has his press give a picture of him which is as little in keeping with reality as conversely it serves his desired purpose. His comic papers especially strive to represent the Jews as a harmless little people, with their own peculiarities, of course - like other peoples as well - but even in their gestures, which seem a little strange, perhaps, giving signs of a possibly ludicrous, but always thoroughly honest and benevolent, soul. And the constant effort is to make him seem almost more 'insignificant' than dangerous.

His ultimate goal in this stage is the victory of 'democracy,' or, as he understands it: the rule of parliamentarianism. It is most compatible with his requirements; for it excludes the personality - and puts in its place the majority characterized by stupidity, incompetence, and last but not least, cowardice.

The final result will be the overthrow of the monarchy, which is now sooner or later bound to occur.

(j) The tremendous economic development leads to a change in the social stratification of the people. The small craftsman slowly dies out, and as a result the worker's

possibility of achieving an independent existence becomes rarer and rarer; in consequence the worker becomes visibly proletarianized. There arises the industrial 'factory worker' whose most essential characteristic is to be sought in the fact that he hardly ever is in a position to found an existence of his own in later life. He is propertyless in the truest sense of the word. His old age is a torment and can scarcely be designated as living. . . .

While the bourgeoisie is not at all concerned about this all-important question, but indifferently lets things slide, the Jew seizes the unlimited opportunity it offers for the future; while on the one hand he organizes capitalistic methods of human exploitation to their ultimate consequence, he approaches the very victims of his spirit and his activity and in a short time becomes the leader of their struggle against himself. 'Against himself' is only figuratively speaking; for the great master of lies understands as always how to make himself appear to be the pure one and to load the blame on others. Since he has the gall to lead the masses, it never even enters their heads that this might be the most infamous betrayal of all times. And yet it was.

Scarcely has the new class grown out of the general economic shift than the Jew, clearly and distinctly, realizes that it can open the way for his own further advancement. First, he used the bourgeoisie as a battering-ram against the feudal world, then the worker against the bourgeois world. If formerly he knew how to swindle his way to civil rights in the shadow of the bourgeoisie, now he hopes to find the road to his own domination in the worker's struggle for existence.

From now on the worker has no other task but to fight for the future of the Jewish people. Unconsciously he is harnessed to the service of the power which he thinks he is combating. He is seemingly allowed to attack capital, and this is the easiest way of making him fight for it. In this the Jew keeps up an outcry against international capital and in truth he means the national economy which must be demolished in order that the international stock exchange can triumph over its dead body.

Here the Jew's procedure is as follows:

He approaches the worker, simulates pity with his fate, or even indignation at his lot of misery and poverty, thus gaining his confidence. He takes pains to study all the various real or imaginary hardships of his life - and to arouse his longing for a change in such an existence. With infinite shrewdness he fans the need for social justice, somehow slumbering in every Aryan man, into hatred against those who have been better favored by fortune, and thus gives the struggle for the elimination of social evils a very definite philosophical stamp. He establishes the Marxist doctrine.

By presenting it as inseparably bound up with a number of socially just demands, he promotes its spread and conversely the aversion of decent people to fulfill demands which, advanced in such form and company, seem from the outset unjust and impossible to fulfill. For under this cloak of purely social ideas truly diabolic purposes are hidden, yes, they are publicly proclaimed with the most insolent frankness. This theory represents an inseparable mixture of reason and human madness, but always in such a way that only the lunacy can become reality and never the reason. By the categorical rejection of the personality and hence of the nation and its racial content, it destroys the elementary foundations of all human culture which is dependent on just these factors. This is the true inner kernel of the Marxist philosophy in so far as this figment of a criminal brain can be designated as a 'philosophy.' With the shattering of the personality and the race, the essential obstacle is removed to the domination of the inferior being - and this is the Jew.

Precisely in political and economic madness lies the sense of this doctrine. For this prevents all truly intelligent people from entering its service, while those who are intellectually less active and poorly educated in economics hasten to it with flying colors. The intellectuals for this movement - for even this movement needs intellectuals for its existence - are 'sacrificed' by the Jew from his own ranks.

Thus there arises a pure movement entirely of manual workers under Jewish leadership, apparently aiming to improve the situation of the worker, but in truth planning the enslavement and with it the destruction of all non-Jewish peoples. . . .

While the Zionists try to make the rest of the world believe that the national consciousness of the Jew finds its satisfaction in the creation of a Palestinian state, the Jews again slyly dupe the dumb Goyim. It doesn't even enter their heads to build up a Jewish state in Palestine for the purpose of living there; all they want is a central organization for their international world swindle, endowed with its own sovereign rights and removed from the intervention of other states: a haven for convicted scoundrels and a university for budding crooks. . . .

With every means [the Jew] tries to destroy the racial foundations of the people he has set out to subjugate. Just as he himself systematically ruins women and girls, he does not shrink back from pulling down the blood barriers for others, even on a large scale. It was and it is Jews who bring the Negroes into the Rhineland, always with the same secret thought and clear aim of ruining the hated white race by the necessarily resulting bastardization, throwing it down from its cultural and political height, and himself rising to be its master.

For a racially pure people which is conscious of its blood can never be enslaved by the Jew. In this world he will forever be master over bastards and bastards alone.

And so he tries systematically to lower the racial level by a continuous poisoning of individuals. And in politics he begins to replace the idea of democracy by the dictatorship of the proletariat.

In the organized mass of Marxism he has found the weapon which lets him dispense with democracy and in its stead allows him to subjugate and govern the peoples with a dictatorial and brutal fist.

He works systematically for revolutionization in a twofold sense: economic and political.

Around peoples who offer too violent a resistance to attack from within he weaves a net of enemies, thanks to his international influence, incites them to war, and finally, if necessary, plants the flag of revolution on the very battlefields.

In economics he undermines the states until the social enterprises which have become unprofitable are taken from the state and subjected to his financial control.

In the political field he refuses the state the means for its self-preservation, destroys the foundations of all national self-maintenance and defense, destroys faith in the leadership, scoffs at its history and past, and drags everything that is truly great into the gutter.

Culturally he contaminates art, literature, the theater, makes a mockery of natural feeling, overthrows all concepts of beauty and sublimity, of the noble and the good, and instead drags men down into the sphere of his own base nature.

Religion is ridiculed, ethics and morality represented as outmoded, until the last props of a nation in its struggle for existence in this world have fallen.

(e) Now begins the great last revolution. In gaining political power the Jew casts off the few cloaks that he still wears. The democratic people's Jew becomes the blood-Jew and tyrant over peoples. In a few years he tries to exterminate the national intelligentsia and by robbing the peoples of their natural intellectual leadership makes them ripe for the slave's lot of permanent subjugation.

The most frightful example of this kind is offered by Russia, where he killed or starved about thirty million people with positively fanatical savagery, in part amid inhuman tortures, in order to give a gang of Jewish journalists and stock exchange bandits domination over a great people.

The end is not only the end of the freedom of the peoples oppressed by the Jew, but also the end of this parasite upon the nations. After the death of his victim, the vampire sooner or later dies too.

*

To be hated by the Jew it is not necessary to combat him; no, it suffices if he suspects that someone might even conceive the idea of combating him some time or that on the strength of his superior genius he is an augments of the power and greatness of a nationality hostile to the Jew.

His unfailing instinct in such things scents the original soul in everyone, and his hostility is assured to anyone who is not spirit of his spirit. Since the Jew is not the attacked but the attacker, not only anyone who attacks passes as his enemy, but also anyone who resists him. But the means with which he seeks to break such reckless but upright souls is not honest warfare, but lies and slander.

Here he stops at nothing, and in his vileness he becomes so gigantic that no one need be surprised if among our people the personification of the devil as the symbol of all evil assumes the living shape of the Jew.

The ignorance of the broad masses about the inner nature of the Jew, the lack of instinct and narrow-mindedness of our upper classes, make the people an easy victim for this Jewish campaign of lies.

*

Was there any form of filth or profligacy, particularly in cultural life, without at least one Jew involved in it?

If you cut even cautiously into such an abscess, you found, like a maggot in a rotting body, often dazzled by the sudden light - a kike!

What had to be reckoned heavily against the Jews in my eyes was when I became acquainted with their activity in the press, art, literature, and the theater. All the unctuous reassurances helped little or nothing. It sufficed to look at a billboard, to study the names of the men behind the horrible trash they advertised, to make you hard for a

long time to come. This was pestilence, spiritual pestilence, worse than the Black Death of olden times, and the people was being infected with it! It goes without saying that the lower the intellectual level of one of these art manufacturers, the more unlimited his fertility will be, and the scoundrel ends up like a garbage separator, splashing his filth in the face of humanity. And bear in mind that there is no limit to their number; bear in mind that for one Goethe nature easily can foist on the world ten thousand of these scribblers who poison men's souls like germ-carriers of the worse sort, on their fellow men.

It was terrible, but not to be overlooked, that precisely the Jew, in tremendous numbers, seemed chosen by nature for this shameful calling.

Is this why the Jews are called the 'chosen people'?

I now began to examine carefully the names of all the creators of unclean products in public artistic life. The result was less and less favorable for my previous attitude toward the Jews. Regardless how my sentiment might resist my reason was forced to draw its conclusions.

The fact that nine tenths of all literary filth, artistic trash, and theatrical idiocy can be set to the account of a people, constituting hardly one hundredth of all the country's inhabitants, could simply not be tanked away; it was the plain truth. . . .

The relation of the Jews to prostitution and, even more, to the white-slave traffic, could be studied in Vienna as perhaps in no other city of Western Europe, with the possible exception of the southern French ports. If you walked at night through the streets and alleys of Leopoldstadt at every step you witnessed proceedings which remained concealed from the majority of the German people until the War gave the soldiers on the eastern front occasion to see similar things, or, better expressed, forced them to see them.

When thus for the first time I recognized the Jew as the cold-hearted, shameless, and calculating director of this revolting vice traffic in the scum of the big city, a cold shudder ran down my back.

*

The more I argued with [Jews], the better I came to know their dialectic. First they counted on the stupidity of their adversary, and then, when there was no other way out, they themselves simply played stupid. If all this didn't help, they pretended not to understand, or, if challenged, they changed the subject in a hurry, quoted platitudes which, if you accepted them, they immediately related to entirely different matters, and

then, if again attacked, gave ground and pretended not to know exactly what you were talking about. Whenever you tried to attack one of these apostles, your hand closed on a jelly-like slime which divided up and poured through your fingers, but in the next moment collected again. But if you really struck one of these fellows so telling a blow that, observed by the audience, he couldn't help but agree, and if you believed that this had taken you at least one step forward, your amazement was great the next day. The Jew had not the slightest recollection of the day before, he rattled off his same old nonsense as though nothing at all had happened, and, if indignantly challenged, affected amazement; he couldn't remember a thing, except that he had proved the correctness of his assertions the previous day.

Sometimes I stood there thunderstruck.

I didn't know what to be more amazed at: the agility of their tongues or their virtuosity at lying. Gradually I began to hate them.

*

[Jews] speak in order to conceal or at least to veil their thoughts; their real aim is not therefore to be found in the lines themselves, but slumbers well concealed between them.

*

The Jewish doctrine of Marxism rejects the aristocratic principle of nature and replaces the eternal privilege of power and strength by the mass of numbers and their dead weight. Thus it denies the value of personality in man, contests the significance of nationality and race, and thereby withdraws from humanity the premise of its existence and its culture. As a foundation of the universe, this doctrine would bring about the end of any order intellectually conceivable to man. And as, in this greatest of all recognizable organisms, the result of an application of such a law could only be chaos, on earth it could only be destruction for the inhabitants of this planet.

If, with the help of his Marxist creed, the Jew is victorious over the other peoples of the world, his crown will be the funeral wreath of humanity and this planet will, as it did thousands of years ago, move through the ether devoid of men.

Eternal nature inexorably avenges the infringement of her commands.

*

The Jewish state was never spatially limited in itself, but universally unlimited as to

space, though restricted in the sense of embracing but one race. Consequently, this people has always formed a state within states. It is one of the most ingenious tricks that was ever devised, to make this state sail under the flag of 'religion, thus assuring it of the tolerance which the Aryan is always ready to accord a religious creed. For actually the Mosaic religion is nothing other than a doctrine for the preservation of the Jewish race. It therefore embraces almost all sociological, political, and economic fields of knowledge which can have any bearing on this function.

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There is no making pacts with Jews; there can only be the hard: either-or.

*

. . . the Jew pursues his way persistently and keeps his eye always fixed on his future goal. Any party that is led by him can fight for no other interests than his, and his interests certainly have nothing in common with those of the Aryan nations.

*

The Jews show consummate skill in manipulating public opinion and using it as an instrument in fighting for their own future.

The great leaders of Jewry are confident that the day is near at hand when the command given in the Old Testament will be carried out and the Jews will devour the other nations of the earth.

Among this great mass of denationalized countries which have become Jewish colonies one independent state could bring about the ruin of the whole structure at the last moment. The reason for doing this would be that Bolshevism as a world-system cannot continue to exist unless it encompasses the whole earth. Should one state preserve its national strength and its national greatness the empire of the Jewish satrapy, like every other tyranny, would have to succumb to the force of the national idea.

*

Today it is not princes and princes' mistresses who haggle and bargain over state borders; it is the inexorable Jew who struggles for his domination over the nations. No nation can remove this hand from its throat except by the sword. Only the assembled and concentrated might of a national passion rearing up in its strength can defy the international enslavement of peoples. Such a process is and remains a bloody one.

*

You do not make pacts with anyone whose sole interest is the destruction of his partner.

Above all, you do not make them with elements to whom no pact would be sacred, since they do not live in this world as representatives of honor and sincerity, but as champions of deceit, lies, theft, plunder, and rapine. If a man believes that he can enter into profitable connections with parasites, he is like a tree trying to conclude for its own profit an agreement with a mistletoe.

*

[The National-Socialist Movement] must open the eyes of our people in regard to foreign nations and it must continually remind them of the real enemy who menaces the world today. In place of preaching hatred against Aryans from whom we may be separated on almost every other ground but with whom the bond of kindred blood and the main features of a common civilization unite us, we must devote ourselves to arousing general indignation against the maleficent enemy of humanity and the real author of all our sufferings.

The National-Socialist Movement must see to it that at least in our own country the mortal enemy is recognized and that the fight against him may be a beacon light pointing to a new and better period for other nations as well as showing the way of salvation for Aryan humanity in the struggle for its existence.

Finally, may reason be our guide and will-power our strength. And may the sacred duty of directing our conduct as I have pointed out give us perseverance and tenacity; and may our faith be our supreme protection.

Democracy

The Western democracy of today is the forerunner of Marxism which without it would not be thinkable. It provides this world plague with the culture in which its germs can spread.

*

By rejecting the authority of the individual and replacing it by the numbers of some momentary mob, the parliamentary principle of majority rule sins against the basic aristocratic principle of nature . . . The devastation caused by this institution of modern parliamentary rule is hard for the reader of Jewish newspapers to imagine, unless he has learned to think and examine independently. It is, first and foremost, the cause of the incredible inundation of all political life with the most inferior, and I mean the most inferior, characters of our time. Just as the true leader will withdraw from all political activity which does not consist primarily in creative achievement and work, but in bargaining and haggling for the favor of the majority, in the same measure this activity will suit the small mind and consequently attract it.

*

Take a look at one of these political bandits. How anxiously he begs the approval of the majority for every measure, to assure himself of the necessary accomplices, so he can unload the responsibility at any time. And this is one of the main reasons why this type of political activity is always repulsive and hateful to any man who is decent at heart and hence courageous, while it attracts all low characters-and anyone who is unwilling to take personal responsibility for his acts, but seeks a shield, is a cowardly scoundrel. When the leaders of a nation consist of such vile creatures, the results will soon be deplorable. Such a nation will be unable to muster the courage for any determined act; it will prefer to accept any dishonor, even the most shameful, rather than rise to a decision; for there is no one who is prepared of his own accord to pledge his person and his head for the execution of a dauntless resolve.

For there is one thing which we must never forget: in this, too, the majority can never replace the man. It is not only a representative of stupidity, but of cowardice as well. And no more than a hundred empty heads make one wise man will an heroic decision arise from a hundred cowards.

World-view

For me and all true National-Socialists there is but one doctrine: people and fatherland.

What we must fight for is to safeguard the existence and reproduction of our race and our people, the sustenance of our children and the purity of our blood, the freedom and independence of the fatherland, so that our people may mature for the fulfillment of the mission allotted it by the creator of the universe.

Every thought and every idea, every doctrine and all knowledge, must serve this purpose. And everything must be examined from this point of view and used or rejected according to its utility. Then no theory will stiffen into a dead doctrine, since it is life alone that all things must serve.

*

The ultimate wisdom is always the understanding of the instinct - that is: a man must never fall into the lunacy of believing that he has really risen to be lord and master of nature-which is so easily induced by the conceit of half-education; he must understand the fundamental necessity of nature's rule, and realize how much his existence is subjected to these laws of eternal fight and upward struggle. Then he will feel that in a universe where planets revolve around suns, and moons turn about planets, where force alone forever masters weakness, compelling it to be an obedient slave or else crushing it, there can be no special laws for man. For him, too, the eternal principles of this ultimate wisdom hold sway. He can try to comprehend them; but escape them, never.

*

The progress and culture of humanity are not a product of the majority, but rest exclusively on the genius and energy of the personality.

To cultivate the personality and establish it in its rights is one of the prerequisites for recovering the greatness and power of our nationality.

*

Art Bolshevism is the only possible cultural form and spiritual expression of Bolshevism as a whole.

Anyone to whom this seems strange need only subject the art of the happily

Bolshevized states to an examination, and, to his horror, he will be confronted by the morbid excrescences of insane and degenerate men, with which, since the turn of the century, we have become familiar under the collective concepts of cubism and dadaism, as the official and recognized art of those states. . . .

Sixty years ago an exhibition of so-called dadaistic 'experiences' would have seemed simply impossible and its organizers would have ended up in the madhouse, while today they even preside over art associations. This plague could not appear at that time, because neither would public opinion have tolerated it nor the state calmly looked on. For it is the business of the state, in other words, of its leaders, to prevent a people from being driven into the arms of spiritual madness. And this is where such a development would some day inevitably end. For on the day when this type of art really corresponded to the general view of things, one of the gravest transformations of humanity would have occurred: the regressive development of the human mind would have begun and the end would be scarcely conceivable.

Once we pass the development of our cultural life in the last twenty-five years in review from this standpoint, we shall be horrified to see how far we are already engaged in this regression. Everywhere we encounter seeds which represent the beginnings of parasitic growths which must sooner or later be the ruin of our culture. In them, too, we can recognize the symptoms of decay of a slowly rotting world. Woe to the peoples who can no longer master this disease!

*

Our big cities of today possess no monuments dominating the city picture, which might somehow be regarded as the symbols of the whole epoch. This was true in the cities of antiquity, since nearly every one possessed a special monument in which it took pride. The characteristic aspect of the ancient city did not lie in private buildings, but in the community monuments which seemed made, not for the moment, but for eternity, because they were intended to reflect, not the wealth of an individual owner, but the greatness and wealth of the community. Thus arose monuments which were very well suited to unite the individual inhabitant with his city in a way which today sometimes seems almost incomprehensible to us. For what the ancient had before his eyes was less the humble houses of private owners than the magnificent edifices of the whole community. Compared to them the dwelling house really sank to the level of an insignificant object of secondary importance.

Only if we compare the dimensions of the ancient state structures with contemporary dwelling houses can we understand the overpowering sweep and force of this emphasis

on the principle of giving first place to public works. The few still towering colossuses which we admire in the ruins and wreckage of the ancient world are not former business palaces, but temples and state structures; in other words, works whose owner was the community. Even in the splendor of late Rome the first place was not taken by the villas and palaces of Individual citizens, but by the temples and baths, the stadiums, circuses, aqueducts, basilicas, etc., of the state, hence of the whole people. . . .

Our cities of the present lack the outstanding symbol of national community which, we must therefore not be surprised to find, sees no symbol of itself in the cities. The inevitable result is a desolation whose practical effect is the total indifference of the big-city dweller to the destiny of his city.

This, too, is a sign of our declining culture and our general collapse. The epoch is stifling in the pettiest utilitarianism or better expressed in the service of money. And we have no call for surprise if under such a deity little sense of heroism remains. The present time is only harvesting what the immediate past has sown.

All these symptoms of decay are in the last analysis only the consequences of the absence of a definite, uniformly acknowledged philosophy and the resultant general uncertainty in the judgment and attitude toward the various great problems of the time.

*

The broad masses of a people consist neither of professors nor of diplomats. The scantiness of the abstract knowledge they possess directs their sentiments more to the world of feeling. That is where their positive or negative attitude lies. It is receptive only to an expression of force in one of these two directions and never to a half-measure hovering between the two. Their emotional attitude at the same time conditions their extraordinary stability. Faith is harder to shake than knowledge, love succumbs less to change than respect, hate is more enduring than aversion, and the impetus to the mightiest upheavals on this earth has at all times consisted less in a scientific knowledge dominating the masses than in a fanaticism which inspired them and sometimes in a hysteria which drove them forward. Anyone who wants to win the broad masses must know the key that opens the door to their heart. Its name is not objectivity (read weakness), but will and power.

*

The soul of the people can only be won if along with carrying on a positive struggle for our own aims, we destroy the opponent of these aims.

The people at all times see the proof of their own right in ruthless attack on a foe, and to them renouncing the destruction of the adversary seems like uncertainty with regard to their own right if not a sign of their own un-right.

The broad masses are only a piece of nature and their sentiment does not understand the mutual handshake of people who claim that they want the opposite things. What they desire is the victory of the stronger and the destruction of the weak or his unconditional subjection.

The nationalization of our masses will succeed only when, aside from all the positive struggle for the soul of our people, their international poisoners are exterminated.

*

Can spiritual ideas be exterminated by the sword? Can 'philosophies' be combated by the use of brute force? . . .

Conceptions and ideas, as well as movements with a definite spiritual foundation, regardless whether the latter is false or true, can, after a certain point in their development, only be broken with technical instruments of power if these physical weapons are at the same time the support of a new kindling thought, idea, or philosophy.

The application of force alone, without the impetus of a basic spiritual idea as a starting point, can never lead to the destruction of an idea and its dissemination, except in the form of a complete extermination of even the very last exponent of the idea and the destruction of the last tradition. This, however, usually means the disappearance of such a state from the sphere of political importance, often for an indefinite time and sometimes forever; for experience shows that such a blood sacrifice strikes the best part of the people, since every persecution which occurs without a spiritual basis seems morally unjustified and whips up precisely the more valuable parts of a people in protest, which results in an adoption of the spiritual content of the unjustly persecuted movement. In many this occurs simply through a feeling of opposition against the attempt to bludgeon down an idea by brute force.

As a result, the number of inward supporters grows in proportion as the persecution increases. Consequently, the complete annihilation of the new doctrine can be carried out only through a process of extermination so great and constantly increasing that in the end all the truly valuable blood is drawn out of the people or state in question. The consequence is that, though a so-called 'inner' purge can now take place, it will only be

at the cost of total impotence. Such a method will always prove vain in advance if the doctrine to be combated has overstepped a certain small circle.

Consequently, here, too, as in all growth, the first period of childhood is most readily susceptible to the possibility of extermination, while with the mounting years the power of resistance increases and only with the weakness of approaching old age cedes again to new youth, though in another form and for different reasons.

Indeed, nearly all attempts to exterminate a doctrine and its organizational expression, by force without spiritual foundation, are doomed to failure, and not seldom end with the exact opposite of the desired result for the following reason:

The very first requirement for a mode of struggle with the weapons of naked force is and remains persistence. In other words: only the continuous and steady application of the methods for repressing a doctrine, etc., makes it possible for a plan to succeed. But as soon as force wavers and alternates with forbearance, not only will the doctrine to be repressed recover again and again, but it will also be in a position to draw new benefit from every persecution, since, after such a wave of pressure has ebbed away, indignation over the suffering induced leads new supporters to the old doctrine, while the old ones will cling to it with greater defiance and deeper hatred than before, and even schismatic heretics, once the danger has subsided, will attempt to return to their old viewpoint. Only in the steady and constant application of force lies the very first prerequisite for success. This persistence, however, can always and only arise from a definite spiritual conviction. Any violence which does not spring from a firm, spiritual base, will be wavering and uncertain. It lacks the stability which can only rest in a fanatical outlook. It emanates from the momentary energy and brutal determination of an individual, and is therefore subject to the change of personalities and to their nature and strength.

Added to this there is something else:

Any philosophy, whether of a religious or political nature - and sometimes the dividing line is hard to determine - fights less for the negative destruction of the opposing ideology than for the positive promotion of its own. Hence its struggle is less defensive than offensive. It therefore has the advantage even in determining the goal, since this goal represents the victory of its own idea, while, conversely, it is hard to determine when the negative aim of the destruction of a hostile doctrine may be regarded as achieved and assured. For this reason alone, the philosophy's offensive will be more systematic and also more powerful than the defensive against a philosophy, since here, too, as always, the attack and not the defense makes the decision. The fight against a spiritual power with methods of violence remains defensive, however, until the sword

becomes the support, the herald and disseminator, of a new spiritual doctrine.

Thus, in summing up, we can establish the following:

Any attempt to combat a philosophy with methods of violence will fail in the end, unless the fight takes the form of attack for a new spiritual attitude. Only in the struggle between two philosophies can the weapon of brutal force, persistently and ruthlessly applied lead to a decision for the side it supports.

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The right of personal freedom recedes before the duty to preserve the race.

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A doctrine whose principles are radically new and of essential importance must adopt the sharp probe of criticism as its weapon, though this may show itself disagreeable to the individual followers.

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An existing order of things is not abolished by merely proclaiming and insisting on a new one. It must not be hoped that those who are the partisans of the existing order and have their interests bound up with it will be converted and won over to the new movement simply by being shown that something new is necessary. On the contrary, what may easily happen is that two different situations will exist side by side and that a world-view is transformed into a party, above which level it will not be able to raise itself afterwards. For a world-view is intolerant and cannot permit another to exist side by side with it. It imperiously demands its own recognition as unique and exclusive and a complete transformation in accordance with its views throughout all the branches of public life. It can never allow the previous state of affairs to continue in existence by its side.

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A philosophy of life which is inspired by an infernal spirit of intolerance can only be set aside by a doctrine that is advanced in an equally ardent spirit and fought for with as determined a will and which is itself a new idea, pure and absolutely true.

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Violence is broken only by violence and terror by terror.

*

Political parties are prone to enter compromises; but a world-view never does this. A political party is inclined to adjust its teachings with a view to meeting those of its opponents, but a world-view proclaims its own infallibility.

*

A general world-view will never share its place with something else. Therefore it can never agree to collaborate in any order of things that it condemns. On the contrary it feels obliged to employ every means in fighting against the old order and the whole world of ideas belonging to that order and prepare the way for its destruction.

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Purely destructive tactics, the danger of which is so readily perceived by the enemy that he forms a united front against them for his common defense, and also the constructive tactics, which must be aggressive in order to carry the new world of ideas to success -- both these phases of the struggle call for a body of resolute fighters. Any new philosophy of life will bring its ideas to victory only if the most courageous and active elements of its epoch and its people are enrolled under its standards and grouped firmly together in a powerful fighting organization. To achieve this purpose it is absolutely necessary to select from the general system of doctrine a certain number of ideas which will appeal to such individuals and which, once they are expressed in a precise and clear-cut form, will serve as articles of faith for a new association of men. While the program of the ordinary political party is nothing but the recipe for cooking up favorable results out of the next general elections, the program of a world-view represents a declaration of war against an existing order of things, against present conditions, in short, against the established world-view.

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Every national body is made up of three main classes. At one extreme we have the best of the people, taking the word "best" here to indicate those who are highly endowed with the civic virtues and are noted for their courage and their readiness to sacrifice their private interests. At the other extreme are the worst dregs of humanity, in whom vice and egotistic interests prevail. Between these two extremes stands the third class, which is made up of the broad middle stratum, who do not represent radiant heroism or vulgar

vice.

The stages of a nation's rise are accomplished exclusively under the leadership of the best extreme.

Times of normal and symmetrical development, or of stable conditions, owe their existence and outwardly visible characteristics to the preponderating influence of the middle stratum. In this stage the two extreme classes are balanced against one another; in other words, they are relatively cancelled out.

Times of national collapse are determined by the preponderating influence of the worst elements.

It must be noted here, however, that the broad masses, which constitute what I have called the middle section, come forward and make their influence felt only when the two extreme sections are engaged in mutual strife. In case one of the extreme sections comes out victorious the middle section will readily submit to its domination. If the best dominate, the broad masses will follow it. Should the worst extreme turn out triumphant, then the middle section will at least offer no opposition to it; for the masses that constitute the middle class never fight their own battles.

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A really beneficial renaissance of humanity will always have to continue building where the last good foundation stops. It will not have to be ashamed of using already existing truths. For the whole of human culture, as well as man himself is only the result of a single long development in which every generation contributed and fitted in its stone. Thus the meaning and purpose of revolutions is not to tear down the whole building but to remove what is bad or unsuitable and to continue building on the sound spot that has been laid bare.

Thus alone can we and may we speak of the progress of humanity. Otherwise the world would never be redeemed from chaos, since every generation would be entitled to reject the past and hence destroy the works of the past as the presupposition for its own work.

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The man who loves his nation can prove the sincerity of this sentiment only by being ready to make sacrifices for the nation's welfare. There is no such thing as a national sentiment which is directed towards personal interests. And there is no such thing as a

nationalism that embraces only certain classes. Hurrahing proves nothing and does not confer the right to call oneself national if behind that shout there is no sincere preoccupation for the conservation of the nation's well-being. One can be proud of one's people only if there is no class left of which one need to be ashamed. When one half of a nation is sunk in misery and worn out by hard distress, or even depraved or degenerate, that nation presents such an unattractive picture that nobody can feel proud to belong to it. It is only when a nation is sound in all its members, physically and morally, that the joy of belonging to it can properly be intensified to the supreme feeling which we call national pride. But this pride, in its highest form, can be felt only by those who know the greatness of their nation.

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No one can doubt that this world will some day be exposed to the severest struggles for the existence of mankind. In the end, only the urge for self-preservation can conquer. Beneath it so called humanity, the expression of a mixture of stupidity, cowardice, and know-it-all conceit, will melt like snow in the March sun. Mankind has grown great in eternal struggle, and only in eternal peace does it perish.

The State

There can be no such thing as state authority as an end in itself, for, if there were, every tyranny in this world would be unassailable and sacred.

If, by the instrument of governmental power, a nationality is led toward its destruction, then rebellion is not only the right of every member of such a people-it is his duty.

And the question - when is this the case? - is decided not by theoretical dissertations, but by force and-results.

Since, as a matter of course, all governmental power claims the duty of preserving state authority - regardless how vicious it is, betraying the interests of a people a thousandfold-the national instinct of self-preservation, in overthrowing such a power and achieving freedom or independence, will have to employ the same weapons by means of which the enemy tries to maintain his power. Consequently, the struggle will be carried on with 'legal' means as long as the power to be overthrown employs such means; but it will not shun illegal means if the oppressor uses them.

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The urge to preserve the species is the first cause for the formation of human communities; thus the state is a national organism and not an economic organization. A difference which is just as large as it is incomprehensible, particularly to our so-called 'statesmen' of today. That is why they think they can build up the state through economics while in reality it results and always will result solely from the action of those qualities which lie in line with the will to preserve the species and race. And these are always heroic virtues and never the egoism of shopkeepers, since the preservation of the existence of a species presupposes a spirit of sacrifice in the individual. The sense of the poet's words, 'If you will not stake your life, you will win no life,' is that the sacrifice of personal existence is necessary to secure the preservation of the species. Thus, the most sensible prerequisite for the formation and preservation of a state is the presence of a certain feeling of cohesion based on similarity of nature and species, and a willingness to stake everything on it with all possible means, something which in peoples with soil of their own will create heroic virtues, but in parasites will create lying hypocrisy and malignant cruelty, or else these qualities must already be present as the necessary and demonstrable basis for their existence as a state so different in form. The formation of a state, originally at least, will occur through the exercise of these qualities, and in the subsequent struggle for self-preservation those nations will be defeated- that

is, will fall a prey to subjugation and thus sooner or later die out which in the mutual struggle possess the smallest share of heroic virtues, or are not equal to the lies and trickery of the hostile parasite. But in this case, too, this must almost always be attributed less to a lack of astuteness than to a lack of determination and courage, which only tries to conceal itself beneath a cloak of humane convictions.

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If, however, we consider the question, what, in reality, are the state-forming or even state-preserving forces, we can sum them up under one single head: the ability and will of the individual to sacrifice himself for the totality. That these virtues have nothing at all to do with economics can be seen from the simple realization that man never sacrifices himself for the latter, or, in other words: a man does not die for business, but only for ideals.

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It is of paramount interest to the state and the nation to prevent [simple and credulous] people from falling into the hands of bad, ignorant, or even vicious educators. The state, therefore, has the duty of watching over their education and preventing any mischief. It must particularly exercise strict control over the press; for its influence on these people is by far the strongest and most penetrating, since it is applied, not once in a while, but over and over again. In the uniformity and constant repetition of this instruction lies its tremendous power. If anywhere, therefore, it is here that the state must not forget that all means must serve an end; it must not let itself be confused by the drivel about so-called 'freedom of the press' and let itself be talked into neglecting its duty and denying the nation the food which it needs and which is good for it; with ruthless determination it must make sure of this instrument of popular education, and place it in the service of the state and the nation.

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The state is only a means to an end. Its end and its purpose is to preserve and promote a community of human beings who are physically as well as spiritually kindred. Above all, it must preserve the existence of the race, thereby providing the indispensable condition for the free development of all the forces dormant in this race. A great part of these faculties will always have to be employed in the first place to maintain the physical existence of the race, and only a small portion will be free to work in the field of intellectual progress. But, as a matter of fact, the one is always the necessary counterpart of the other.

Those states which do not serve this purpose have no justification for their existence. They are monstrosities. The fact that they do exist is no more of a justification than the successful raids carried out by a band of pirates can be considered a justification of piracy.

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We must make a clear-cut distinction between the vessel and its contents. The state is only the vessel and the race is what it contains. The vessel can have a meaning only if it preserves and safeguards the contents. Otherwise it is worthless.

Hence the supreme purpose of the Ethnic State is to guard and preserve those racial elements which, through their work in the cultural field, create that beauty and dignity which are characteristic of a higher mankind. As Aryans, we can consider the state only as the living organism of a people, an organism which does not merely maintain the existence of a people, but functions in such a way as to lead its people to a position of supreme liberty by the progressive development of the intellectual and cultural faculties.

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On these principles we National Socialists base our standards of value in appraising a state. This value will be relative when viewed from the particular standpoint of the individual nation, but it will be absolute when considered from the standpoint of humanity as a whole. In other words, this means:

That the excellence of a state can never be judged by the level of its culture or the degree of importance which the outside world attaches to its power, but that its excellence must be judged by the degree to which its institutions serve the racial stock which belongs to it.

A state may be considered as a model example if it adequately serves not only the vital needs of the racial stock it represents but if it actually assures by its own existence the preservation of this same racial stock, no matter what general cultural significance this state institution may have in the eyes of the rest of the world. For it is not the task of the state to create human capabilities, but only to assure free scope for the exercise of capabilities that already exist. On the other hand, a state may be called bad if, in spite of the existence of a high cultural level, it dooms to destruction the bearers of that culture by breaking up their racial uniformity. For the practical effect of such a policy would be to destroy those conditions that are indispensable for the ulterior existence of that culture, which the state did not create but which is the fruit of the creative power

inherent in the racial stock whose existence is assured by being united in the living organism of the state. Once again let me emphasize the fact that the state itself is not the substance but the form. Therefore, the cultural level is not the standard by which we can judge the value of the state in which that people lives. It is evident that a people which is endowed with high creative powers in the cultural sphere is of more worth than a tribe of negroes. And yet the state organization of the former, if judged from the standpoint of efficiency, may be worse than that of the negroes. Not even the best of states and state institutions can evolve faculties from a people which they lack and which they never possessed, but a bad state may gradually destroy the faculties which once existed. This it can do by allowing or favoring the suppression of those who are the bearers of a racial culture.

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The worth of a state can be determined only by asking how far it actually succeeds in promoting the well-being of a definite race and not by the role which it plays in the world at large. Its relative worth can be estimated readily and accurately; but it is difficult to judge its absolute worth, because the latter is conditioned not only by the state but also by the quality and cultural level of the people that belong to the individual state in question.

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The Ethnic State will classify its population in three groups: Citizens, subjects of the state, and aliens.

The principle is that birth within the confines of the state gives only the status of a subject. It does not carry with it the right to fill any position under the state or to participate in political life, such as taking an active or passive part in elections. Another principle is that the race and nationality of every subject of the state will have to be proved. A subject is at any time free to cease being a subject and to become a citizen of that country to which he belongs in virtue of his nationality. The only difference between an alien and a subject of the state is that the former is a citizen of another country.

The young boy or girl who is of German nationality and is a subject of the German state is bound to complete the period of school education which is obligatory for every German. Thereby he submits to the system of training which will make him conscious of his race and a member of the folk-community. Then he has to fulfill all those requirements laid down by the state in regard to physical training after he has left

school; and finally he enters the army. The training in the army is of a general kind. It must be given to each individual German and will render him competent to fulfill the physical and mental requirements of military service. The rights of citizenship shall be conferred on every young man whose health and character have been certified as good, after having completed his period of military service. This act of inauguration in citizenship shall be a solemn ceremony. And the diploma conferring the rights of citizenship will be preserved by the young man as the most precious testimonial of his whole life. It entitles him to exercise all the rights of a citizen and to enjoy all the privileges attached thereto. For the state must draw a sharp line of distinction between those who, as members of the nation, are the foundation and the support of its existence and greatness, and those who are domiciled in the state simply as earners of their livelihood there.

On the occasion of conferring a diploma of citizenship the new citizen must take a solemn oath of loyalty to the national community and the state. This diploma must be a bond which unites together all the various classes and sections of the nation. It shall be a greater honor to be a citizen of this Reich, even as a street-sweeper, than to be the King of a foreign state.

The citizen has privileges which are not accorded to the alien. He is the master in the Reich. But this high honor has also its obligations. Those who show themselves without personal honor or character, or common criminals, or traitors to the fatherland, can at any time be deprived of the rights of citizenship. Therewith they become merely subjects of the state.

The German girl is a subject of the state but will become a citizen when she marries. At the same time those women who earn their livelihood independently have the right to acquire citizenship if they are German subjects.

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In its organization the state must be established on the principle of personality, starting from the smallest cell and ascending up to the supreme government of the country.

There are no decisions made by the majority vote, but only by responsible persons. And the word "council" is once more restored to its original meaning. Every man in a position of responsibility will have councillors at his side, but the decision is made by that individual person alone.

The principle which made the former Prussian Army an admirable instrument of the

German nation will have to become the basis of our state constitution, that is to say, full authority over his subordinates must be invested in each leader and he must be responsible to those above him.

Even then we shall not be able to do without those corporations which at present we call parliaments. But they will be real councils, in the sense that they will have to give advice. The responsibility can and must be borne by one individual, who alone will be vested with authority and the right to command.

Parliaments as such are necessary because they alone furnish the opportunity for leaders to rise gradually who will be entrusted subsequently with positions of special responsibility.

The following is an outline of the picture which the organization will present:

From the municipal administration up to the government of the Reich, the Ethnic State will not have any body of representatives which makes its decisions through the majority vote. It will have only advisory bodies to assist the chosen leader for the time being and he will distribute among them the various duties they are to perform. In certain fields they may, if necessary, have to assume full responsibility, such as the leader or president of each corporation possesses on a larger scale.

In principle the Ethnic State must forbid the custom of taking advice on certain political problems -- economics, for instance -- from persons who are entirely incompetent because they lack special training and practical experience in such matters. Consequently the state must divide its representative bodies into a political chamber and a corporative chamber that represents the respective trades and professions.

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

No vote will be taken in the chambers or senate. They are to be organizations for work and not voting machines. The individual members will have consultive votes but no right of decision will be attached thereto. The right of decision belongs exclusively to the president, who must be entirely responsible for the matter under discussion.

This principle of combining absolute authority with absolute responsibility will gradually cause a selected group of leaders to emerge; which is not even thinkable in our present epoch of irresponsible parliamentarianism.

The political construction of the nation will thereby be brought into harmony with those laws to which the nation already owes its greatness in the economic and cultural spheres.

Regarding the possibility of putting these principles into practice, I should like to call attention to the fact that the principle of parliamentary democracy, whereby decisions are enacted through the majority vote, has not always ruled the world. On the contrary, we find it prevalent only during short periods of history, and those have always been periods of decline in nations and states.

One must not believe, however, that such a radical change could be effected by measures of a purely theoretical character, operating from above downwards; for the change I have been describing could not be limited to transforming the constitution of a state but would have to include the various fields of legislation and civic existence as a whole. Such a revolution can be brought about only by means of a movement which is itself organized under the inspiration of these principles and thus bears the germ of the future state in its own organism.

Therefore it is well for the National-Socialist Movement to make itself completely familiar with those principles today and actually to put them into practice within its own organization, so that not only will it be in a position to serve as a guide for the future state but will have its own organization such that it can subsequently be placed at the disposal of the state itself.

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The Ethnic State must assure the welfare of its citizens by recognizing the importance of personal values under all circumstances and by preparing the way for the maximum of productive efficiency in all the various branches of economic life, thus securing to the individual the highest possible share in the general output.

Hence the Ethnic State must mercilessly expurgate from all the leading circles in the government of the country the parliamentary principle, according to which decisive power through the majority vote is invested in the multitude. Personal responsibility must be substituted in its stead.

From this the following conclusion results:

The best constitution and the best form of government is that which makes it quite natural for the best brains to reach a position of dominant importance and influence in

the community.

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Popular support is the first element which is necessary for the creation of authority. But an authority resting on that foundation alone is still quite frail, uncertain and vacillating. Hence everyone who finds himself vested with an authority that is based only on popular support must take measures to improve and consolidate the foundations of that authority by the creation of force. Accordingly we must look upon power, that is to say, the capacity to use force, as the second foundation on which all authority is based. This foundation is more stable and secure, but not always stronger, than the first. If popular support and power are united together and can endure for a certain time, then an authority may arise which is based on a still stronger foundation, namely, the authority of tradition. And, finally, if popular support, power, and tradition are united together, then the authority based on them may be looked upon as invincible.

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The National-Socialist Movement, which aims at establishing the National-Socialist Ethnic State, must always bear steadfastly in mind the principle that every future institution under that state must be rooted in the movement itself. It is a great mistake to believe that by acquiring possession of supreme political power we can bring about a definite reorganization, suddenly starting from nothing, without the help of a certain reserve stock of men who have been trained beforehand, especially in the spirit of the movement. Here also the principle holds good that the spirit is always more important than the external form which it animates; since this form can be created mechanically and quickly. For instance, the leadership principle may be imposed on an organized political community in a dictatorial way. But this principle can become a living reality only by passing through the stages that are necessary for its own evolution. These stages lead from the smallest cell of the state organism upwards. As its bearers and representatives, the leadership principle must have a body of men who have passed through a process of selection lasting over several years, who have been tempered by the hard realities of life and thus rendered capable of carrying the principle into practical effect.

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[The state] must grow out of an organization which has already existed for a long time. This organization must possess National-Socialist life in itself, so that finally it may be able to establish a National-Socialist state that will be a living reality.

As I have already said, the germ cells of this state must lie in the administrative chambers which will represent the various occupations and professions, therefore first of all in the trades unions. If this subsequent vocational representation and the Central Economic Parliament are to be National-Socialist institutions, these important germ cells must be vehicles of the National-Socialist concept of life. The institutions of the movement are to be brought over into the state; for the state cannot call into existence all of a sudden and as if by magic those institutions which are necessary to its existence, unless it wishes to have institutions that are bound to remain completely lifeless.

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The National-Socialist state recognizes no "classes." But, under the political aspect, it recognizes only citizens with absolutely equal rights and equal obligations corresponding thereto. And, side by side with these, it recognizes subjects of the state who have no political rights whatsoever.

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If the principal duty of the National-Socialist Ethnic State be to educate and promote the existence of those who are the material out of which the state is formed, it will not be sufficient to promote those racial elements as such, educate them and finally train them for practical life, but the state must also adapt its own organization to meet the demands of this task.

It would be absurd to appraise a man's worth by the race to which he belongs and at the same time to make war against the Marxist principle, that all men are equal, without being determined to pursue our own principle to its ultimate consequences. If we admit the significance of blood, that is to say, if we recognize the race as the fundamental element on which all life is based, we shall have to apply to the individual the logical consequences of this principle. In general I must estimate the worth of nations differently, on the basis of the different races from which they spring, and I must also differentiate in estimating the worth of the individual within his own race. The principle, that one people is not the same as another, applies also to the individual members of a national community. No one brain, for instance, is equal to another; because the constituent elements belonging to the same blood vary in a thousand subtle details, though they are fundamentally of the same quality.

The first consequence of this fact is comparatively simple. It demands that those elements within the people's community which show the best racial qualities ought to

be encouraged more than the others and especially they should be encouraged to increase and multiply.

This task is comparatively simple because it can be recognized and carried out almost mechanically. It is much more difficult to select from among a whole multitude of people all those who actually possess the highest intellectual and spiritual characteristics and assign them to that sphere of influence which not only corresponds to their outstanding talents but in which their activities will above all things be of benefit to the nation. This selection according to capacity and efficiency cannot be effected in a mechanical way. It is a work which can be accomplished only through the permanent struggle of everyday life itself.

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A human community is well organized only when it facilitates to the highest possible degree individual creative forces and utilizes their work for the benefit of the community. The most valuable factor of an invention, whether it be in the world of material realities or in the world of abstract ideas, is the personality of the inventor himself. The first and supreme duty of an organized folk community is to place the inventor in a position where he can be of the greatest benefit to all. Indeed the very purpose of the organization is to put this principle into practice. Only by so doing can it ward off the curse of mechanization and remain a living thing. In itself it must personify the effort to place men of brains above the multitude and to make the latter obey the former.

Therefore not only does the organization possess no right to prevent men of brains from rising above the multitude but, on the contrary, it must use its organizing powers to enable and promote that ascension as far as it possibly can. It must start out from the principle that the blessings of mankind never came from the masses but from the creative brains of individuals, who are therefore the real benefactors of humanity. It is in the interest of all to assure men of creative brains a decisive influence and facilitate their work. This common interest is surely not served by allowing the multitude to rule, for they are not capable of thinking nor are they efficient and in no case whatsoever can they be said to be gifted. Only those should rule who have the natural temperament and gifts of leadership.

Such men of brains are selected mainly, as I have already said, through the hard struggle for existence itself. In this struggle there are many who break down and collapse and thereby show that they are not called by Destiny to fill the highest positions; and only very few are left who can be classed among the elect. In the realm of thought and of

artistic creation, and even in the economic field, this same process of selection takes place, although -- especially in the economic field -- its operation is heavily handicapped. This same principle of selection rules in the administration of the state and in that department of power which personifies the organized military defense of the nation. The idea of personality rules everywhere, the authority of the individual over his subordinates and the responsibility of the individual towards the persons who are placed over him. It is only in political life that this very natural principle has been completely excluded. Though all human civilization has resulted exclusively from the creative activity of the individual, the principle that it is the mass which counts -- through the decision of the majority -- makes its appearance only in the administration of the national community especially in the higher grades; and from there downwards the poison gradually filters into all branches of national life, thus causing a veritable decomposition. The destructive workings of Judaism in different parts of the national body can be ascribed fundamentally to the persistent Jewish efforts at undermining the importance of personality among the nations that are their hosts and, in place of personality, substituting the domination of the masses. The constructive principle of Aryan humanity is thus displaced by the destructive principle of the Jews, They become the 'ferment of decomposition' among nations and races and, in a broad sense, the wreckers of human civilization.

The Economy

Even if, on the basis of its mass-theory, Marxism should prove itself capable of taking over and developing the present economic system, that would not signify anything. The question as to whether the Marxist doctrine be right or wrong cannot be decided by any test which would show that it can administer for the future what already exists today, but only by asking whether it has the creative power to build up according to its own principles a civilization which would be a counterpart of what already exists. Even if Marxism were a thousandfold capable of taking over the economic life as we now have it and maintaining it in operation under Marxist direction, such an achievement would prove nothing; because, on the basis of its own principles, Marxism would never be able to create something which could supplant what exists today.

And Marxism itself has furnished the proof that it cannot do this. Not only has it been unable anywhere to create a cultural or economic system of its own; but it was not even able to develop, according to its own principles, the civilization and economic system it found ready at hand. It has had to make compromises, by way of a return to the principle of personality, just as it cannot dispense with that principle in its own organization.

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The task of the state toward capital [is] comparatively simple and clear: it only [has] to make certain that capital [remains] the handmaiden of the state and not fancy itself the mistress of the nation. This point of view could then be defined between two restrictive limits: preservation of a solvent, national, and independent economy on the one hand, assurance of the social rights of the workers on the other.

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Organizing the broad masses of our people which are today in the international camp into a national people's community does not mean renouncing the defense of justified class interests. Divergent class and professional interests are not synonymous with class cleavages but are natural consequences of our economic life. Professional grouping is in no way opposed to a true national community, for the latter consists in the unity of a nation in all those questions which affect this nation as such.

The integration of an occupational group which has become a class with the national community, or merely with the state, is not accomplished by the lowering of higher classes but by uplifting the lower classes.

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The severest obstacle to the present-day worker's approach to the national community lies not in the defense of his class interests, but in his international leadership and attitude which are hostile to the people and the fatherland.

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The individual will have to be valued, not by the class of work he does but by the way in which he does it and by its usefulness to the community. This statement may sound monstrous in an epoch when the most brainless columnist on a newspaper staff is more esteemed than the most expert mechanic, merely because the former pushes a pen. But, as I have said, this false valuation does not correspond to the nature of things. It has been artificially introduced, and there was a time when it did not exist at all. The present unnatural state of affairs is one of those general morbid phenomena that have arisen from our materialistic epoch. Fundamentally every kind of work has a double value; the one material, the other ideal. The material value depends on the practical importance of the work to the life of the community. The greater the number of the population who benefit from the work, directly or indirectly, the higher will be its material value. This evaluation is expressed in the material recompense which the individual receives for his labour. In contradistinction to this purely material value there is the ideal value. Here the work performed is not judged by its material importance but by the degree to which it answers a necessity. Certainly the material utility of an invention may be greater than that of the service rendered by an everyday workman; but it is also certain that the community needs each of those small daily services just as much as the greater services. From the material point of view a distinction can be made in the evaluation of different kinds of work according to their utility to the community, and this distinction is expressed by the differentiation in the scale of recompense; but on the ideal or abstract plans all workmen become equal the moment each strives to do his best in his own field, no matter what that field may be. It is on this that a man's value must be estimated, and not on the amount of recompense received.

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In a reasonably directed state care must be taken that each individual is given the kind of work which corresponds to his capabilities. In other words, people will be trained for the positions indicated by their natural endowments; but these endowments or faculties are innate and cannot be acquired by any amount of training, being a gift from nature and not merited by men. Therefore, the way in which men are generally esteemed by

their fellow-citizens must not be according to the kind of work they do, because that has been more or less assigned to the individual. Seeing that the kind of work in which the individual is employed is to be accounted to his inborn gifts and the resultant training which he has received from the community, he will have to be judged by the way in which he performs this work entrusted to him by the community. For the work which the individual performs is not the purpose of his existence, but only a means. His real purpose in life is to better himself and raise himself to a higher level as a human being; but this he can only do in and through the community whose cultural life he shares. And this community must always exist on the foundations on which the state is based. He ought to contribute to the conservation of those foundations. nature determines the form of this contribution. It is the duty of the individual to return to the community, zealously and honestly, what the community has given him. He who does this deserves the highest respect and esteem. Material remuneration may be given to him whose work has a corresponding utility for the community; but the ideal recompense must lie in the esteem to which everybody has a claim who serves his people with whatever powers nature has bestowed upon him and which have been developed by the training he has received from the national community. Then it will no longer be dishonorable to be an honest craftsman; but it will be a cause of disgrace to be an inefficient state official, wasting God's day and filching daily bread from an honest public. Then it will be looked upon as quite natural that positions should not be given to persons who of their very nature are incapable of filling them.

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The present epoch is working out its own ruin. It introduces universal suffrage, chatters about equal rights but can find no foundation for this equality. It considers the material wage as the expression of a man's value and thus destroys the basis of the noblest kind of equality that can exist. For equality cannot and does not depend on the work a man does, but only on the manner in which each one does the particular work allotted to him. Thus alone will mere natural chance be set aside in determining the work of a man and thus only does the individual become the artificer of his own social worth.

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Of course the objection will be made that in general it is difficult to differentiate between the material and ideal values of work and that the lower prestige which is attached to physical labour is due to the fact that smaller wages are paid for that kind of work. It will be said that the lower wage is in its turn the reason why the manual worker has less chance to participate in the culture of the nation; so that the ideal side of human culture is less open to him because it has nothing to do with his daily activities. It may

be added that the reluctance to do physical work is justified by the fact that, on account of the small income, the cultural level of manual laborers must naturally be low, and that this in turn is a justification for the lower estimation in which manual labour is generally held.

There is quite a good deal of truth in all this. But that is the very reason why we ought to see that in the future there should not be such a wide difference in the scale of remuneration. Don't say that under such conditions poorer work would be done. It would be the saddest symptom of decadence if finer intellectual work could be obtained only through the stimulus of higher payment. If that point of view had ruled the world up to now humanity would never have acquired its greatest scientific and cultural heritage. For all the greatest inventions, the greatest discoveries, the most profoundly revolutionary scientific work, and the most magnificent monuments of human culture, were never given to the world under the impulse or compulsion of money. Quite the contrary: not rarely was their origin associated with a renunciation of the worldly pleasures that wealth can purchase.

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It may be that money has become the one power that governs life today. Yet a time will come when men will again bow to higher gods.

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It is also one of the aims before our movement to hold out the prospect of a time when the individual will be given what he needs for the purposes of his life and it will be a time in which, on the other hand, the principle will be upheld that man does not live for material enjoyment alone. This principle will find expression in a wiser scale of wages and salaries which will enable everyone, including the humblest workman who fulfills his duties conscientiously, to live an honorable and decent life both as a man and as a citizen. Let it not be said that this is merely a visionary ideal, that this world would never tolerate it in practice and that of itself it is impossible to attain.

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The National-Socialist employee will have to recognize the fact that the economic prosperity of the nation brings with it his own material happiness.

The National-Socialist employer must recognize that the happiness and contentment of his employees are necessary pre-requisites for the existence and development of his

own economic prosperity.

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When [the Ethnic state] is established it will, as a matter of course, abolish the mass struggle between the two great groups made up of employers and employees respectively, a struggle which has always resulted in lessening the national production and injuring the national community. In place of this struggle, the National-Socialist state will take over the task of caring for and defending the rights of all parties concerned. It will be the duty of the Economic Chamber itself to keep the national economic system in smooth working order and to remove whatever defects or errors it may suffer from. Questions that are now fought over through a quarrel that involves millions of people will then be settled in the Representative Chambers of Trades and Professions and in the Central Economic Parliament. Thus employers and employees will no longer find themselves drawn into a mutual conflict over wages and hours of work, always to the detriment of their mutual interests. But they will solve these problems together on a higher plane, where the welfare of the national community and of the state will be as a shining ideal to throw light on all their negotiations.

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All must work together for the maintenance and security of our people and the Ethnic state, each one according to the abilities and powers with which nature has endowed him and which have been developed and trained by the national community.

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Even we are not so simple as to believe that there will ever be an age in which there will be no drawbacks. But that does not release us from the obligation to fight for the removal of the defects which we have recognized, to overcome the shortcomings and to strive towards the ideal. In any case the hard reality of the facts to be faced will always place only too many limits to our aspirations. But that is precisely why man must strive again and again to serve the ultimate aim and no failures must induce him to renounce his intentions, just as we cannot spurn the sway of justice because mistakes creep into the administration of the law, and just as we cannot despise medical science because, in spite of it, there will always be diseases.

Eugenics

The demand that defective people be prevented from propagating equally defective offspring is a demand of the clearest reason and if systematically executed represents the most humane act of mankind. It will spare millions of unfortunates undeserved sufferings, and consequently will lead to a rising improvement of health as a whole.

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The protest [against race laws] which is put forward in the name of humanity does not fit the mouth of a generation that makes it possible for the most depraved degenerates to propagate themselves, thereby imposing unspeakable suffering on their own products and their contemporaries, while on the other hand contraceptives are permitted and sold in every drug store and even by street hawkers, so that babies should not be born even among the healthiest of our people.

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It will be the task of the Ethnic state to make the race the centre of the life of the community. It must make sure that the purity of the racial strain will be preserved. It must proclaim the truth that the child is the most valuable possession a people can have. It must see to it that only those who are healthy shall beget children; that there is only one infamy, namely, for parents that are ill or show hereditary defects to bring children into the world and that in such cases it is a high honor to refrain from doing so. But, on the other hand, it must be considered as reprehensible conduct to refrain from giving healthy children to the nation. In this matter the state must assert itself as the trustee of a millennial future, in face of which the egotistic desires of the individual count for nothing and will have to give way before the ruling of the state. In order to fulfill this duty in a practical manner the state will have to avail itself of modern medical discoveries. It must proclaim as unfit for procreation all those who are afflicted with some visible hereditary disease or are the carriers of it; and practical measures must be adopted to have such people rendered sterile. On the other hand, provision must be made for the normally fertile woman so that she will not be restricted in child-bearing through the financial and economic system operating in a political regime that looks upon the blessing of having children as a curse to their parents. The state will have to abolish the cowardly and even criminal indifference with which the problem of social amenities for large families is treated, and it will have to be the supreme protector of this greatest blessing that a people can boast of. Its attention and care must be directed towards the child rather than the adult.

Those who are physically and mentally unhealthy and unfit must not perpetuate their own suffering in the bodies of their children. From the educational point of view there is here a huge task for the Ethnic state to accomplish. But in a future era this work will appear greater and more significant than the victorious wars of our present bourgeois epoch. Through educational means the state must teach individuals that illness is not a disgrace but an unfortunate accident which has to be pitied, yet that it is a crime and a disgrace to make this affliction all the worse by passing on disease and defects to innocent creatures out of mere egotism.

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And the state must also teach the people that it is an expression of a really noble nature and that it is a humanitarian act worthy of admiration if a person who innocently suffers from hereditary disease refrains from having a child of his own but gives his love and affection to some unknown child who, through its health, promises to become a robust member of a healthy community. In accomplishing such an educational task the state integrates its function by this activity in the moral sphere. It must act on this principle without paying any attention to the question of whether its conduct will be understood or misconstrued, blamed or praised.

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If for a period of only 600 years those individuals would be sterilized who are physically degenerate or mentally diseased, humanity would not only be delivered from an immense misfortune but also restored to a state of general health such as we at present can hardly imagine. If the fecundity of the healthy portion of the nation should be made a practical matter in a conscientious and methodical way, we should have at least the beginnings of a race from which all those germs would be eliminated which are today the cause of our moral and physical decadence. If a people and a state take this course to develop that nucleus of the nation which is most valuable from the racial standpoint and thus increase its fecundity, the people as a whole will subsequently enjoy that most precious of gifts which consists in a racial quality fashioned on truly noble lines.

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The world-view which bases the state on the racial idea must finally succeed in bringing about a nobler era, in which men will no longer pay exclusive attention to breeding and rearing pedigree dogs and horses and cats, but will endeavor to improve the breed of the

human race itself. That will be an era of silence and renunciation for one class of people, while the others will give their gifts and make their sacrifices joyfully.

Foreign Policy

The size of the area inhabited by a people constitutes in itself an essential factor for determining its outward security. The greater the quantity of space at the disposal of a people, the greater its natural protection; for military decisions against peoples living in a small restricted area have always been obtained more quickly and hence more easily, and in particular more effectively and completely than can, conversely, be possible against territorially extensive states. In the size of a state's territory there always lies a certain protection against frivolous attacks, since success can be achieved only after hard struggles, and therefore the risk of a rash assault will seem too great unless there are quite exceptional grounds for it. Hence the very size of a state offers in itself a basis for more easily preserving the freedom and independence of a people, while, conversely, the smallness of such a formation is a positive invitation to seizure.

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When the nations on this planet fight for existence - when the question of destiny, 'to be or not to be,' cries out for a solution-then all considerations of humanitarianism or aesthetics crumble into nothingness; for all these concepts do not float about in the ether, they arise from man's imagination and are bound up with man. When he departs from this world, these concepts are again dissolved into nothingness, for nature does not know them. And even among mankind, they belong only to a few nations or rather races, and this in proportion as they emanate from the feeling of the nation or race in question. Humanitarianism and aesthetics would vanish even from a world inhabited by man if this world were to lose the races that have created and upheld these concepts.

But all such concepts become secondary when a nation is fighting for its existence; in fact, they become totally irrelevant to the forms of the struggle as soon as a situation arises where they might paralyze a struggling nation's power of self-preservation. And that has always been their only visible result.

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As for humanitarianism, Moltke said years ago that in war it lies in the brevity of the operation, and that means that the most aggressive fighting technique is the most humane.

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Must a military defeat lead to so complete a collapse of a nation and a state? Since when is this the result of an unfortunate war? Do peoples perish in consequence of lost wars

as such?

The answer to this can be very brief: always, when military defeat is the payment meted out to peoples for their inner rottenness, cowardice, lack of character, in short, unworthiness. If this is not the case, the military defeat will rather be the inspiration of a great future resurrection than the tombstone of a national existence.

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The fundamental and guiding principles which we must always bear in mind when studying this question is that foreign policy is only a means to an end and that the sole end to be pursued is the welfare of our own people. Every problem in foreign politics must be considered from this point of view, and this point of view alone. Shall such and such a solution prove advantageous to our people now or in the future, or will it injure their interests? That is the question.

This is the sole preoccupation that must occupy our minds in dealing with a question. Party politics, religious considerations, humanitarian ideals - all such and all other preoccupations must absolutely give way to this.

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The possibility of winning back the independence of a nation is not absolutely bound up with the question of territorial reintegration but it will suffice if a small remnant, no matter how small, of this nation and state will exist, provided it possesses the necessary independence to become not only the vehicle of the common spirit of the whole people but also to prepare the way for the military fight to reconquer the nation's liberty.

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The cultural importance of a nation is almost always dependent on its political freedom and independence. Political freedom is a prerequisite condition for the existence, or rather the creation, of great cultural undertakings. Accordingly no sacrifice can be too great when there is question of securing the political freedom of a nation.

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The object of a diplomatic policy must not be to see that a nation goes down heroically but rather that it survives in a practical way. Hence every road that leads to this goal is opportune and the failure to take it must be looked upon as a criminal neglect of duty.

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If under foreign policy we must understand the regulation of a nation's relations with the rest of the world, the manner of this regulation will be determined by certain definite facts. As National Socialists we can, furthermore, establish the following principle concerning the nature of the foreign policy of an Ethnic state:

The foreign policy of the Ethnic state must safeguard the existence on this planet of the race embodied in the state, by creating a healthy, viable natural relation between the nation's population and growth on the one hand and the quantity and quality of its soil on the other hand.

As a healthy relation we may regard only that condition which assures the sustenance of a people on its own soil. Every other condition, even if it endures for hundreds, nay, thousands of years, is nevertheless unhealthy and will sooner or later lead to the injury if not annihilation of the people in question.

Only an adequately large space on this earth assures a nation of freedom of existence.

Moreover, the necessary size of the territory to be settled cannot be judged exclusively on the basis of present requirements, not even in fact on the basis of the yield of the soil compared to the population. For . . . in addition to its importance as a direct source of a people's food, another significance, that is, a military and political one, must be attributed to the area of a state. If a nation's sustenance as such is assured by the amount of its soil, the safeguarding of the existing soil itself must also be borne in mind. This lies in the general power-political strength of the state, which in turn to no small extent is determined by geo-military considerations.

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State boundaries are made by man and changed by man.

The fact that a nation has succeeded in acquiring an undue amount of soil constitutes no higher obligation that it should be recognized eternally. At most it proves the strength of the conquerors and the weakness of the nations. And in this case, right lies in this strength alone.

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Just as our ancestors did not receive the soil on which we live today as a gift from

Heaven, but had to fight for it at the risk of their lives, in the future no grace will win soil for us and hence life for our people, but only the might of a victorious sword.

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The right to possess soil can become a duty if without extension of its soil a great nation seems doomed to destruction.

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Never forget that the most sacred right on this earth is a man's right to have earth to till with his own hands, and the most sacred sacrifice the blood that a man sheds for this earth.

Education

The question of the 'nationalization' of a people is, among other things, primarily a question of creating healthy social conditions as a foundation for the possibility of educating the individual. For only those who through school and upbringing learn to know the cultural, economic, but above all the political, greatness of their own fatherland can and unit achieve the inner pride in the privilege of being a member of such a people. And I can fight only for something that I love, love only what I respect, and respect only what I at least know.

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Above all, in our present education a balance must be created between mental instruction and physical training. The institution that is called a Gymnasium today is a mockery of the Greek model. In our educational system it has been utterly forgotten that in the long run a healthy mind can dwell only in a healthy body.

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The excessive emphasis on purely intellectual instruction and the neglect of physical training also encourage the emergence of sexual ideas at a much too early age. The youth who achieves the hardness of iron by sports and gymnastics succumbs to the need of sexual satisfaction less than the stay-at-home fed exclusively on intellectual fare. And a sensible system of education must bear this in mind. It must, moreover, not fail to consider that the healthy young man will expect different things from the woman than a prematurely corrupted weakling.

Thus, the whole system of education must be so organized as to use the boy's free time for the useful training of his body. He has no right to hang about in idleness during these years, to make the streets and movie-houses unsafe; after his day's work he should steel and harden his young body, so that later life will not find him too soft. To begin this and also carry it out, to direct and guide it, is the task of education, and not just the pumping of so-called wisdom. We must also do away with the conception that the treatment of the body is the affair of every individual. There is no freedom to sin at the cost of posterity and hence of the race.

Parallel to the training of the body, a struggle against the poisoning of the soul must begin. Our whole public life today is like a hothouse for sexual ideas and stimulations. Just look at the bill of fare served up in our movies, vaudeville and theaters, and you

will hardly be able to deny that this is not the right kind of food, particularly for the youth. In shop windows and billboards the vilest means are used to attract the attention of the crowd. Anyone who has not lost the ability to think himself into their soul must realize that this must cause great damage in the youth. This sensual, sultry atmosphere leads to ideas and stimulations at a time when the boy should have no understanding of such things. The result of this kind of education can be studied in present-day youth, and it is not exactly gratifying. They mature too early and consequently grow old before their time. Sometimes the public learns of court proceedings which permit shattering insights into the emotional life of our fourteen- and fifteen-year-olds. Who will be surprised that even in these age-groups syphilis begins to seek its victims? And is it not deplorable to see a good number of these physically weak, spiritually corrupted young men obtaining their introduction to marriage through big-city whores?

No, anyone who wants to attack prostitution must first of all help to eliminate its spiritual basis. He must clear away the filth of the moral plague of big-city 'civilization' and he must do this ruthlessly and without wavering in the face of all the shouting and screaming that will naturally be let loose. If we do not lift the youth out of the morass of their present-day environment, they will drown in it. Anyone who refuses to see these things supports them, and thereby makes himself an accomplice in the slow prostitution of our future which, whether we like it or not, lies in the coming generation. This cleansing of our culture must be extended to nearly all fields. Theater, art, literature, cinema, press, posters, and window displays must be cleansed of all manifestations of our rotting world and placed in the service of a moral political, and cultural idea. Public life must be freed from the stifling perfume of our modern eroticism, just as it must be freed from all unmanly, prudish hypocrisy. In all these things the goal and the road must be determined by concern for the preservation of the health of our people in body and soul.

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If we consider it the first duty of the state to serve and promote the general welfare of the people, by preserving and encouraging the development of the best racial elements, the logical consequence is that this task cannot be limited to measures concerning the birth of the infant members of the race and nation but that the state will also have to adopt educational means for making each citizen a worthy factor in the further propagation of the racial stock.

Just as, in general, the racial quality is the preliminary condition for the mental efficiency of any given human material, the training of the individual will first of all have to be directed towards the development of sound bodily health. For the general rule is that a strong and healthy mind is found only in a strong and healthy body. The

fact that men of genius are sometimes not robust in health and stature, or even of a sickly constitution, is no proof against the principle I have enunciated. These cases are only exceptions which, as everywhere else, prove the rule. But when the bulk of a nation is composed of physical degenerates it is rare for a great spirit to arise from such a miserable motley. And in any case his activities would never meet with great success. A degenerate mob will either be incapable of understanding him at all or their will-power is so feeble that they cannot follow the soaring of such an eagle.

The state that is grounded on the racial principle and is alive to the significance of this truth will first of all have to base its educational work not on the mere imparting of knowledge but rather on physical training and development of healthy bodies. The cultivation of the intellectual facilities comes only in the second place. And here again it is character which has to be developed first of all, strength of will and decision. And the educational system ought to foster the spirit of readiness to accept responsibilities gladly. Formal instruction in the sciences must be considered last in importance. Accordingly the state which is grounded on the racial idea must start with the principle that a person whose formal education in the sciences is relatively small but who is physically sound and robust, of a steadfast and honest character, ready and able to make decisions and endowed with strength of will, is a more useful member of the national community than a weakling who is scholarly and refined. A nation composed of learned men who are physical weaklings, hesitant about decisions of the will, and timid pacifists, is not capable of assuring even its own existence on this earth. In the bitter struggle which decides the destiny of man it is very rare that an individual has succumbed because he lacked learning. Those who fail are they who try to ignore these consequences and are too faint-hearted about putting them into effect. There must be a certain balance between mind and body. An ill-kept body is not made a more beautiful sight by the indwelling of a radiant spirit. We should not be acting justly if we were to bestow the highest intellectual training on those who are physically deformed and crippled, who lack decision and are weak-willed and cowardly. What has made the Greek ideal of beauty immortal is the wonderful union of a splendid physical beauty with nobility of mind and spirit.

Moltke's saying, that in the long run fortune favors only the efficient, is certainly valid for the relationship between body and spirit. A mind which is sound will generally maintain its dwelling in a body that is sound.

Accordingly, in the Ethnic State physical training is not a matter for the individual alone. Nor is it a duty which first devolves on the parents and only secondly or thirdly a public interest; but it is necessary for the preservation of the people, who are

represented and protected by the state. As regards purely formal education the state even now interferes with the individual's right of self-determination and insists upon the right of the community by submitting the child to an obligatory system of training, without paying attention to the approval or disapproval of the parents. In a similar way and to a higher degree the new Ethnic State will one day make its authority prevail over the ignorance and incomprehension of individuals in problems appertaining to the safety of the nation. It must organize its educational work in such a way that the bodies of the young will be systematically trained from infancy onwards, so as to be tempered and hardened for the demands to be made on them in later years. Above all, the state must see to it that a generation of stay-at-homes is not developed.

The work of education and hygiene has to begin with the young mother. The painstaking efforts carried on for several decades have succeeded in abolishing septic infection at childbirth and reducing puerperal fever to a relatively small number of cases. And so it ought to be possible by means of instructing sisters and mothers in an opportune way, to institute a system of training the child from early infancy onwards so that this may serve as an excellent basis for future development.

The Ethnic State ought to allow much more time for physical training in the school. It is nonsense to burden young brains with a load of material of which, as experience shows, they retain only a small part, and mostly not the essentials, but only the secondary and useless portion; because the young mind is incapable of sifting the right kind of learning out of all the stuff that is pumped into it. Today, even in the curriculum of the high schools, only two short hours in the week are reserved for gymnastics; and worse still, it is left to the pupils to decide whether or not they want to take part. This shows a grave disproportion between this branch of education and purely intellectual instruction. Not a single day should be allowed to pass in which the young pupil does not have one hour of physical training in the morning and one in the evening; and every kind of sport and gymnastics should be included. There is one kind of sport which should be specially encouraged, although many people who call themselves *völkisch* consider it brutal and vulgar, and that is boxing. It is incredible how many false notions prevail among the "cultivated" classes. The fact that the young man learns how to fence and then spends his time in duels is considered quite natural and respectable. But boxing -- that is brutal. Why? There is no other sport which equals this in developing the militant spirit, none that demands such a power of rapid decision or which gives the body the flexibility of good steel. It is no more vulgar when two young people settle their differences with their fists than with sharp-pointed pieces of steel. One who is attacked and defends himself with his fists surely does not act less manly than one who runs off and yells for the assistance of a policeman. But, above all, a healthy youth has to learn to endure hard knocks. This principle may appear savage to our contemporary champions who fight

only with the weapons of the intellect. But it is not the purpose of the People's state to educate a colony of æsthetic pacifists and physical degenerates. This state does not consider that the human ideal is to be found in the honorable philistine or the maidenly spinster, but in a dareful personification of manly force and in women capable of bringing men into the world.

Generally speaking, the function of sport is not only to make the individual strong, alert and daring, but also to harden the body and train it to endure an adverse environment.

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Education cannot make a courageous man out of one who is temperamentally a coward. But a man who naturally possesses a certain degree of courage will not be able to develop that quality if his defective education has made him inferior to others from the very start as regards physical strength and prowess. The army offers the best example of the fact that the knowledge of one's physical ability develops a man's courage and militant spirit. Outstanding heroes are not the rule in the army, but the average represents men of high courage.

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Military training is excluded among us today, and therewith the only institution which in peace-times at least partly made up for the lack of physical training in our education. Therefore what I have suggested is all the more necessary in our time. The success of our old military training not only showed itself in the education of the individual but also in the influence which it exercised over the mutual relationship between the sexes. The young girl preferred the soldier to one who was not a soldier. The Ethnic State must not confine its control of physical training to the official school period, but it must demand that, after leaving school and while the adolescent body is still developing, the boy continues this training. For on such proper physical development success in after-life largely depends. It is stupid to think that the right of the state to supervise the education of its young citizens suddenly comes to an end the moment they leave school and recommences only with military service. This right is a duty, and as such it must continue uninterruptedly. The present state, which does not interest itself in developing healthy men, has criminally neglected this duty. It leaves our contemporary youth to be corrupted on the streets and in the brothels, instead of keeping hold of the reins and continuing the physical training of these youths up to the time when they are grown into healthy young men and women.

For the present it is a matter of indifference what form the state chooses for carrying on

this training. The essential matter is that it should be developed and that the most suitable ways of doing so should be investigated. The Ethnic State will have to consider the physical training of the youth after the school period just as much a public duty as their intellectual training; and this training will have to be carried out through public institutions. Its general lines can be a preparation for subsequent service in the army. And then it will no longer be the task of the army to teach the young recruit the most elementary drill regulations. In fact the army will no longer have to deal with recruits in the present sense of the word, but it will rather have to transform into a soldier the youth whose bodily prowess has been already fully trained.

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In the Ethnic State the army will no longer be obliged to teach boys how to walk and stand erect, but it will be the final and supreme school of patriotic education. In the army the young recruit will learn the art of bearing arms, but at the same time he will be equipped for his other duties in later life. And the supreme aim of military education must always be to achieve that which was attributed to the old army as its highest merit: namely, that through his military schooling the boy must be transformed into a man, that he must not only learn to obey but also acquire the fundamentals that will enable him one day to command. He must learn to remain silent not only when he is rightly rebuked but also when he is wrongly rebuked.

Furthermore, on the self-consciousness of his own strength and on the basis of that esprit de corps which inspires him and his comrades, he must become convinced that he belongs to a people who are invincible.

After he has completed his military training two certificates shall be handed to the soldier. The one will be his diploma as a citizen of the state, a juridical document which will enable him to take part in public affairs. The second will be an attestation of his physical health, which guarantees his fitness for marriage.

The Ethnic State will have to direct the education of girls just as that of boys and according to the same fundamental principles. Here again special importance must be given to physical training, and only after that must the importance of spiritual and mental training be taken into account. In the education of the girl the final goal always to be kept in mind is that she is one day to be a mother.

It is only in the second place that the Ethnic State must busy itself with the training of character, using all the means adapted to that purpose.

Of course the essential traits of the individual character are already there fundamentally before any education takes place. A person who is fundamentally egoistic will always remain fundamentally egoistic, and the idealist will always remain fundamentally an idealist. Besides those, however, who already possess a definite stamp of character there are millions of people with characters that are indefinite and vague. The born delinquent will always remain a delinquent, but numerous people who show only a certain tendency to commit criminal acts may become useful members of the community if rightly trained; whereas, on the other hand, weak and unstable characters may easily become evil elements if the system of education has been bad.

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Did it not very often happen in schooldays that the little tell-tale was preferred to his companions who kept their mouths shut? Is it not true that then, as well as now, complaining about others was considered praiseworthy "candor." while silent discretion was taken as obstinacy? Has any attempt ever been made to teach that discretion is a precious and manly virtue? No, for such matters are trifles in the eyes of our educators. But these trifles cost our state innumerable millions in legal expenses; for 90 per cent of all the processes for defamation and such like charges arise only from a lack of discretion. Remarks that are made without any sense of responsibility are thoughtlessly repeated from mouth to mouth; and our economic welfare is continually damaged because important methods of production are thus disclosed. Secret preparations for our national defense are rendered illusory because our people have never learned the duty of silence. They repeat everything they happen to hear. In times of war such talkative habits may even cause the loss of battles and therefore may contribute essentially to the unsuccessful outcome of a campaign. Here, as in other matters, we may rest assured that adults cannot do what they have not learnt to do in youth. A teacher must not try to discover the wild tricks of the boys by encouraging the evil practice of tale-bearing. Young people form a sort of state among themselves and face adults with a certain solidarity. That is quite natural. The ties which unite the ten-year boys to one another are stronger and more natural than their relationship to adults. A boy who tells on his comrades commits an act of treason and shows a bent of character which is, to speak bluntly, similar to that of a man who commits high treason. Such a boy must not be classed as "good." "reliable." and so on, but rather as one with undesirable traits of character. It may be rather convenient for the teacher to make use of such unworthy tendencies in order to help his own work, but by such an attitude the germ of a moral habit is sown in young hearts and may one day show fatal consequences. It has happened more often than once that a young informer developed into a big scoundrel.

This is only one example among many. The deliberate training of fine and noble traits of

character in our schools today is almost negative. In the future much more emphasis will have to be laid on this side of our educational work. Loyalty, self-sacrifice and discretion are virtues which a great nation must possess. And the teaching and development of these in the school is a more important matter than many other things now included in the curriculum. To make the children give up habits of complaining and whining and howling when they are hurt, etc., also belongs to this part of their training.

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In its educational system the Ethnic State will have to attach the highest importance to the development of character, hand-in-hand with physical training. Many more defects which our national organism shows at present could be at least ameliorated, if not completely eliminated, by education of the right kind.

Extreme importance should be attached to the training of will-power and the habit of making firm decisions, also the habit of being always ready to accept responsibilities.

In the training of our old army the principle was in vogue that any order is always better than no order. Applied to our youth this principle ought to take the form that any answer is better than no answer. The fear of replying, because one fears to be wrong, ought to be considered more humiliating than giving the wrong reply. On this simple and primitive basis our youth should be trained to have the courage to act.

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All in all, the cowardly lack of will-power and the incapacity for making decisions are chiefly results of the erroneous education given us in our youth. The disastrous effects of this are now widespread among us. The crowning examples of that tragic chain of consequences are shown in the lack of civil courage which our leading statesmen display.

The cowardice which leads nowadays to the shirking of every kind of responsibility springs from the same roots. Here again it is the fault of the education given our young people. This drawback permeates all sections of public life and finds its immortal consummation in the institutions of government that function under the parliamentary regime.

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Just as the Ethnic State must one day give its attention to training the will-power and

capacity for decision among the youth, so too it must inculcate in the hearts of the young generation from early childhood onwards a readiness to accept responsibilities, and the courage of open and frank avowal.

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The brains of the young people must not generally be burdened with subjects of which ninety-five per cent are useless to them and are therefore forgotten again. The curriculum of the primary and secondary schools presents an odd mixture at the present time. In many branches of study the subject matter to be learned has become so enormous that only a very small fraction of it can be remembered later on, and indeed only a very small fraction of this whole mass of knowledge can be used. On the other hand, what is learned is insufficient for anybody who wishes to specialize in any certain branch for the purpose of earning his daily bread. Take, for example, the average civil servant who has passed through the Gymnasium or High School, and ask him at the age of thirty or forty how much he has retained of the knowledge that was crammed into him with so much pains.

How much is retained from all that was stuffed into his brain? He will certainly answer: "Well, if a mass of stuff was then taught, it was not for the sole purpose of supplying the student with a great stock of knowledge from which he could draw in later years, but it served to develop the understanding, the memory, and above all it helped to strengthen the thinking powers of the brain." That is partly true. And yet it is somewhat dangerous to submerge a young brain in a flood of impressions which it can hardly master and the single elements of which it cannot discern or appreciate at their just value. It is mostly the essential part of this knowledge, and not the accidental, that is forgotten and sacrificed. Thus the principal purpose of this copious instruction is frustrated, for that purpose cannot be to make the brain capable of learning by simply offering it an enormous and varied amount of subjects for acquisition, but rather to furnish the individual with that stock of knowledge which he will need in later life and which he can use for the good of the community. This aim, however, is rendered illusory if, because of the superabundance of subjects that have been crammed into his head in childhood, a person is able to remember nothing, or at least not the essential portion, of all this in later life. There is no reason why millions of people should learn two or three languages during the school years, when only a very small fraction will have the opportunity to use these languages in later life and when most of them will therefore forget those languages completely. To take an instance: Out of 100,000 students who learn French there are probably not 2,000 who will be in a position to make use of this accomplishment in later life, while 98,000 will never have a chance to utilize in practice what they have learned in youth. They have spent thousands of hours on a subject which

will afterwards be without any value or importance to them. The argument that these matters form part of the general process of educating the mind is invalid. It would be sound if all these people were able to use this learning in after life. But, as the situation stands, 98,000 are tortured to no purpose and waste their valuable time, only for the sake of the 2,000 to whom the language will be of any use.

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The subject matter of our historical teaching must be curtailed. The chief value of that teaching is to make the principal lines of historical development understood. The more our historical teaching is limited to this task, the more we may hope that it will turn out subsequently to be of advantage to the individual and, through the individual, to the community as a whole. For history must not be studied merely with a view to knowing what happened in the past but as a guide for the future, and to teach us what policy would be the best to follow for the preservation of our own people.

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It is the business of the Ethnic State to arrange for the writing of a world history in which the race problem will occupy a dominant position.

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The Ethnic State must reconstruct our system of general instruction in such a way that it will embrace only what is essential. Beyond this it will have to make provision for a more advanced teaching in the various subjects for those who want to specialize in them. It will suffice for the average individual to be acquainted with the fundamentals of the various subjects to serve as the basis of what may be called an all-round education. He ought to study exhaustively and in detail only that subject in which he intends to work during the rest of his life. A general instruction in all subjects should be obligatory, and specialization should be left to the choice of the individual.

In this way the scholastic program would be shortened, and thus several school hours would be gained which could be utilized for physical training and character training, in will-power, the capacity for making practical judgments, decisions, etc.

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It is a characteristic of our materialistic epoch that our scientific education shows a growing emphasis on what is real and practical: such subjects, for instance, as applied

mathematics, physics, chemistry, etc. Of course they are necessary in an age that is dominated by industrial technology and chemistry, and where everyday life shows at least the external manifestations of these. But it is a perilous thing to base the general culture of a nation on the knowledge of these subjects. On the contrary, that general culture ought always to be directed towards ideals. It ought to be founded on the humanist disciplines and should aim at giving only the ground work of further specialized instruction in the various practical sciences. Otherwise we should sacrifice those forces that are more important for the preservation of the nation than any technical knowledge. In the historical department the study of ancient history should not be omitted. Roman history, along general lines, is and will remain the best teacher, not only for our own time but also for the future. And the ideal of Hellenic culture should be preserved for us in all its marvelous beauty.

The differences between the various peoples should not prevent us from recognizing the community of race which unites them on a higher plane. The conflict of our times is one that is being waged around great objectives. A civilization is fighting for its existence. It is a civilization that is the product of thousands of years of historical development, and the Greek as well as the German forms part of it.

A clear-cut division must be made between general culture and the special branches. Today the latter threaten more and more to devote themselves exclusively to the service of Mammon. To counterbalance this tendency, general culture should be preserved, at least in its ideal forms. The principle should be repeatedly emphasized, that industrial and technical progress, trade and commerce, can flourish only so long as a folk community exists whose general system of thought is inspired by ideals, since that is the preliminary condition for a flourishing development of the enterprises I have spoken of. That condition is not created by a spirit of materialist egotism but by a spirit of self-denial and the joy of giving one's self in the service of others.

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The Ethnic State must realize that the sciences may also be made a means of promoting a spirit of pride in the nation. Not only the history of the world but the history of civilization as a whole must be taught in the light of this principle. An inventor must appear great not only as an inventor but also, and even more so, as a member of the nation. The admiration aroused by the contemplation of a great achievement must be transformed into a feeling of pride and satisfaction that a man of one's own race has been chosen to accomplish it.

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The spirit of nationalism and a feeling for social justice must be fused into one sentiment in the hearts of the youth. Then a day will come when a nation of citizens will arise which will be welded together through a common love and a common pride that shall be invincible and indestructible for ever.

The dread of chauvinism, which is a symptom of our time, is a sign of its impotence. Since our epoch not only lacks everything in the nature of exuberant energy but even finds such a manifestation disagreeable, fate will never elect it for the accomplishment of any great deeds. For the greatest changes that have taken place on this earth would have been inconceivable if they had not been inspired by ardent and even hysterical passions, but only by the bourgeois virtues of peacefulness and order.

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One thing is certain: our world is facing a great revolution. The only question is whether the outcome will be propitious for the Aryan portion of mankind or whether the everlasting Jew will profit by it.

By educating the young generation along the right lines, the Ethnic State will have to see to it that a generation of mankind is formed which will be adequate to this supreme combat that will decide the destinies of the world.

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The whole organization of education and training which the Ethnic State is to build up must take as its crowning task the work of instilling into the hearts and brains of the youth entrusted to it the racial instinct and understanding of the racial idea. No boy or girl must leave school without having attained a clear insight into the meaning of racial purity and the importance of maintaining the racial blood unadulterated. Thus the first indispensable condition for the preservation of our race will have been established and thus the future cultural progress of our people will be assured.

For in the last analysis all physical and mental training would be in vain unless it served an entity which is ready and determined to carry on its own existence and maintain its own characteristic qualities.

*

The material interests of man can always thrive best as long as they remain in the shadow of heroic virtues; but as soon as they attempt to enter the primary sphere of existence, they destroy the basis for their own existence.

*

Never yet has a state been founded by peaceful economic means, but always and exclusively by the instincts of preservation of the species regardless whether these are found in the province of heroic virtue or of cunning craftiness; the one results in Aryan states based on work and culture, the other in Jewish colonies of parasites. As soon as economics as such begins to choke out these instincts in a people or in a state, it becomes the seductive cause of subjugation and oppression.

Organization

When a people is not willing or able to fight for its existence - Providence in its eternal justice has decreed that people's end.

The world is not for cowardly peoples.

*

If the struggle for a philosophy is not lead by heroes prepared to make sacrifices, there will, in a short time, cease to be any warriors willing to die. The man who is fighting for his own existence cannot have much left over for the community.

In order to maintain this requirement, every man must know that the new movement can offer the present nothing but honor and fame in posterity. The more easily attainable posts and offices a movement has to hand out, the more inferior stuff it will attract, and in the end these political hangers - on overwhelm a successful party in such number that the honest fighter of former days no longer recognizes the old movement and the new arrivals definitely reject him as an unwelcome intruder. When this happens, the 'mission' of such a movement is done for.

*

The goal of a political reform movement will never be reached by enlightenment work or by influencing ruling circles, but only by the achievement of political power. Every world-moving idea has not only the right, but also the duty, of securing, those means which make possible the execution of its ideas. . .

If the achievement of political power constitutes the precondition for the practical execution of reform purposes, the movement with reform purposes must from the first day of its existence feel itself a movement of the masses and not a literary tea-club or a shopkeepers' bowling society.

*

The young movement is in its nature and inner organization anti-parliamentarian; that is, it rejects, in general and in its own inner structure, a principle of majority rule in which the leader is degraded to the level of a mere executant of other people's will and

opinion. In little as well as big things, the movement advocates the principle of a Germanic democracy: the leader is elected, but then enjoys unconditional authority.

The practical consequences of this principle in the movement are the following:

The first chairman of a local group is elected, but then he is the responsible leader of the local group. All committees are subordinate to him and not, conversely, he to a committee. There are no electoral committees, but only committees for work. The responsible leader, the first chairman, organizes the work. The first principle applies to the next higher organization, the precinct, the district or county. The leader is always elected, but thereby he is vested with unlimited powers and authority. And, finally, the same applies to the leadership of the whole party. The chairman is elected, but he is the exclusive leader of the movements. All committees are subordinate to him and not he to the committees. He makes the decisions and hence bears the responsibility on his shoulders. Members of the movement are free to call him to account before the forum of a new election, to divest him of his office in so far as he has infringed on the principles of the movement or served its interests badly. His place is then taken by an abler, new man, enjoying, however } the same authority and the same responsibility.

It is one of the highest tasks of the movement to make this principle determining, not only within its own ranks, but for the entire state.

*

Any man who wants to be leader bears, along with the highest unlimited authority, also the ultimate and heaviest responsibility.

Anyone who is not equal to this or is too cowardly to bear the consequences of his acts is not fit to be leader; only the hero is cut out for this.

*

The best organization is not that which inserts the greatest, but that which inserts the smallest, intermediary apparatus between the leadership of a movement and its individual adherents. For the function of organization is the transmission of a definite idea - which always first arises from the brain of an individual - to a larger body of men and the supervision of its realization.

Hence organization is in all things only a necessary evil. In the best case it is a means to an end, in the worst case an end in itself.

*

The geo-political significance of a focal center in a movement cannot be overemphasized. Only the presence of such a place, exerting the magic spell of a Mecca or a Rome, can in the long run give the movement a force which is based on inner unity and the recognition of a summit representing this unity.

*

Under certain circumstances the leadership of a movement must let large territories lie fallow, unless there emerges from the adherents a man able and willing to put himself at the disposal of the leadership, and organize and lead the movement in the district in question.

*

The prerequisite for the creation of an organizational form is and remains the man necessary for its leadership.

As worthless as an army in all its organizational forms is without officers, equally worthless is a political organization without the suitable leader.

*

Leadership itself requires not only will but also ability, and a greater importance must be attached to will and energy than to intelligence as such, and most valuable of all is a combination of ability, determination, and perseverance.

*

The future of a movement is conditioned by the fanaticism yes, the intolerance, with which its adherents uphold it as the sole correct movement, and push it past other formations of a similar sort.

*

It is the greatest error to believe that the strength of a movement increases through a union with another of similar character. It is true that every enlargement of this kind at

first means an increase in outward dimensions, which to the eyes of superficial observers means power; in truth, however, it only takes over the germs of an inner weakening that will later become effective.

For whatever can be said about the like character of two movements, in reality it is never present. For otherwise there would actually be not two movements but one. And regardless wherein the differences lie - even if they consisted only in the varying abilities of the leadership - they exist. But the natural law of all development demands, not the coupling of two formations which are simply not alike, but the victory of the stronger and the cultivation of the victor's force and strength made possible alone by the resultant struggle.

*

Through the union of two more or less equal political party formations momentary advantages may arise, but in the long run any success won in this way is the cause of inner weaknesses which appear later.

The greatness of a movement is exclusively guaranteed by the unrestricted development of its inner strength and its steady growth up to the final victory over all competitors.

*

Movements which increase only by the so-called fusion of similar formations, thus owing their strength to compromises, are like hothouse plants. They shoot up, but they lack the strength to defy the centuries and withstand heavy storms.

*

The greatness of every mighty organization embodying an idea in this world lies in the religious fanaticism and intolerance with which, fanatically convinced of its own right, it intolerantly imposes its will against all others. If an idea in itself is sound and, thus armed, takes up a struggle on this earth, it is unconquerable and every persecution will only add to its inner strength.

*

On principle the movement must so educate its members that they do not view the struggle as something idly cooked up, but as the thing that they themselves are striving for. Therefore, they must not fear the hostility of their enemies, but must feel that it is

the presupposition for their own right to exist. They must not shun the hatred of the enemies of our nationality and our philosophy and its manifestations; they must long for them. And among the manifestations of this hate are lies and slander.

Any man who is not attacked in the Jewish newspapers, not slandered and vilified, is no decent German and no true National Socialist. The best yardstick for the value of his attitude, for the sincerity of his conviction, and the force of his will is the hostility he receives from the mortal enemy of our people.

It must, over and over again, be pointed out to the adherents of the movement and in a broader sense to the whole people that the Jew and his newspapers always lie and that even an occasional Ruth is only intended to cover a bigger falsification and is therefore itself in turn a deliberate untruth. The Jew is the great master in lying, and lies and deception are his weapons in struggle.

Every Jewish slander and every Jewish lie is a scar of honor on the body of our warriors.

The man they have most reviled stands closest to us and the man they hate worst is our best friend.

Anyone who picks up a Jewish newspaper in the morning and does not see himself slandered in it has not made profitable use of the previous day; for if he had, he would be persecuted, reviled, slandered, abused, befouled. And only the man who combats this mortal enemy of our nation and of all Aryan humanity and culture most effectively may expect to see the slanders of this race and the struggle of this people directed against him.

When these principles enter the flesh and blood of our supporters, the movement will become unshakable and invincible.

*

The movement must promote respect for personality by all means; it must never forget that in personal worth lies the worth of everything human; that every idea and every achievement is the result of one man's creative force and that the admiration of greatness constitutes, not only a tribute of thanks to the latter, but casts a unifying bond around the grateful.

Personality cannot be replaced; especially when it embodies not the mechanical but the cultural and creative element. No more than a famous master can be replaced and

another take over the completion of the half-finished painting he has left behind can the great poet and thinker, the great statesman and the great soldier, be replaced. For their activity lies always in the province of art. It is not mechanically trained, but inborn by God's grace.

The greatest revolutionary changes and achievements of this earth its greatest cultural accomplishments the immortal deeds in the field of statesmanship, etc., are forever inseparably bound up with a name and are represented by it. To renounce doing homage to a great spirit means the loss of an immense strength which emanates from the names of all great men and women.

The Jew knows this best of all. He, whose great men are only great in the destruction of humanity and its culture, makes sure that they are idolatrously admired. He attempts only to represent the admiration of the nations for their own spirits as unworthy and brands it as a 'personality cult.'

As soon as a people becomes so cowardly that it succumbs to this Jewish arrogance and effrontery, it renounces the mightiest power that it possesses; for this is based, not on respect for the masses, but on the veneration of genius and on uplift and enlightenment by his example.

When human hearts break and human souls-despair, then from the twilight of the past the great conquerors of distress and care, of disgrace and misery, of spiritual slavery and physical compulsion, look down on them and hold out their eternal hands to the despairing mortals!

Woe to the people that is ashamed to take them!

*

Terror is not broken by the mind, but by terror.

*

Any world-view, though a thousandfold right and supremely beneficial to humanity, will be of no practical service for the maintenance of a people as long as its principles have not yet become the rallying point of a militant movement. And, on its own side, this movement will remain a mere party until it has brought its ideals to victory and transformed its party doctrines into the new foundations of a state which gives the national community its final shape.

*

We National-Socialists know that in holding these views we take up a revolutionary stand in the world of today and that we are branded as revolutionaries. But our views and our conduct will not be determined by the approbation or disapprobation of our contemporaries, but only by our duty to follow a truth which we have acknowledged.

*

It may be asserted that the greatest and most enduring successes in history are mostly those which were least understood at the beginning, because they were in strong contrast to public opinion and the views and wishes of the time.

*

The swastika signified the mission allotted to us -- the struggle for the victory of Aryan mankind and at the same time the triumph of the ideal of creative work which is in itself and always will be anti-Semitic.

*

Through the formation of a working coalition associations which are weak in themselves can never be made strong, whereas it can and does happen not infrequently that a strong association loses its strength by joining in a coalition with weaker ones. It is a mistake to believe that a factor of strength will result from the coalition of weak groups; because experience shows that under all forms and all conditions the majority represents the duffers and poltroons. Hence a multiplicity of associations, under a directorate of many heads, elected by these same associations, is abandoned to the control of poltroons and weaklings. Through such a coalition the free play of forces is paralyzed, the struggle for the selection of the best is abolished and therewith the necessary and final victory of the healthier and stronger is impeded. Coalitions of that kind are inimical to the process of natural development, because for the most part they hinder rather than advance the solution of the problem which is being fought for.

It may happen that, from considerations of a purely tactical kind, the supreme command of a movement whose goal is set in the future will enter into a coalition with such associations for the treatment of special questions and may also stand on a common platform with them, but this can be only for a short and limited period. Such a coalition must not be permanent, if the movement does not wish to renounce its liberating

mission. Because if it should become indissolubly tied up in such a combination it would lose the capacity and the right to allow its own forces to work freely in following out a natural development, so as to overcome rivals and attain its own objective triumphantly.

It must never be forgotten that nothing really great in this world has ever been achieved through coalitions, but that such achievements have always been due to the triumph of the individual. Successes achieved through coalitions, owing to the very nature of their source, carry the germs of future disintegration in them from the very start; so much so that they have already forfeited what has been achieved. The great revolutions which have taken place in human thought and have veritably transformed the aspect of the world would have been inconceivable and impossible to carry out except through titanic struggles waged between individual natures, but never as the enterprises of coalitions.

And, above all things, the Ethnic state will never be created by the desire for compromise inherent in a patriotic coalition, but only by the iron will of a single movement which has successfully come through in the struggle with all the others.

*

Great masters of theory are only very rarely great organizers also. And this is because the greatness of the theorist and founder of a system consists in being able to discover and lay down those laws that are right in the abstract, whereas the organizer must first of all be a man of psychological insight. He must take men as they are, and for that reason he must know them, not having too high or too low an estimate of human nature. He must take account of their weaknesses, their baseness and all the other various characteristics, so as to form something out of them which will be a living organism, endowed with strong powers of resistance, fitted to be the carrier of an idea and strong enough to ensure the triumph of that idea.

But it is still more rare to find a great theorist who is at the same time a great leader. For the latter must be more of an agitator, a truth that will not be readily accepted by many of those who deal with problems only from the scientific standpoint. And yet what I say is only natural. For an agitator who shows himself capable of expounding ideas to the great masses must always be a psychologist, even though he may be only a demagogue. Therefore he will always be a much more capable leader than the contemplative theorist who meditates on his ideas, far from the human throng and the world. For to be a leader means to be able to move the masses. The gift of formulating ideas has nothing whatsoever to do with the capacity for leadership. It would be entirely futile to discuss the question as to which is the more important: the faculty of conceiving ideals and

human aims or that of being able to have them put into practice. Here, as so often happens in life, the one would be entirely meaningless without the other. The noblest conceptions of the human understanding remain without purpose or value if the leader cannot move the masses towards them. And, conversely, what would it avail to have all the genius and elan of a leader if the intellectual theorist does not fix the aims for which mankind must struggle. But when the abilities of theorist and organizer and leader are united in the one person, then we have the rarest phenomenon on this earth. And it is that union which produces the great man.

*

If a movement proposes to overthrow a certain order of things and construct a new one in its place, then the following principles must be clearly understood and must dominate in the ranks of its leadership: Every movement which has gained its human material must first divide this material into two groups: namely, followers and members.

It is the task of the propagandist to recruit the followers and it is the task of the organizer to select the members.

The follower of a movement is he who understands and accepts its aims; the member is he who fights for them.

The follower is one whom the propaganda has converted to the doctrine of the movement. The member is he who will be charged by the organization to collaborate in winning over new followers from which in turn new members can be formed.

To be a follower needs only the passive recognition of the idea. To be a member means to represent that idea and fight for it. From ten followers one can have scarcely more than two members. To be a follower simply implies that a man has accepted the teaching of the movement; whereas to be a member means that a man has the courage to participate actively in diffusing that teaching in which he has come to believe.

Because of its passive character, the simple effort of believing in a political doctrine is enough for the majority, for the majority of mankind is mentally lazy and timid. To be a member one must be intellectually active, and therefore this applies only to the minority.

Such being the case, the propagandist must seek untiringly to acquire new followers for the movement, whereas the organizer must diligently look out for the best elements among such followers, so that these elements may be transformed into members. The

propagandist need not trouble too much about the personal worth of the individual proselytes he has won for the movement. He need not inquire into their abilities, their intelligence or character. From these proselytes, however, the organizer will have to select those individuals who are most capable of actively helping to bring the movement to victory.

The propagandist aims at inducing the whole people to accept his teaching. The organizer includes in his body of membership only those who, on psychological grounds, will not be an impediment to the further diffusion of the doctrines of the movement.

The propagandist inculcates his doctrine among the masses, with the idea of preparing them for the time when this doctrine will triumph, through the body of combatant members which he has formed from those followers who have given proof of the necessary ability and will-power to carry the struggle to victory.

The final triumph of a doctrine will be made all the more easy if the propagandist has effectively converted large bodies of men to the belief in that doctrine and if the organization that actively conducts the fight be exclusive, vigorous and solid.

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It is not necessary, however, that every individual fighter for such a new doctrine need have a full grasp of the ultimate ideas and plans of those who are the leaders of the movement. It is only necessary that each should have a clear notion of the fundamental ideas and that he should thoroughly assimilate a few of the most fundamental principles, so that he will be convinced of the necessity of carrying the movement and its doctrines to success. The individual soldier is not initiated in the knowledge of high strategical plans. But he is trained to submit to a rigid discipline, to be passionately convinced of the justice and inner worth of his cause and that he must devote himself to it without reserve. So, too, the individual follower of a movement must be made acquainted with its far-reaching purpose, how it is inspired by a powerful will and has a great future before it.

Supposing that each soldier in an army were a general, and had the training and capacity for generalship, that army would not be an efficient fighting instrument. Similarly a political movement would not be very efficient in fighting for a world-view if it were made up exclusively of intellectuals. No, we need the simple soldier also. Without him no discipline can be established.

By its very nature, an organization can exist only if leaders of high intellectual ability are served by a large mass of men who are emotionally devoted to the cause. To maintain discipline in a company of two hundred men who are equally intelligent and capable would turn out more difficult in the long run than in a company of one hundred and ninety less gifted men and ten who have had a higher education.

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A revolutionary conception of the world and human existence will always achieve decisive success when the new world-view has been taught to a whole people, or subsequently forced upon them if necessary, and when, on the other hand, the central organization, the movement itself, is in the hands of only those few men who are absolutely indispensable to form the nerve-centers of the coming state.

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It is not necessary the number of members should increase indefinitely. Quite the contrary would be better. In view of the fact that only a fraction of humanity has energy and courage, a movement which increases its own organization indefinitely must of necessity one day become plethoric and inactive. Organizations, that is to say, groups of members, which increase their size beyond certain dimensions gradually lose their fighting force and are no longer in form to back up the propagation of a doctrine with aggressive elan and determination.

Now the greater and more revolutionary a doctrine is, so much the more active will be the spirit inspiring its body of members, because the subversive energy of such a doctrine will frighten away the chicken-hearted and small-minded bourgeoisie. In their hearts they may believe in the doctrine but they are afraid to acknowledge their belief openly. By reason of this very fact, however, an organization inspired by a veritable revolutionary idea will attract into the body of its membership only the most active of those believers who have been won for it by its propaganda.

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It is not the task of a theoretician to determine the varying degrees in which a cause can be realized, but to establish the cause as such: that is to say: he must concern himself less with the road than with the goal. In this, however, the basic correctness of an idea is decisive and not the difficulty of its execution. As soon as the theoretician attempts to take account of so-called 'utility' and 'reality' instead of the absolute truth, his work will cease to be a polar star of seeking humanity and instead will become a prescription for

everyday life. The theoretician of a movement must lay down its goal, the politician strive for its fulfillment. The thinking of the one, therefore, will be determined by eternal truth, the actions of the other more by the practical reality of the moment. The greatness of the one lies in the absolute abstract soundness of his idea, that of the other in his correct attitude toward the given facts and their advantageous application; and in this the theoretician's aim must serve as his guiding star. While the touchstone for the stature of a politician may be regarded as the success of his plans and acts—in other words, the degree to which they become reality—the realization of the theoretician's ultimate purpose can never be realized, since, though human thought can apprehend truths and set up crystal-clear aims, complete fulfillment will fail due to the general imperfection and inadequacy of man. The more abstractly correct and hence powerful the idea will be, the more impossible remains its complete fulfillment as long as it continues to depend on human beings. Therefore, the stature of the theoretician must not be measured by the fulfillment of his aims, but by their soundness and the influence they have had on the development of humanity. If this were not so, the founders of religion could not be counted among the greatest men of this earth, since the fulfillment of their ethical purposes will never be even approximately complete. In its workings, even the religion of love is only the weak reflection of the will of its exalted founder; its significance, however, lies in the direction which it attempted to give to a universal human development of culture, ethics, and morality.

The enormous difference between the tasks of the theoretician and the politician is also the reason why a union of both in one person is almost never found. This is especially true of the so-called 'successful' politician of small format, whose activity for the most part is only an 'art of the possible,' as Bismarck rather modestly characterized politics in general. The freer such a 'politician' keeps himself from great ideas, the easier and often the more visible, but always the more rapid, his successes will be. To be sure, they are dedicated to earthly transitoriness and sometimes do not survive the death of their fathers. The work of such politicians, by and large, is unimportant nor posterity, since their successes in the present are based solely on keeping at a distance all really great and profound problems and ideas, which as such would only have been of value for later generations.

The execution of such aims, which have value and significance for the most distant times, usually brings little reward to the man who champions them and rarely finds understanding among the great masses, who for the moment have more understanding for beer and milk regulations than for farsighted plans for the future, whose realization can only occur far hence, and whose benefits will be reaped only by posterity.

Thus, from a certain vanity, which is always a cousin of stupidity, the great mass of

politicians will keep far removed from all really weighty plans for the future, in order not to lose the momentary sympathy of the great mob. The success and significance of such a politician lie then exclusively in the present, and do not exist for posterity. But small minds are little troubled by this; they are content.

With the theoretician conditions are different. His importance lies almost always solely in the future, for not seldom he is what is described by the world as 'unworldly.' For if the art of the politician is really the art of the possible, the theoretician is one of those of whom it can be said that they are pleasing to the gods only if they demand and want the impossible. He will almost always have to renounce the recognition of the present, but in return, provided his ideas are immortal, will harvest the fame of posterity.

In long periods of humanity, it may happen once that the politician is wedded to the theoretician. The more profound this fusion, however, the greater are the obstacles opposing the work of the politician. He no longer works for necessities which will be understood by the first best shopkeeper, but for aims which only the fewest comprehend. Therefore, his life is torn by love and hate. The protest of the present which does not understand the man, struggles with the recognition of posterity-for which he works.

For the greater a man's works for the future, the less the present can comprehend them; the harder his fight, and the rarer success. If, however, once in centuries success does come to a man, perhaps in his latter days a faint beam of his coming glory may shine upon him. To be sure, these great men are only the Marathon runners of history; the laurel wreath of the present touches only the brow of the dying hero.

Among them must be counted the great warriors in this world who, though not understood by the present, are nevertheless prepared to carry the fight for their ideas and ideals to their end.

They are the men who some day will be closest to the heart of the people; it almost seems as though every individual feels the duty of compensating in the past for the sins which the present once committed against the great. Their life and work are followed with admiring gratitude and emotion, and especially in days of gloom they have the power to raise up broken hearts and despairing souls.

Propaganda

In general the art of all truly great national leaders at all times consists among other things primarily in not dividing the attention of a people, but in concentrating it upon a single foe. The more unified the application of a people's will to fight, the greater will be the magnetic attraction of a movement and the mightier will be the impetus of the thrust. It belongs to the genius of a great leader to make even adversaries far removed from one another seem to belong to a single category, because in weak and uncertain characters the knowledge of having different enemies can only too readily lead to the beginning of doubt in their own right.

Once the wavering mass sees itself in a struggle against too many enemies, objectivity will put in an appearance, throwing open the question whether all others are really wrong and only their own people or their own movement are in the right.

And this brings about the first paralysis of their own power. Hence a multiplicity of different adversaries must always be combined so that in the eyes of the masses of one's own supporters the struggle is directed against only one enemy. This strengthens their faith in their own right and enhances their bitterness against those who attack it.

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Is propaganda a means or an end?

It is a means and must therefore be judged with regard to its end. It must consequently take a form calculated to support the aim which it serves. It is also obvious that its aim can vary in importance from the standpoint of general need, and that the inner value of the propaganda will vary accordingly.

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To whom should propaganda be addressed? To the scientifically trained intelligentsia or to the less educated masses?

It must be addressed always and exclusively to the masses.

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The function of propaganda does not lie in the scientific training of the individual, but in calling the masses' attention to certain facts, processes, necessities, etc., whose significance is thus for the first time placed within their field of vision.

The whole art consists in doing this so skillfully that everyone will be convinced that the fact is real, the process necessary, the necessity correct, etc. But since propaganda is not and cannot be the necessity in itself, since its function, like the poster, consists in attracting the attention of the crowd, and not in educating those who are already educated or who are striving after education and knowledge, its effect for the most part must be aimed at the emotions and only to a very limited degree at the so-called intellect.

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All propaganda must be popular and its intellectual level must be adjusted to the most limited intelligence among those it is addressed to. Consequently, the greater the mass it is intended to reach, the lower its purely intellectual level will have to be. But if, as in propaganda for sticking out a war, the aim is to influence a whole people, we must avoid excessive intellectual demands on our public, and too much caution cannot be exerted in this direction.

The more modest its intellectual ballast, the more exclusively it takes into consideration the emotions of the masses, the more effective it will be. And this is the best proof of the soundness or unsoundness of a propaganda campaign, and not success in pleasing a few scholars or young aesthetes.

The art of propaganda lies in understanding the emotional ideas of the great masses and finding, through a psychologically correct form, the way to the attention and thence to the heart of the broad masses. The fact that our bright boys do not understand this merely shows how mentally lazy and conceited they are.

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It is a mistake to make propaganda many-sided, like scientific instruction, for instance.

The receptivity of the great masses is very limited, their intelligence is small, but their power of forgetting is enormous. In consequence of these facts, all effective propaganda must be limited to a very few points and must harp on these in slogans until the last member of the public understands what you want him to understand by your slogan. As soon as you sacrifice this slogan and try to be many-sided, the effect will piddle away, for the crowd can neither digest nor retain the material offered. In this way the result is weakened and in the end entirely cancelled out.

Thus we see that propaganda must follow a simple line and correspondingly the basic tactics must be psychologically sound.

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The very first axiom of all propagandist activity: to wit, the basically subjective and one-sided attitude it must take toward every question it deals with. . . . The function of propaganda is, for example, not to weigh and ponder the rights of different people, but exclusively to emphasize the one right which it has set out to argue for. Its task is not to make an objective study of the truth, in so far as it favors the enemy, and then set it before the masses with academic fairness; its task is to serve our own right, always and unflinchingly.

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The broad mass of a nation does not consist of diplomats, or even professors of political law, or even individuals capable of forming a rational opinion; it consists of plain mortals, wavering and inclined to doubt and uncertainty. As soon as our own propaganda admits so much as a glimmer of right on the other side, the foundation for doubt in our own right has been laid. The masses are then in no position to distinguish where foreign injustice ends and our own begins. In such a case they become uncertain and suspicious, especially if the enemy refrains from going in for the same nonsense, but unloads every bit of blame on his adversary.

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The people in their overwhelming majority are so feminine by nature and attitude that sober reasoning determines their thoughts and actions far less than emotion and feeling. And this sentiment is not complicated, but very simple and all of a piece. It does not have multiple shadings; it has a positive and a negative; love or hate, right or wrong, truth or lie never half this way and half that way, never partially, or that kind of thing.

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The most brilliant propagandist technique will yield no success unless one fundamental principle is borne in mind constantly and with unflagging attention. It must confine itself to a few points and repeat them over and over. Here, as so often in this world, persistence is the first and most important requirement for success.

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Propaganda must be adjusted to the broad masses in content and in form, and its soundness is to be measured exclusively by its effective result.

Zweites Buch

The Second Book

Preface

Hitler's Second Book was written in 1928, a few years after the publication of Mein Kampf. It remained untitled and unpublished.

The document was placed in an air raid shelter in 1935, where it remained until it was discovered by an American officer in 1945.

The authenticity of the book has been verified by Josef Berg (former employee of the National-Socialist publishing house Eher Verlag) and Telford Taylor (former Brigadier General U.S.A.R., and Chief Counsel at the Nuremberg trials).

The book mostly discusses National-Socialist foreign policy.

This digital edition is abridged. We have attempted to keep parts which describe the National-Socialist worldview, or Hitler's thoughts on proper foreign policy, omitting parts which are of mostly historical interest.

Politics is history in the making. History itself is the presentation of the course of a people's struggle for existence. I deliberately use the phrase struggle for existence here because, in truth, that struggle for daily bread, equally in peace and war, is an eternal battle against thousands upon thousands of resistances, just as life itself is an eternal struggle against death. For men know as little why they live as does any other creature of the world. Only life is filled with the longing to preserve itself. The most primitive creature knows only the instinct of the self-preservation of its own, in creatures standing higher in the scale it is transferred to wife and child, and in those standing still higher to the entire species. While, apparently, man often surrenders his own instinct of self-preservation for the sake of the species, in truth he nevertheless serves it to the highest degree. For not seldom the preservation of the life of a whole people, and with this of the individual, lies only in this renunciation by the individual. Hence the sudden courage of a mother in the defense of her young and the heroism of a man in the defense of his people. The two powerful life instincts, hunger and love, correspond to the greatness of the instinct for self-preservation. While the appeasement of eternal hunger guarantees self-preservation, the satisfaction of love assures the continuance of the race. In truth these two drives are the rulers of life. And even though the fleshless aesthete may lodge a thousand protests against such an assertion, the fact of his own existence is already a refutation of his protest. Nothing that is made of flesh and blood can escape the laws which determined its coming into being. As soon as the human mind believes itself to be superior to them, it destroys that real substance which is the bearer of the mind.

What, however, applies to individual man also applies to nations. A nation is only a multitude of more or less similar individual beings. Its strength lies in the value of the individual beings forming it as such, and in the character and the extent of the sameness of these values. The same laws which determine the life of the individual, and to which he is subject, are therefore also valid for the people. Self-preservation and continuance are the great urges underlying all action, as long as such a body can still claim to be healthy. Therefore, even the consequences of these general laws of life will be similar among peoples, as they are among individuals.

If, for every creature on this Earth, the instinct of self-preservation, in its twin goals of self maintenance and continuance, exhibits the most elementary power, nevertheless the possibility of satisfaction is limited, so the logical consequence of this is a struggle in all its forms for the possibility of maintaining this life, that is, the satisfaction of the instinct for self-preservation.

Countless are the species of all the Earth's organisms, unlimited at any moment in individuals is their instinct for self-preservation as well as the longing for continuance, yet the space in which the whole life process takes place is limited. The struggle for existence and continuance in life waged by billions upon billions of organisms takes

place on the surface of an exactly measured sphere. The compulsion to engage in the struggle for existence lies in the limitation of the living space; but in the life struggle for this living space lies also the basis for evolution

In the times before man, world history was primarily a presentation of geological events: the struggle of natural forces with one another, the creation of an inhabitable surface on this planet, the separation of water from land, the formation of mountains, of plains, and of the seas. This is the world history of this time. Later, with the emergence of organic life, man's interest concentrated on the process of becoming and the passing away of its thousandfold forms. And only very late did man finally become visible to himself, and thus by the concept of world history he began to understand first and foremost only the history of his own becoming, that is, the presentation of his own evolution. This evolution is characterized by an eternal struggle of men against beasts and against men themselves. From the invisible confusion of the organisms there finally emerged formations: clans, tribes, peoples, states. The description of their origins and their passing away is but the representation of an eternal struggle for existence.

If, however, politics is history in the making, and history itself the presentation of the struggle of men and nations for self-preservation and continuance, then politics is, in truth, the execution of a nation's struggle for existence. But politics is not only the struggle of a nation for its existence as such; for us men it is rather the art of carrying out this struggle

Since history as the representation of the hitherto existing struggles for existence of nations is at the same time the petrified representation of politics prevailing at a given moment, it is the most suitable teacher for our own political activity.

If the highest task of politics is the preservation and the continuance of the life of a people, then this life is the eternal stake with which it fights, for which and over which this struggle is decided. Hence its task is the preservation of a substance made of flesh and blood. Its success is the making possible of this preservation. Its failure is the destruction, that is, the loss of this substance. Consequently, politics is always the leader of the struggle for existence, the guide of the same, its organizer, and its efficacy will, regardless of how man formally designates it, carry with it the decision as to the life or death of a people.

It is necessary to keep this clearly in view because, with this, the two concepts -- a policy of peace or war -- immediately sink into nothingness. Since the stake over which politics wrestles is always life itself, the result of failure or success will likewise be the same, regardless of the means with which politics attempts to carry out the struggle for the preservation of the life of a people. A peace policy that fails leads just as directly to the destruction of a people, that is, to the extinction of its substance of flesh and blood, as a war policy that miscarries. In the one case just as in the other, the plundering of the prerequisites of life is the cause of the dying out of a people. For nations have not become extinct on battlefields; lost battles rather have deprived them of the means for

the preservation of life, or, better expressed, have led to such a deprivation, or were not able to prevent it.

Indeed, the losses which arise directly from a war are in no way proportionate to the losses deriving from a people's bad and unhealthy life as such. Silent hunger and evil vices in ten years kill more people than war could finish off in a thousand years. The cruellest war, however, is precisely the one which appears to be most peaceful to present-day humanity, namely the peaceful economic war. In its ultimate consequences, this very war leads to sacrifices in contrast to which even those of the World War shrink to nothing. For this war affects not only the living but grips above all those who are about to be born. Whereas war at most kills off a fragment of the present, economic warfare murders the future. A single year of birth control in Europe kills more people than all those who fell in battle, from the time of the French Revolution up to our day, in all the wars of Europe, including the World War. But this is the consequence of a peaceful economic policy which has overpopulated Europe without preserving the possibility of a further healthy development for a number of nations.

In general, the following should also be stated:

As soon as a people forgets that the task of politics is to preserve its life with all means and according to all

possibilities, and instead aims to subject politics to a definite mode of action, it destroys the inner meaning of the art of leading a people in its fateful struggle for freedom and bread.

A policy which is fundamentally bellicose can keep a people removed from numerous vices and pathological symptoms, but it cannot prevent a change of the inner values in the course of many centuries. If it becomes a permanent phenomenon, war contains an inner danger in itself, which stands out all the more clearly the more dissimilar are the fundamental racial values which constitute a nation. This already applied to all the known states of antiquity, and applies especially today to all European states. The nature of war entails that, through a thousandfold individual processes, it leads to a racial selection within a people, which signifies a preferential destruction of its best elements. The call to courage and bravery finds its response in countless individual reactions, in that the best and most valuable racial elements again and again voluntarily come forward for special tasks, or they are systematically cultivated through the organizational method of special formations. Military leadership of all times has always been dominated by the idea of forming special legions, chosen elite troops for guard regiments and assault battalions. Persian palace guards, Alexandrian elite troops, Roman legions of Praetorians, lost troops of mercenaries, the guard regiments of Napoleon and Frederick The Great, the assault battalions, submarine crews and flying corps of the World War owed their origin to the same idea and necessity of seeking out of a great multitude of men, those with the highest aptitude for the performance of correspondingly high tasks, and bringing them together into special formations. For

originally every guard was not a drill corps but a combat unit. The glory attached to membership in such a community led to the creation of a special esprit de corps which subsequently, however, could freeze and ultimately end up in sheer formalities. Hence not seldom such formations will have to bear the greatest blood sacrifices; that is to say, the fittest are sought out from a great multitude of men and led to war in concentrated masses. Thus the percentage of the best dead of a nation is disproportionately increased, while conversely the percentage of the worst elements is able to preserve itself to the highest degree. Over against the extremely idealistic men who are ready to sacrifice their own lives for the people's community [Volksgemeinschaft], stands the number of those most wretched egoists who view the preservation of their own mere personal life likewise as the highest task of this life. The hero dies, the criminal is preserved. This appears self evident to an heroic age, and especially to an idealistic youth. And this is good, because it is the proof of the still present value of a people. The true statesman must view such a fact with concern, and take it into account. For what can easily be tolerated in one war, in a hundred wars leads to the slow bleeding away of the best, most valuable elements of a nation. Thereby victories will indeed have been won, but in the end there will no longer be a people worthy of this victory. And the pitifulness of the posterity, which to many seems incomprehensible, not seldom is the result of the successes of former times.

Therefore, wise political leaders of a people will never see in war the aim of the life of a people, but only a means for the preservation of this life. It must educate the human material entrusted to it to the highest manhood, but rule it with the highest conscientiousness. If necessary, when a people's life is at stake, they should not shrink from daring to shed blood to the utmost, but they must always bear in mind that peace must one day again replace this blood. Wars which are fought for aims that, because of their whole nature, do not guarantee a compensation for the blood that has been shed, are sacrileges committed against a nation, a sin against a people's future.

Eternal wars, however, can become a terrible danger among a people which possesses such unequal elements in its racial composition that only part of them may be viewed as state-preserving, as such, and therefore, especially, creative culturally. The culture of European peoples rests on the foundations which its infusion of Nordic blood has created in the course of centuries. Once the last remains of this Nordic blood are eliminated, the face of European culture will be changed, the value of the states decreasing, however, in accordance with the sinking value of the peoples.

A policy which is fundamentally peaceful would at first make possible the preservation of its best blood carriers, but on the whole it would educate the people to a weakness which, one day, must lead to failure, once the basis of existence of such a people appears to be threatened. Then, instead of fighting for daily bread, the nation rather will cut down on this bread and, what is even more probable, limit the number of people either through peaceful emigration or through birth control, in order in this way to escape an enormous distress. Thus the fundamentally peaceful policy becomes a scourge for a people. For what, on the one hand, is effected by permanent war, is

effected on the other by emigration. Through it a people is slowly robbed of its best blood in hundreds of thousands of individual life catastrophes. It is sad to know that our whole national political wisdom, insofar as it does not see any advantage at all in emigration, at most deplors the weakening of the number of its own people, or at best speaks of a cultural fertilizer which is thereby given to other states. What is not perceived is the worst. Since the emigration does not proceed according to territory, nor according to age categories, but instead remains subject to the free rule of fate, it always drains away from a people the most courageous and the boldest people, the most determined and most prepared for resistance. The peasant youth who emigrated to America 150 years ago was as much the most determined and most adventurous man in his village as the worker who today goes to Argentina. The coward and weakling would rather die at home than pluck up the courage to earn his bread in an unknown, foreign land. Regardless whether it is distress, misery, political pressure or religious compulsion that weighs on people, it will always be those who are the healthiest and the most capable of resistance who will be able to put up the most resistance. The weakling will always be the first to subject himself. His preservation is generally as little a gain for the victor as the stay at homes are for the mother country. Not seldom, therefore, the law of action is passed on from the mother country to the colonies, because there a concentration of the highest human values has taken place in a wholly natural way. However, the positive gain for the new country is thus a loss for the mother country. As soon as a people once loses its best, strongest and most natural forces through emigration in the course of centuries, it will hardly be able any more to muster the inner strength to put up the necessary resistance to fate in critical times. It will then sooner grasp at birth control. Even here the loss in numbers is not decisive, but the terrible fact that, through birth control, the highest potential values of a people are destroyed at the very outset. For the greatness and future of a people is determined through the sum of its capacities for the highest achievements in all fields.

The fundamentally peaceful policy, with the subsequent bleeding to death of a nation through emigration and birth control, is likewise all the more catastrophic the more it involves a people which is made up of racially unequal elements. For in this case as well the best racial elements are taken away from the people through emigration, whereas through birth control in the homeland it is likewise those who in consequence of their racial value have worked themselves up to the higher levels of life and society who are at first affected. Gradually then their replenishment would follow out of the bled, inferior broad masses, and finally, after centuries, lead to a lowering of the whole value of the people altogether. Such a nation will have long ceased to possess real life vitality.

Thus a policy which is fundamentally peaceful will be precisely as harmful and devastating in its effects as a policy which knows war as its only weapon.

Politics must fight about the life of a people, and for this life; moreover, it must always choose the weapons of its struggles so that life in the highest sense of the word is served. For one does not make politics in order to be able to die, rather one may only at

times call upon men to die so that a nation can live. The aim is the preservation of life and not heroic death, or even cowardly resignation.

II

A people's struggle for existence is first and foremost determined by the following fact:

Regardless of how high the cultural importance of a people may be, the struggle for daily bread stands at the forefront of all vital necessities. To be sure, brilliant leaders can hold great goals before a people's eyes, so that it can be further diverted from material things in order to serve higher spiritual ideals. In general, the merely material interest will rise in exact proportion as ideal spiritual outlooks are in the process of disappearing. The more primitive the spiritual life of man, the more animal-like he becomes, until finally he regards food intake as the one and only aim of life. Hence a people can quite well endure a certain limitation of material goals, as long as it is given compensation in the form of active ideals. But if these ideals are not to result in the ruin of a people, they should never exist unilaterally at the expense of material nourishment, so that the health of the nation seems to be threatened by them. For a starved people will indeed either collapse in consequence of its physical undernourishment, or perforce bring about a change in its situation. Sooner or later, however, physical collapse brings spiritual collapse in its train. Then all ideals also come to an end. Thus ideals are good and healthy as long as they keep on strengthening a people's inner and general forces, so that in the last analysis they can again be of benefit in waging the struggle for existence. Ideals which do not serve this purpose are evil, though they may appear a thousand times outwardly beautiful, because they remove a people more and more from the reality of life.

But the bread which a people requires is conditioned by the living space at its disposal. A healthy people, at least, will always seek to find the satisfaction of its needs on its own soil. Any other condition is pathological and dangerous, even if it makes possible the sustenance of a people for centuries. World trade, world economy, tourist traffic, and so on, and so forth, are all transient means for securing a nation's sustenance. They are dependent upon factors which are partly beyond calculation, and which, on the other hand, lie beyond a nation's power. At all times the surest foundation for the existence of a people has been its own soil.

But now we must consider the following:

The number of a people is a variable factor. It will always rise in a healthy people. Indeed, such an increase alone makes it possible to guarantee a people's future in accordance with human calculations. As a result, however, the demand for commodities also grows constantly. In most cases the so called domestic increase in production can satisfy only the rising demands of mankind, but in no way the increasing population. This applies especially to European nations. In the last few centuries, especially in most recent times, the European peoples have increased their needs to such an extent that the rise in European soil productivity, which is possible from year to year under favorable conditions, can hardly keep pace with the growth of general life needs as such. The

increase of population can be balanced only through an increase, that is, an enlargement, of living space. Now the number of a people is variable, the soil as such, however, remains constant. This means that the increase of a people is a process, so self evident because it is so natural, that it is not regarded as something extraordinary. On the other hand, an increase in territory is conditioned by the general distribution of possessions in the world; an act of special revolution, an extraordinary process, so that the ease with which a population increases stands in sharp contrast to the extraordinary difficulty of territorial changes.

Yet the regulation of the relation between population and territory is of tremendous importance for a nation's existence. Indeed, we can justly say that the whole life struggle of a people, in truth, consists in safeguarding the territory it requires as a general prerequisite for the sustenance of the increasing population. Since the population grows incessantly, and the soil as such remains stationary, tensions perforce must gradually arise which at first find expression in distress, and which for a certain time can be balanced through greater industry, more ingenious production methods, or special austerity. But there comes a day when these tensions can no longer be eliminated by such means. Then the task of the leaders of a nation's struggle for existence consists in eliminating the unbearable conditions in a fundamental way, that is, in restoring a tolerable relation between population and territory.

In the life of nations there are several ways for correcting the disproportion between population and territory. The most natural way is to adapt the soil, from time to time, to the increased population. This requires a determination to fight and the risk of bloodshed. But this very bloodshed is also the only one that can be justified to a people. Since through it the necessary space is won for the further increase of a people, it automatically finds manifold compensation for the humanity staked on the battlefield. Thus the bread of freedom grows from the hardships of war. The sword was the path breaker for the plough. And if we want to talk about human rights at all, then in this single case war has served the highest right of all: it gave a people the soil which it wanted to cultivate industriously and honestly for itself, so that its children might some day be provided with their daily bread. For this soil is not allotted to anyone, nor is it presented to anyone as a gift. It is awarded by Providence to people who in their hearts have the courage to take possession of it, the strength to preserve it, and the industry to put it to the plough.

Hence every healthy, vigorous people sees nothing sinful in territorial acquisition, but something quite in keeping with nature. The modern pacifist who denies this holy right must first be reproached for the fact that he himself at least is being nourished on the injustices of former times. Furthermore, there is no spot on this Earth that has been determined as the abode of a people for all time, since the rule of nature has for tens of thousands of years forced mankind eternally to migrate. Finally the present distribution of possessions on the Earth has not been designed by a higher power, but by man himself. But I can never regard a solution effected by man as an eternal value which Providence now takes under its protection and sanctifies into a law of the future. Thus,

just as the Earth's surface seems to be subject to eternal geological transformations, making organic life perish in an unbroken change of forms in order to discover the new, this limitation of human dwelling places is also exposed to an endless change. However, many nations, at certain times, may have an interest in presenting the existing distribution of the world's territories as binding forever, for the reason that it corresponds to their interests, just as other nations can see only something generally manmade in such a situation which at the moment is unfavorable to them, and which therefore must be changed with all means of human power. Anyone who would banish this struggle from the Earth forever would perhaps abolish the struggle between men, but he would also eliminate the highest driving power for their development; exactly as if in civil life he would want to eternalize the wealth of certain men, the greatness of certain business enterprises, and for this purpose eliminate the play of free forces, competition. The results would be catastrophic for a nation.

The present distribution of world space in a one sided way turns out to be so much in favor of individual nations that the latter perforce have an understandable interest in not allowing any further change in the present distribution of territories. But the overabundance of territory enjoyed by these nations contrasts with the poverty of the others, which, despite the utmost industry, are not in a position to produce their daily bread so as to keep alive. What higher rights would one want to oppose against them if they also raise the claim to a land area which safeguards their sustenance?

No. The primary right of this world is the right to life, so far as one possesses the strength for this. Hence, on the basis of this right, a vigorous nation will always find ways of adapting its territory to its population size.

Once a nation, as the result either of weakness or bad leadership, can no longer eliminate the disproportion between its increased population and the fixed amount of territory by increasing the productivity of its soil, it will necessarily look for other ways. It will then adapt the population size to the soil.

Nature as such herself performs the first adaptation of the population size to the insufficiently nourishing soil. Here distress and misery are her devices. A people can be so decimated through them that any further population increase practically comes to a halt. The consequences of this natural adaptation of the people to the soil are not always the same. First of all a very violent struggle for existence sets in, which only individuals who are the strongest and have the greatest capacity for resistance can survive. A high infant mortality rate on the one hand and a high proportion of aged people on the other are the chief signs of a time which shows little regard for individual life. Since, under such conditions, all weaklings are swept away through acute distress and illness, and only the healthiest remain alive, a kind of natural selection takes place. Thus the number of a people can easily be subject to a limitation, but the inner value can remain, indeed it can experience an inner heightening. But such a process cannot last for too long, otherwise the distress can also turn into its opposite. In nations composed of racial elements that are not wholly of equal value, permanent malnutrition can ultimately lead

to a dull surrender to the distress, which gradually reduces energy, and instead of a struggle which fosters a natural selection, a gradual degeneration sets in. This is surely the case once man, in order to control the chronic distress, no longer attaches any value to an increase of his number, and resorts on his own to birth control. For then he himself immediately embarks upon a road opposite to that taken by nature. Whereas nature, out of the multitude of beings who are born, spares the few who are most fitted in terms of health and resistance to wage life's struggle, man limits the number of births, and then tries to keep alive those who have been born with no regard to their real value or to their inner worth. Here his humanity is only the handmaiden of his weakness, and at the same time it is actually the cruellest destroyer of his existence. If man wants to limit the number of births on his own, without producing the terrible consequences which arise from birth control, he must give the number of births free rein but cut down on the number of those remaining alive. At one time the Spartans were capable of such a wise measure, but not our present, mendaciously sentimental, bourgeois patriotic nonsense. The rule of six thousand Spartans over three hundred and fifty thousand Helots was only thinkable in consequence of the high racial value of the Spartans. But this was the result of a systematic race preservation; thus Sparta must be regarded as the first Ethnic State [Volksstaat]. The exposure of sick, weak, deformed children, in short their destruction, was more decent and in truth a thousand times more humane than the wretched insanity of our day which preserves the most pathological subject, and indeed at any price, and yet takes the life of a hundred thousand healthy children in consequence of birth control or through abortions, in order subsequently to breed a race of degenerates burdened with illnesses.

Hence it can be said in general that the limitation of the population through distress and human agencies may very well lead to an approximate adaptation to the inadequate living space, but the value of the existing human material is constantly lowered and indeed ultimately decays.

The second attempt to adapt the population size to the soil lies in emigration, which so long as it does not take place tribally, likewise leads to a devaluation of the remaining human material.

Human birth control wipes out the bearer of the highest values, emigration destroys the value of the average.

There are still two other ways by which a nation can try to balance the disproportion between population and territory. The first is called increasing the domestic productivity of the soil, which as such has nothing to do with so called internal colonization; the second the increase of commodity production and the conversion of the domestic economy into an export economy.

The idea of increasing the yield of the soil within borders that have been fixed once and forever is an old one. The history of human cultivation of the soil is one of permanent progress, permanent improvement and therefore of increasing yields. While the first part

of this progress lay in the field of methods of soil cultivation as well as in the construction of settlements, the second part lies in increasing the value of the soil artificially through the introduction of nutritious matter that is lacking or insufficient. This line leads from the hoe of former times up to the modern steam plough, from stable manure up to present artificial fertilizers. Without doubt the productivity of the soil has thereby been infinitely increased. But it is just as certain that there is a limit somewhere. Especially if we consider that the living standard of cultured man is a general one, which is not determined by the amount of a nation's commodities available to the individual; rather it is just as much subject to the judgement of surrounding countries and, conversely, is established through the conditions within them. The present day European dreams of a living standard which he derives as much from the potentialities of Europe as from the actual conditions prevailing in America. International relations between nations have become so easy and close through modern technology and the communication it makes possible, that the European, often without being conscious of it, applies American conditions as a standard for his own life. But he thereby forgets that the relation of the population to the soil surface of the American continent is infinitely more favorable than the analogous conditions of European nations to their living spaces. Regardless of how Italy, or let's say Germany, carry out the internal colonization of their soil, regardless of how they increase the productivity of their soil further through scientific and methodical activity, there always remains the disproportion of the number of their population to the soil as measured against the relation of the population of the American Union to the soil of the Union. And if a further increase of the population were possible for Italy or Germany through the utmost industry, then this would be possible in the American Union up to a multiple of theirs. And when ultimately any further increase in these two European countries is no longer possible, the American Union can continue to grow for centuries until it will have reached the relation that we already have today.

The effects that it is hoped to achieve through internal colonization, in particular, rest on a fallacy. The opinion that we can bring about a considerable increase in the productivity of the soil is false. Regardless of how, for example, the land is distributed in Germany, whether in large or in small peasant holdings, or in plots for small settlers, this does not alter the fact that there are, on the average, 136 people to one square kilometer. This is an unhealthy relation. It is impossible to feed our people on this basis and under this premise. Indeed it would only create confusion to set the slogan of internal colonization before the masses, who will then latch their hopes onto it and thereby think to have found a means of doing away with their present distress. This would not at all be the case. For the distress is not the result of a wrong kind of land distribution, say, but the consequence of the inadequate amount of space, on the whole, at the disposal of our nation today.

By increasing the productivity of the soil, however, some alleviation of a people's lot could be achieved. But in the long run this would never exempt it from the duty to adapt the nation's living space, become insufficient, to the increased population. Through internal colonization, in the most favorable circumstances, only amelioration in the

sense of social reform and justice could take place. It is entirely without importance as regards the total sustenance of a people. It will often be harmful for a nation's foreign policy position because it awakens hopes which can remove a people from realistic thinking. The ordinary, respectable citizen will then really believe that he can find his daily bread at home through industry and hard work, rather than realize that the strength of a people must be concentrated in order to win new living space.

Economics, which especially today is regarded by many as the savior from distress and care, hunger and misery, under certain preconditions can give a people possibilities for existence which lie outside its relation to its own soil. But this is linked to a number of prerequisites of which I must make brief mention here.

The sense of such an economic system lies in the fact that a nation produces more of certain vital commodities than it requires for its own use. It sells this surplus outside its own national community, and with the proceeds therefrom it procures those foodstuffs and also the raw materials which it lacks. Thus this kind of economics involves not only a question of production, but in at least as great a degree a question of selling. There is much talk, especially at the present time, about increasing production, but it is completely forgotten that such an increase is of value only as long as a buyer is at hand. Within the circle of a nation's economic life, every increase in production will be profitable to the degree that it increases the number of goods which are thus made available to the individual. Theoretically, every increase in the industrial production of a nation must lead to a reduction in the price of commodities and in turn to an increased consumption of them, and consequently put the individual comrade in a position to own more vital commodities. In practice, however, this in no way changes the fact of the inadequate sustenance of a nation as a result of insufficient soil. For, to be sure, we can increase certain industrial outputs, indeed many times over, but not the production of foodstuffs. Once a nation suffers from this need, an adjustment can take place only if a part of its industrial overproduction can be exported in order to compensate from the outside for the foodstuffs that are not available in the homeland. But an increase in production having this aim achieves the desired success only when it finds a buyer, and indeed a buyer outside the country. Thus we stand before the question of the sales potential, that is, the market, a question of towering importance.

The present world commodity market is not unlimited. The number of industrially active nations has steadily increased. Almost all European nations suffer from an inadequate and unsatisfactory relation between soil and population. Hence they are dependent on world export. In recent years the American Union has turned to export, as has also Japan in the east. Thus a struggle automatically begins for the limited markets, which becomes tougher the more numerous the industrial nations become and, conversely, the more the markets shrink. For while on the one hand the number of nations struggling for world markets increases, the commodity market itself slowly diminishes, partly in consequence of a process of self industrialization on their own power, partly through a system of branch enterprises which are more and more coming into being in such countries out of sheer capitalist interest. For we should bear the

following in mind: the German people, for example, has a lively interest in building ships for China in German dockyards, because thereby a certain number of men of our nationality get a chance to feed themselves which they would not have on our own soil, which is no longer sufficient. But the German people has no interest, say, in a German financial group or even a German factory opening a so called branch dockyard in Shanghai which builds ships for China with Chinese workers and foreign steel, even if the corporation earns a definite profit in the form of interest or dividend. On the contrary, the result of this will be only that a German financial group earns so and so many million, but, as a result of the orders lost, a multiple of this amount is withdrawn from the German national economy.

The more pure capitalist interests begin to determine the present economy, the more the general viewpoints of the financial world and the stock exchange achieve a decisive influence here, the more will this system of branch establishments reach out and thus artificially carry out the industrialization of former commodity markets and especially curtail the export possibilities of the European mother countries. Today many can still afford to smile over this future development, but as it makes further strides, within thirty years people in Europe will groan under its consequences.

The more market difficulties increase, the more bitterly will the struggle for the remaining ones be waged. Although the primary weapons of this struggle lie in pricing and in the quality of the goods with which nations competitively try to undersell each other, in the end the ultimate weapons even here lie in the sword. The so called peaceful economic conquest of the world could take place only if the Earth consisted of purely agrarian nations and but one industrially active and commercial nation. Since all great nations today are industrial nations, the so called peaceful economic conquest of the world is nothing but the struggle with means which will remain peaceful for as long as the stronger nations believe they can triumph with them, that is, in reality for as long as they are able to kill the others with peaceful economics. For this is the real result of the victory of a nation with peaceful economic means over another nation. Thereby one nation receives possibilities of survival and the other nation is deprived of them. Even here what is at stake is always the substance of flesh and blood, which we designate as a people

If a really vigorous people believes that it cannot conquer another with peaceful economic means, or if an economically weak people does not wish to let itself be killed by an economically stronger one, as the possibilities for its sustenance are slowly cut off, then in both cases [it will seize the sword], the vapors of economic phraseology will be suddenly torn asunder, and war, that is the continuation of politics with other means, steps into its place.

The danger to a people of economic activity in an exclusive sense lies in the fact that it succumbs only too easily to the belief that it can ultimately shape its destiny through economics. Thus the latter from a purely secondary place moves forward to first place, and finally is even regarded as state-forming, and robs the people of those very virtues

and characteristics which in the last analysis make it possible for Nations and States to preserve life on this Earth.

A special danger of the so called peaceful economic policy, however, lies above all in the fact that it makes possible an increase in the population, which finally no longer stands in any relation to the productive capacity of its own soil to support life. This overfilling of an inadequate living space with people not seldom also leads to the concentration of people in work centers which look less like cultural centers, and rather more like abscesses in the national body in which all evil, vices and diseases seem to unite. Above all, they are breeding grounds of blood mixing and bastardization, and of race lowering, thus resulting in those purulent infection centers in which the international Jewish racial maggots thrive and finally effect further destruction.

Precisely thereby is the way open to decay in which the inner strength of such a people swiftly disappears, all racial, moral and folk values are earmarked for destruction, ideals are undermined, and in the end the prerequisite which a people urgently needs in order to take upon itself the ultimate consequences of the struggle for world markets is eliminated. Weakened by a vicious pacifism, peoples will no longer be ready to fight for markets for their goods with the shedding of their blood. Hence, as soon as a stronger nation sets the real strength of political power in the place of peaceful economic means, such nations will collapse. Then their own delinquencies will take revenge. They are overpopulated, and now in consequence of the loss of all the real basic requirements they no longer have any possibility of being able to feed their overgrown mass of people adequately. They have no strength to break the chains of the enemy, and no inner value with which to bear their fate with dignity. Once they believed they could live, thanks to their peaceful economic activity, and renounce the use of violence. Fate will teach them that in the last analysis a people is preserved only when population and living space stand in a definite natural and healthy relation to each other. Further, this relation must be examined from time to time, and indeed must be reestablished in favor of the population to the very same degree that it shifts unfavorably with respect to the soil.

For this, however, a nation needs weapons. The acquisition of soil is always linked with the employment of force.

If the task of politics is the execution of a people's struggle for existence, and if the struggle for existence of a people in the last analysis consists of safeguarding the necessary amount of space for nourishing a specific population, and if this whole process is a question of the employment of a people's strength, the following concluding definitions result therefrom:

Politics is the art of carrying out a people's struggle for its earthly existence. Foreign policy is the art of safeguarding the momentary, necessary living space, in quantity and quality, for a people. Domestic policy is the art of preserving the necessary employment of force for this in the form of its race value and numbers.

III

The source of a people's whole power does not lie in its possession of weapons or in the organization of its army, but in its inner value which is represented through its racial significance, that is, the racial value of a people as such, through the existence of the highest individual personality values, as well as through its healthy attitude toward the idea of self-preservation.

In coming before the public as National-Socialists with this conception of the real strength of a people, we know that today the whole of public opinion is against us. But this is indeed the deepest meaning of our new doctrine, which as a world-view separates us from others.

Since our point of departure is that one people is not equal to another, the value of a people is also not equal to the value of another people. If, however, the value of a people is not equal to another, then every people, apart from the numerical value deriving from its count, still has a specific value which is peculiar to it, and which cannot be fully like that of any other people. The expressions of this specific, special value of a people can be of the most varied kind and be in the most varied fields; but collected together they result in a standard for the general valuation of a people. The ultimate expression of this general valuation is the historical, cultural image of a people, which reflects the sum of all the radiations of its blood value or of the race values united in it.

This special value of a people, however, is in no way merely aesthetic cultural, but a general life value as such. For it forms the life of a people in general, moulds and shapes it and, therefore, also provides all those forces which a people can muster in order to overcome the resistances of life. For every cultural deed, viewed in human terms, is in truth a defeat for the hitherto existing barbarism, every cultural creation [thereby] a help to man's ascent above his formerly drawn limitations and thereby a strengthening of the position of these peoples. Thus a power for the assertion of life truly also lies in the so called cultural values of a people. Consequently the greater the inner powers of a people in this direction, the stronger also the countless possibilities for the assertion of life in all fields of the struggle for existence. Consequently the higher the race value of a people, the greater its general life value [through] which it can stake in favor of its life, in the struggle and strife with other peoples.

The importance of the blood value of a people, however, only becomes totally effective when this value is recognized by a people, properly valued and appreciated. Peoples who do not understand this value or who no longer have a feeling for it for lack of a natural instinct, thereby also immediately begin to lose it. Blood mixing and lowering of the race are then the consequences which, to be sure, at the beginning are not seldom introduced through a so called predilection for things foreign, which in reality is an underestimation of one's own cultural values as against alien peoples. Once a people no

longer appreciates the cultural expression of its own spiritual life conditioned through its blood, or even begins to feel ashamed of it, in order to turn its attention to alien expressions of life, it renounces the strength which lies in the harmony of its blood and the cultural life which has sprung from it. It becomes torn apart, unsure in its judgement of the world picture and its expressions, loses the perception and the feeling for its own purposes, and in place of this it sinks into a confusion of international ideas, conceptions, and the cultural hodgepodge springing from them. Then the Jew can make his entry in any form, and this master of international poisoning and race corruption will not rest until he has thoroughly uprooted and thereby corrupted such a people. The end is then the loss of a definite unitary race value and as a result, the final decline.

Hence every existing race value of a people is also ineffective, if not indeed endangered, as long as a people does not consciously remind itself of its own and nurse it with great care, building and basing all its hopes primarily on it.

For this reason, international-mindedness is to be regarded as the mortal enemy of these values. In its place the profession of faith in the value of one's own people must pervade and determine the whole life and action of a people.

The more the truly eternal factor for the greatness and the importance of a people is sought in the people-value, the less will this value as such achieve a total effectiveness if the energies and talents of a people, at first slumbering, do not find the man who will awaken it.

For so little as mankind, which is made up of different race values, possesses a uniform average value, just as little is the personality value within a people the same among all members. Every deed of a people, in whatever field it might be, is the result of the creative activity of a personality. No distress can be redressed solely by the wishes of those affected by it, as long as this general wish does not find its solution in a man chosen from a people for this task. Majorities have never wrought creative achievements. Never have they given discoveries to mankind. The individual person has always been the originator of human progress. Indeed a people of a definite inner race value, so far as this value is generally visible in its cultural or other achievements, must at the outset possess the personality values, for without their emergence and creative activity the cultural image of that people would never have come into being, and therefore the possibility of any inference as to the inner value of such a people would be lacking. When I mention the inner value of a people, I appraise it out of the sum of achievements lying before my eyes, and thereby at the same time I confirm the existence of the specific personality values which acted as the representatives of the race value of a people and created the cultural image. As much as race value and personality value seem to be linked together, because a racially valueless people cannot produce important creative personalities from this source -- as, conversely, it seems impossible to infer, for example, the existence of race value from the lack of creative personalities and their achievements -- just as much can a people, nevertheless, by the nature of the formal construction of its organism, of the Ethnic Community or of the

state, promote the expression of its personality values, or at least facilitate it, or indeed even prevent it.

Once a people installs the majority as the rulers of its life, that is to say, once it introduces present-day democracy in the Western conception, it will not only damage the importance of the concept of personality, but block the effectiveness of the personality value. Through a formal construction of its life, it prevents the rise and the work of individual creative persons.

For this is the double curse of the democratic parliamentary system prevailing today: not only is it itself incapable of bringing about really creative achievements, but it also prevents the emergence and thereby the work of those men who somehow threateningly rise above the level of the average. In all times the man whose greatness lies above the average measure of the general stupidity, inadequacy, cowardice, and arrogance too, has always appeared most threatening to the majority. Add to this that, through democracy, inferior persons must, almost as a law, become leaders, so that this system applied logically to any institution devaluates the whole mass of leaders, insofar as one can call them that at all. This resides in the irresponsibility lying in the nature of democracy. Majorities are phenomena that are too elusive to be grasped so that they can somehow be charged with responsibility. The leaders set up by them are in truth only executors of the will of the majorities. Hence their task is less that of producing creative plans or ideas, in order to carry them out with the support of an available administrative apparatus, than it is to collect the momentary majorities required for the execution of definite projects. Thus the majorities are adjusted less to the projects than the projects are to the majorities. No matter what the result of such an action may be, there is no one who can be held concretely accountable. This is all the more so as each decision that is actually adopted is the result of numerous compromises, which each will also exhibit in its character and content. Who then is to be made responsible for it?

Once a purely personally drawn responsibility is eliminated, the most compelling reason for the rise of a vigorous leadership falls away. Compare the army organization [institution], oriented to the highest degree toward authority and responsibility of the individual person, with our democratic civil institutions, especially in relation to the results of the leadership training on both sides, and you will be horrified. In one case an organization of men who are as courageous and joyous in responsibility as they are competent in their tasks, and in the other, incompetents too cowardly to assume responsibility.

Nations must decide. Either they want majorities or brains. The two are never compatible. Up to now, however, brains have always created greatness on this Earth, and what they created was again destroyed mostly through majorities.

Thus, on the basis of its general race value, a people can certainly entertain a justified hope that it can bring real minds into existence. But then it must seek forms in the mode of construction of its national body which do not artificially, indeed systematically,

restrict such brains in their activity, and erect a wall of stupidity against them, in short, which prevent them from achieving efficacy.

Otherwise one of the most powerful sources of a people's strength is blocked.

The third factor of the strength of a people is its healthy natural instinct for self-preservation. From it result numerous heroic virtues, which by themselves make a people take up the struggle for life. No state leadership will be able to have great successes, if the people whose interests it must represent is too cowardly and wretched to stake itself for these interests. No state leadership, of course, can expect that a people possess heroism, which it itself does not educate to heroism. Just as internationalism harms and thereby weakens the existing race value, and as democracy destroys the personality value, so pacifism paralyses the natural strength of the self-preservation of peoples.

These three factors -- the race value as such, the existing personality values, as well as the healthy instinct of self-preservation -- are the sources of strength, from which a wise and bold domestic policy time and again can draw the weapons which are necessary for the self-assertion of a people. Then the army establishments and the technical questions regarding weapons always find the solutions suitable to support a people in the hard struggle for freedom and daily bread.

If the domestic leadership of a people loses sight of this standpoint, or believes that it must arm for the struggle in terms of weapon technique only, it can achieve as much momentary success as it pleases, but the future does not belong to such a people. Hence the limited preparation for a war was never the task of truly great legislators and statesmen of this Earth, but rather the unlimited inner and thorough training of a people, so that its future could be secured almost as by law, according to all human reason. Then even wars lose the isolated character of more or less immense surprises, but instead are integrated into a natural, indeed self-evident, system of fundamental, well grounded, permanent development of a people.

That present state leaders pay little attention to this viewpoint is partly due to the nature of democracy, to which they owe their very existence, but secondly to the fact that the state has become a purely formal mechanism which appears to them as an aim in itself, which must not in the least coincide with the interests of a specific people. People and state have become two different concepts. It will be the task of the National-Socialist Movement to bring about a fundamental change here.

IV

If the task of domestic policy -- besides the obvious one of satisfying the so called questions of the day -- must be the steeling and strengthening of a nation by means of a systematic cultivation and promotion of its inner values, the task of foreign policy is to correspond to and collaborate with this policy in order to create and to secure the vital prerequisites abroad. A healthy foreign policy, therefore, will always keep the winning of the basis of a people's sustenance immovably in sight as its ultimate goal. Domestic policy must secure the inner strength of a people so that it can assert itself in the sphere of foreign policy. Foreign policy must secure the life of a people for its domestic political development. Hence domestic policy and foreign policy are not only most closely linked, but must also mutually complement one another. The fact that in the great conjunctures of human history domestic policy as well as foreign policy has paid homage to other principles is not at all a proof of soundness, but rather proves the error of such action. Innumerable nations and states have perished as a warning example to us, because they did not follow the above mentioned elementary principles. How little man thinks of the possibility of death during his life is a noteworthy fact. And how little he arranges the details of his life in accordance with the experiences that innumerable men before him had to have and which, as such, are all known to him. There are always exceptions who bear this in mind and who, by virtue of their personality, try to force on their fellow men the laws of life that lay at the base of the experiences of past epochs. Hence it is noteworthy that innumerable hygienic measures which perforce redound to the advantage of a people, and which individually are uncomfortable, must be formally forced upon the main body of a people through the autocratic standing of individual persons, in order however to disappear again when the authority of the personality is extinguished through the mass insanity of democracy. The average man has the greatest fear of death and in reality thinks of it most rarely. The important man concerns himself with it most emphatically, and nevertheless fears it the least. The one lives blindly from day to day, sins heedlessly, in order suddenly to collapse before the inevitable. The other observes its coming most carefully and, to be sure, looks it in the eye with calm and composure.

Such is exactly the case in the lives of nations. It is often terrible to see how little men want to learn from history, how with such imbecilic indifference they gloss over their experiences, how thoughtlessly they sin without considering that it is precisely through their sins that so and so many nations and states have perished, indeed vanished from the Earth. And indeed how little they concern themselves with the fact that even for the short time span for which we possess an insight into history, states and nations have arisen which were sometimes almost gigantic in size, but which two thousand years later vanished without a trace, that world powers once ruled cultural spheres of which only sagas give us any information, that giant cities have sunk into ruins, and that their rubble heap has hardly survived to show present-day mankind at least the site on which they were located. The cares, hardships and sufferings of these millions and millions of

individual men, who as a living substance were at one time the bearers and victims of these events, are almost beyond all imagination. Unknown men. Unknown soldiers of history. And truly, how indifferent is the present. How unfounded its eternal optimism, and how ruinous its wilful ignorance, its incapacity to see, and its unwillingness to learn. And if it depended on the broad masses, the game of the child playing with the fire with which he is unfamiliar would repeat itself uninterruptedly and also to an infinitely greater extent. Hence it is the task of men who feel themselves called as educators of a people to learn on their own from history, and to apply their knowledge in a practical manner [now], without regard to the view, understanding, ignorance or even the refusal of the mass. The greatness of a man is all the more important, the greater his courage, in opposition to a generally prevailing but ruinous view, to lead by his better insight to general victory. His victory will appear all the greater, the more enormous the resistances which had to be overcome, and the more hopeless the struggle seemed at first.

Today there are not a few men, especially the so called educated ones, who, when they finally make up their minds to fall in line with a certain action or even to promote it, first carefully weigh the percentage of the probability of its success, in order then to calculate the extent of their active involvement likewise on the basis of this percentage. Thus this means: because, for example, any decision on foreign policy or domestic policy is not completely satisfying and hence does not seem certain to succeed, one should also not espouse it unreservedly with the full dedication of all his powers. These unhappy souls have no understanding at all of the fact that, on the contrary, a decision which I deem to be necessary, whose success however does not seem completely assured, or whose success will offer only a partial satisfaction, must be fought for with an increased energy so that what it lacks in the possibility of success in percentage points, must be made up for in the energy of its execution. Thus only one question is to be examined: whether a situation demands a definite decision or not. If such a decision is established and recognized as incontestably necessary, then its execution must be carried out with the most brutal ruthlessness and the highest employment of strength even if the ultimate result will be a thousand times unsatisfactory or in need of improvement or possibly will meet with only a small percentage of probability of success.

If a man appears to have cancer and is unconditionally doomed to die, it would be senseless to refuse an operation, because the percentage of the possibility of success is slight, and because the patient, even should it be successful, will not be a hundred percent healthy. It would be still more senseless were the surgeon to perform the operation itself only with limited or partial energy in consequence of these limited possibilities. But it is this senselessness that these men expect uninterruptedly in domestic and foreign policy matters. Because the success of a political operation is not fully assured or will not be completely satisfactory in result, not only do they renounce its execution, but expect, should it take place nevertheless, that at least it will ensue only with restrained power, without a complete dedication, and always in silent hope that perhaps they can keep a little loophole open through which to make their retreat. This is

the soldier who is attacked by a tank on an open battlefield and who, in view [in consequence] of the uncertainty of the success of his resistance, conducts it at the outset with only half his strength. His little loophole is flight, and certain death is his end.

I know well that even our highest success will not create a hundred percent happiness, for in view of human imperfection and the general circumstances conditioned by it, ultimate perfection always lies only in programmatic theory. I also know, further, that no success can be achieved without sacrifice, just as no battle can be fought without losses. But the awareness of the incompleteness of a success will never be able to keep me from preferring such an incomplete success to the perceived complete downfall. I will then strain every nerve to try to offset what is lacking in the probability of success or the extent of success through greater determination, and to communicate this spirit to the Movement led by me. Today we are fighting against an enemy front which we must and will break through. We calculate our own sacrifices, weigh the extent of the possible success, and will stride forward to the attack, regardless of whether it will come to a halt ten or a thousand kilometers behind the present lines. For wherever our success ends, it will always be only the point of departure for a new struggle.

V

I am a German nationalist. This means that I proclaim my nationality. My whole thought and action belongs to it. I am a socialist. I see no class and no social estate before me, but that community of the people, made up of people who are linked by blood, united by a language, and subject to a same general fate. I love this people and hate only its majority of the moment, because I view the latter to be just as little representative of the greatness of my people as it is of its happiness.

The National-Socialist Movement which I lead today views its goal as the liberation of our people within and without. It aims to give our people domestically those forms of life which seem to be suitable to its nature and to be a benefit to it as the expression of this nature. It aims thereby to preserve the character of this people and to further cultivate it through the systematic fostering of its best men and best virtues. It fights for the external freedom of this people, because only under freedom can this life find that form which is serviceable to its people. It fights for the daily bread of this people because it champions this people's right to life. It fights for the required space, because it represents this people's right to life.

By the concept domestic policy the National-Socialist Movement therefore understands the promotion, strengthening and consolidation of the existence of our people through the introduction of forms and laws of life which correspond to the nature of our people, and which can bring its fundamental powers to full effectiveness.

By the concept foreign policy it understands the safeguarding of this development through the preservation of freedom and the creation of the most necessary prerequisites for life.

Thus, in terms of foreign policy, the National-Socialist Movement is distinguished from previous bourgeois parties by, for example, the following: The foreign policy of the national bourgeois world has in truth always been only a border policy; as against that, the policy of the National-Socialist Movement will always be a territorial one.

VI

The question of a nation's foreign policy is determined by factors which lie partly within a nation, and partly given by the environment. In general the internal factors are the basis for the necessity of a definite foreign policy as well as for the amount of strength required for its execution. Peoples living on an impossible soil surface fundamentally will tend to enlarge their territory, consequently their living space, at least as long as they are under healthy leadership. This process, originally grounded only in the concern over sustenance, appeared so beneficent in its felicitous solution that it gradually attained the fame of success. This means that the enlargement of space, at first grounded in pure expediencies, became in the course of mankind's development a heroic deed, which then also took place even when the original preconditions or inducements were lacking. Later, the attempt to adapt the living space to increased population turned into unmotivated wars of conquest, which in their very lack of motivation contained the germ of the subsequent reaction. Pacifism is the answer to it. Pacifism has existed in the world ever since there have been wars whose meaning no longer lay in the conquest of territory for a people's sustenance. Since then it has been war's eternal companion. It will again disappear as soon as war ceases to be an instrument of booty hungry or power hungry individuals or nations, and as soon as it again becomes the ultimate weapon with which a people fights for its daily bread.

Even in the future the enlargement of a people's living space for the winning of bread will require staking the whole strength of the people. If the task of domestic policy is to prepare this commitment of the people's strength, the task of a foreign policy is to wield this strength in such a manner that the highest possible success seems assured. This, of course, is not conditioned only by the strength of the people, ready for action at any given time, but also by the power of the resistances. The disproportion in strength between peoples struggling with one another for land leads repeatedly to the attempt, by way of alliances, either to emerge as conquerors themselves or to put up resistance to the over-powerful conqueror.

VII

If two mighty powers quarrel on this globe, the more or less small or large surrounding states either can take part in this struggle, or keep their distance from it. In one case the possibility of a gain is not excluded, insofar as the participation takes place on the side which carries off the victory. Regardless who wins, however, the neutrals will have no other fate save enmity with the remaining victor state. Up to now none of the globe's great states has arisen on the basis of neutrality as a principle of political action, but only through struggle. If towering power states as such are on Earth, all that remains for small states to do is either to renounce their future altogether, or to fight with the more favorable coalition and under its protection, and thus increase their own strength. For the role of the laughing third always presupposes that this third already has a power. But whoever is always neutral will never achieve power. For to the extent that a people's power lies in its inner value, the more does it find its ultimate expression in the organizational form of a people's fighting forces on the battlefield, created by the will of this inner value. This form, however, will never rise if it is not put to the test from time to time. Only under the forge hammer of world history do a people's eternal values become the steel and iron with which history is made. But he who avoids battles will never attain the strength to fight battles. And he who never fights battles will never be the heir of those who struggle with each other in a military conflict. For the previous heirs of world history were not, for instance, peoples with cowardly concepts of neutrality, but young peoples with better swords. Neither Antiquity nor the Middle Ages nor modern times knows even a single example of any power states coming into being save in permanent struggle. Up to now, however, the historical heirs have always been power states. In the life of nations, to be sure, even a third can be the heir when two quarrel. But then from the very outset this third is already the power which deliberately lets two other powers quarrel in order to defeat them once and for all later without a great sacrifice on its part. Thereby neutrality loses the character of passive non participation in events altogether, and instead assumes that of a conscious political operation. Obviously no sagacious state leadership will begin a struggle without weighing the size of its possible stakes and comparing it with the size of the adversary's stakes. But if it has perceived the impossibility of being able to fight against a certain powers, all the more so will it be forced to try to fight together with this power. For then the strength of the hitherto weaker power can eventually grow out of this common struggle, in order if necessary to fight for its own vital interests also against the latter. Let no one say that then no power would enter into an alliance with a state which some day itself might become a danger. Alliances do not present policy aims, but only means to the aims. We must make use of them today even if we know a hundred times that the later development can possibly lead to the opposite. There is no alliance that lasts forever. Happy the nations which, in consequence of the complete divergence of their interests, can enter into an alliance relationship for a definite time without being forced to a mutual conflict after the cessation of the same. But a weak state especially, which wants to achieve power and greatness, must always try to take an active part in the

general political events of world history.

Naturally it is a matter of political sagacity to choose the stake in such a way that it yields the highest possible gain. But not to stake anything at all for fear, perhaps, of picking the wrong horse means to renounce a people's future. The objection that such an action may have the character of a risky gamble can most easily be refuted by simple reference to previous historical experience. By a risky gamble we understand a game in which from the outset the chances of winning are subject to the fate of chance. This will never be the case in politics. For the more the ultimate decision lies in the darkness of the future, the more is the conviction of the possibility or impossibility of a success erected on humanly perceptible factors. The task of a nation's political leadership is to weigh these factors. The result of this examination, then, must also lead to a decision. Thus this decision is consonant with one's own insight, and is sustained by faith in possible success on the basis of this insight. Hence I can just as little call a politically decisive deed a risky gamble, just because its outcome is not one hundred percent certain, as an operation undertaken by a surgeon the outcome of which likewise will not necessarily be successful. From time immemorial it has always been in keeping with the nature of great men to execute deeds whose success is even doubtful and indefinite with the utmost energy, if the necessity thereof as such lay before them, and if after a mature examination of all conditions this very action alone could be considered.

The joy of responsibility in the framing of great decisions in the struggles of nations will, of course, be all the greater the more the actors, by observation of their people, can conclude that even a miscarriage will not be able to destroy the nation's vital strength. For in the long run a people, inwardly healthy at its core, can never be effaced through defeats on the battlefield. Thus insofar as a people possesses this inner health, with the prerequisite of a sufficient racial importance, the courage for difficult undertakings can be the greater since even the failure of the same would not, by far, signify the downfall of such a people. And here Clausewitz is right, when in his principles he asserts that, with a healthy people, such a defeat may repeatedly lead to a later resurgence, and that, conversely, only cowardly subjection, that is, a supine surrender to fate, can lead to ultimate destruction. The neutrality, however, which is today recommended to our people as the only action possible, is really nothing but a volition-less surrender to a fate determined by foreign powers. And only therein lies the symptom and the possibility of our decline. If, on the contrary, our people itself had undertaken abortive attempts to achieve freedom, a factor that could be beneficial to our people's strength would lie in the very manifestation of this attitude. For let it not be said that it is political sagacity which holds us back from such steps. No, it is a wretched cowardice and a lack of principle which in this case, as so often in history, one tries to confuse with intelligence. Obviously a people under the duress of foreign powers can be forced by circumstances to endure years of foreign oppression. But the less a people can seriously do outwardly against overpowering forces, the more, however, will its internal life press toward freedom and leave nothing untried that could be suitable for changing the momentarily given condition one day by staking such a people's entire strength. One will then endure the yoke of a foreign conqueror, but with clenched fists and gritted teeth, waiting for the

hour which offers the first opportunity of shaking off the tyrant. Something like this can be possible under the pressure of conditions. But what presents itself today as political sagacity, however, is as a matter of fact a spirit of voluntary subjection, of unprincipled renunciation of any resistance, indeed the shameless persecution of those who dare to think of such a resistance and whose work obviously could serve their people's resurgence. It is the spirit of inner self-disarmament, of the destruction of all moral factors which one day could serve a resurrection of this people and state. This spirit can really not give itself the airs of political sagacity, for actually it is a state-destroying dishonorableness.

VIII

Jewry is a people with a racial core that is not wholly unitary. Nevertheless, as a people, it has special intrinsic characteristics which separate it from all other peoples living on the globe. Jewry is not a religious community, but the religious bond between Jews; rather it is in reality the momentary governmental system of the Jewish people. The Jew has never had a territorially bounded state of his own in the manner of Aryan state.

Nevertheless, his religious community is a real state, since it guarantees the preservation, the increase and the future of the Jewish people. But this is solely the task of the state. That the Jewish state is subject to no territorial limitation, as is the case with Aryan state, is connected with the character of the Jewish people, which is lacking in the productive forces for the construction and preservation of its own territorial state.

Just as every people as a basic tendency of all its earthly actions possesses a mania for self-preservation as its driving force, likewise is it exactly so with Jewry, too. Only here, in accord with their basically different dispositions, the struggle for existence of Aryan peoples and Jewry is also different in its forms. The foundation of the Aryan struggle for life is the soil, which he cultivates, and which provides the general basis for an economy satisfying primarily its own needs within its own orbit through the productive forces of its own people.

Because of the lack of productive capacities of its own, the Jewish people cannot carry out the construction of a state, viewed in a territorial sense, but as a support of its own existence it needs the work and creative activities of other nations. Thus the existence of the Jew himself becomes a parasitical one within the lives of other peoples. Hence the ultimate goal of the Jewish struggle for existence is the enslavement of productively active peoples. In order to achieve this goal, which in reality has represented Jewry's struggle for existence at all times, the Jew makes use of all weapons that are in keeping with the whole complex of his character.

Therefore in domestic politics within the individual nations he fights first for equal rights and later for superior rights. The characteristics of cunning, intelligence, astuteness, knavery, dissimulation, and so on, rooted in the character of his people, serve him as weapons thereto. They are as much stratagems in his war of survival as those of other peoples in combat.

In foreign policy, he tries to bring nations into a state of unrest, to divert them from their true interests, and to plunge them into reciprocal wars, and in this way gradually rise to mastery over them with the help of the power of money and propaganda.

His ultimate goal is the denationalization, the promiscuous bastardization of other peoples, the lowering of the racial levy of the highest peoples, as well as the domination of this racial mishmash through the extirpation of the people's intelligentsia and its

replacement by the members of his own people.

The end of the Jewish world struggle therefore will always be a bloody Bolshevization. In truth, this means the destruction of all the intellectual upper classes linked to their peoples so that he can rise to become the master of a mankind become leaderless.

Stupidity, cowardice and baseness, therefore, play into his hands. In bastards he secures for himself the first openings for the penetration of an alien nation.

Hence the result of Jewish domination is always the ruin of all culture, and finally the madness of the Jew himself. For he is a parasite of nations, and his victory signifies his own end as much as the death of his victim.

With the collapse of the ancient world, the Jews encountered young, in part still completely unspoiled, peoples, sure in racial instinct, who protected themselves against being infiltrated by them. He was a foreigner, and all his lies and dissimulation helped him little for nearly one and a half thousand years.

It was the feudal domination and the government of the princes which first created a general situation which allowed him to attach himself to the struggle of an oppressed social class, indeed to make this struggle his own in a short time. He received civil equality with the French Revolution. With that the bridge was constructed over which he could stride to the conquest of political power within nations.

The nineteenth century gave him a dominating position within the economy of nations through the building up of loan capital, based on ideas regarding interest. Finally, through the subterfuge of stock holdings, he placed himself in possession of a great part of the production sites, and with the help of the stock exchange he gradually became not only the ruler of public economic life, but ultimately also of political life. He supported this rule by means of the intellectual contamination of nations with the help of Freemasonry as well as by the work of the press become dependent upon him. He found the potential strength for the destruction of the bourgeois intellectual regime in the newly rising fourth estate of the handicraftsmen, just as once before the bourgeoisie had been the means for the demolition of feudal domination. At the same time, bourgeois stupidity and dishonest lack of principle, avarice and cowardice worked into his hands. He formed the vocational estate of the handicraftsmen into a special class, which he now allowed to take up the struggle against the national intelligentsia. Marxism became the spiritual father of the Bolshevik revolution. It is the weapon of terror which the Jew now applies ruthlessly and brutally.

The economic conquest of Europe by the Jews was pretty much completed around the turn of the century, and now he began to safeguard it politically. That means, the first attempts to extirpate the national intelligentsia were undertaken in the form of revolutions.

He utilized the tensions between European nations, which are in great part to be

ascribed to their general need for territory with the consequences which arise therefrom, for his own advantage by systematically inciting them to the World War.

The aim is the destruction of inherently anti-Semitic Russia as well as the destruction of the German Reich which, in the administration and the army, still offers resistance to the Jew. The further aim is the overthrow of those dynasties which had not yet been made subject to a democracy dependent upon and led by Jews.

This Jewish war aim has at least in part been completely achieved. Czarism and Kaiserism in Germany were eliminated. With the help of the Bolshevik Revolution, the Russian upper classes and also the Russian national intelligentsia were murdered and completely extirpated amid inhuman agonies and atrocities. For the Russian people, the total number of victims of this Jewish struggle for hegemony in Russia amounted to 28-30 million people in number of dead. This is fifteen times more than the World War cost Germany. After the successful Revolution, he completely tore down the bonds of order, of morality, of custom, and so on, abolished marriage as a lofty institution, and instead proclaimed a general copulation with the aim of breeding a general inferior human mishmash, by way of a chaotic bastardization, which by itself would be incapable of leadership and which ultimately would no longer be able to do without the Jews as its only intellectual element.